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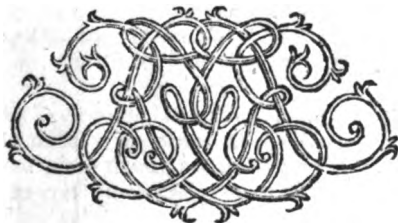
From JULY to DECEMBER, *inclusive*,

M,DCC,LXXXVII.

“ But you who seek to give and merit Fame,
 “ And justly bear a Critic’s noble name—

— — — — —
 “ Be niggards of advice on no pretence,
 “ For the worst avarice is that of Sense.
 “ With mean complacence ne’er betray your trust,
 “ Nor be so civil as to prove unjust.
 “ Fear not the anger of the Wise to raise;
 “ Those best can bear reproof, who merit praise.” POPE.

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ART. I. *Aristotelis de Poeticâ Liber, Textu Gulstoniano; cum Prælectione, Versione, et Notis Editoris, Gulielmi Cooke, A. M. Coll. Regal. Socii; et in Academia Cantabrigiensi Græcæ Linguae Prælectoris. Accedit Elegia Grayiana Gratiâ.* 8vo. 3s. 6d. Cadell. 1785.

TO the numberless editions of Aristotle's Poetics already published, from *Robertellus* down to *Winstanley*, Mr. Cooke has thought proper to add that which now comes under our consideration. In an Oration, which he delivered as Greek Professor, and which is given by way of Preface to this work, he tells us, that after having read and consulted the several commentators on Aristotle, he was disgusted at finding, that their sentiments on passages, which were obscured instead of being explained, were not only different but even repugnant to each other; and that therefore he thought it better to study the original, than interpreters, and to compare Aristotle sometimes with himself, and sometimes with Horace. We approve of this as the best and most effectual way to understand the writings of any author, and Mr. Cooke's edition seems to be the result of much attention successfully and happily applied to the consideration of the Poetics in their original. His interpretation and notes are not so prolix as *Winstanley's* and *Goulston's*; they are, nevertheless, very clear, distinct, and expressive; they are such as become an editor of Aristotle, who above all writers is remarkable for pregnant brevity and PREST conciseness.

We will now proceed to make our remarks on particular passages, ἀρχαμενοι κατὰ φύσιν, πρῶτον ἀπο τῶν πρῶτων; and first for the Preface.

P. i. We wish Mr. Cooke had mentioned, among other editors and commentators on the Poetics, the name of *Winstanley*. The learned world is much indebted to him for the industry and accuracy with which his edition was published.

P. v. The Professor reprobates the idea that versification is necessary to poetry. We agree with him and with Aristotle in thinking that not metre, but fiction, imagination, and imitation, are the very life and soul of poetry; yet, nevertheless, we are of opinion, that metrical poetry is more excellent, because more harmonious and more perfect than poetry without metre.

P. vii. The following extract on Homer proves Mr. C. to have fully comprehended the genius of his writings: ‘*In rebus autem divinis, et ad deorum cultum pertinentibus, exiit poetam, et se historicum proficetur; et cum vitam, mores, usus, consuetudinesque sui temporis in lucem profert, tum res omnes religionesque divinas verè ac fideliter tradit: ut dubium sit, utrum plùs oblectet poeta, quàm doceat historicus.*’ It has been said of Pope, that he never understood Homer: by which, if it be meant that he understood not the genius and spirit of that poet, it was rightly said. Pope and all other translators or commentators, who have laboured to allegorize the mythological stories of the Iliad and Odyssey, perceived not that Homer meant to write according to the popular creed of his times, as much as Shakespeare in Macbeth availed himself of the vulgar superstition with respect to witches. Perhaps too, both Homer and Shakespeare were persuaded that the popular creed was true.

P. viii. The passage from Homer concerning Αἶται and Αἴη is printed without accents. No objection can reasonably be made to the disuse of accentual marks: but why is not the whole book printed without accents, for the sake of uniformity?

P. ix. From that fine passage just mentioned, respecting Αἶται and Αἴη, Mr. C. takes occasion to digress, and endeavours to prove, from various passages of heathen writers, that the principal doctrines of christianity may be traced in the Gentile world. However right or wrong the Professor may be in his remarks on this subject, “*Nunc non erat hic locus;*” for surely a Preface to Aristotle’s Poetics is not the place for investigating the mysteries of revealed religion, and for introducing the following sentences: ‘*En! hominis animam ac naturam ex conceptu peccato lapsam, inquinatamque, sub Ates personâ graphicè admodum et perbellè a poetâ exhibitam!* P. ix. *Omnes falsâ ac depravatâ naturâ nati sumus, eoque et in morbo et morte collapsi jacemus, cui nihil omnis nostra natura ad medendum suppetit.* P. xi.’

P. xii. Fanciful and injudicious is the conceit about the word Βεβρωσις, ‘*Quid vult hæc βεβρωσις, quæ ab Hesychio exponitur Αἶμος, Πενία, ἢ ἀγαν Λυπη?* Præstat sanè ipsa vox facilitimam sui explicationem. Unde enim compingitur nisi ex βε valde, vehementer, graviter, et βρωσις comedo, unde homines βροτοι, e peccato, atque ipso peccati genere id nomen nati. Itaque vox hæc βεβρωσις mala omnia et peccata ex funesto illo vetiti fructûs esu gustatuque in humanum genus profeminata complectitur.’

P. xiii. No less fantastical is the opinion, that Homer, from misunderstanding the meaning of βε, was led to feign the story concerning the companions of Ulysses being destroyed for having eaten the oxen of the sun.

P. xiv. xvi. xvii. treat of him, ‘*Qui rebus humanis ægræque afflictis remedium afferret, et hominum humanique generis*

vicarius summo ipse supplicio mactaretur—of the ‘Plures Hypotheses’—of the doctrine ‘Quod Si Spiritus, omnis boni muneris dator ac largitor, ternarium in Deo numerum conficeret, essetque summi numinis tanquam apex, et cumulus.’ We presume not to discuss subjects of so sacred and mysterious a nature in this our critique: but we must say again, that it is very unbecoming to introduce them in a Preface to the Poetics.

The interpretation of λογον πρωταγωνιστην, p. xxxii—the reasons for retaining επαγγελιας, p. xxxiii—and for reading μαντικε for μανικε, p. xxxvi, shall be noticed when we come to the respective chapters of the Poetics, which contain these words.

ΑΡΙΣΤΟΤΕΛΟΥΣ ΠΕΡΙ ΠΟΙΗΤΙΚΗΣ.

Whatever singularities we may find in the hypothesis which the Preface is employed to establish, we think the Latinity entitled to very high praise for correctness, perspicuity and elegance; in two or three places we saw marks of inattention to the niceties of verbal criticism; but the particular defects are few and trifling; while the general excellence has been made the subject of admiration among scholars, whose suffrages do honour to Mr. Cooke, and are of great weight with ourselves.

C. I. Τοις λόγοις ψιλοῖς. On these words Mr. C. remarks—‘*Vel prosâ oratione, vel metris*’—agreeable to the opinion advanced in his Preface; and he confirms this interpretation by a passage cited from Aristotle’s Rhetoric, which is pertinent, and fully proves λόγοι ψιλοῖ to mean prose. So that the Εποποιῖα may be written either in prose λόγοις ψιλοῖς, or in metre η μετροῖς. Goulston’s interpretation seems to render the conjunction η, as if it were only explanatory of λόγοι ψιλοῖ, but certainly the critic meant to point out two distinct things by that particle, as in τρεῖς λόγους καὶ τὴν ψιλομετρίαν, c. 2, and ἐπὶ τῶν ἡμετρῶν καὶ ἐπὶ τῶν λόγων, c. 6. “*Dans l’épopée, il n’y a que la parole, soit en prose, soit en vers;*” says Batteux, whose translation is occasionally very happy, though in general, like the translations of all his countrymen, too loose and wide from the text. With the words ψιλοῖς λόγοις η μετροῖς Mr. C. connects οὐδὲν γὰρ ἂν εἶχομεν ὀνομασαι κοινον thus: ‘*Adimplendum est quod deficit in hunc modum: miraris sane me dicere, εpopoiam posse prosâ constare, sine metris. At profectò ni ita esset, absurda multa consequerentur.*’ We are rather of opinion that the connection is between οὐδὲν γὰρ, and the general definition πασαι τυγχανουσιν εσαι μιμησεις το συνολον. We approve of what he advances when he afterwards goes on to shew, how, according to Aristotle’s opinion, poetry consists not so much in writing metricaly, as in imitation; and he demonstrates, that a writer, who invents and imitates, may be a poet, without metre, but that he who does not invent and imitate is no poet although he may write metre. The Dialogues of Plato are as much poems as the *Mimes* of Sophron, though the former are written in

prose, the latter in verse. The context and the words *ἡ ποιητὴς κατὰ τὴν Μίμησιν εἰ*, c. 10, prove Mr. Cooke's opinion to be right: and we think he has given the proper interpretation of τῶν Σωκρατικῶν Λόγων, when in his note he calls them '*Platonis Dialogi*.' Goulston renders these words, "*Fabellæ Socratis alternis versibus conscriptæ*"—but where then is the contrast between the Σωφρονεῖς Μῖμοι and Σωκρατικοὶ Λόγοι? Batteux has been successful in this passage: "*Les Dialogues Philosophiques, ou l'on fait parler Socrate.*"

C. 4. Ὅσον ἐγένετο φανερόν αὐτῇ—'*Quod in iis jam extat.*' But how can αὐτῇ refer both to tragedy and comedy? The right interpretation of this place seems to be, It (*i. e.* comedy) was gradually improved by means of those writers, who carried it on to that state, in which at last it appeared (but not to perfection).

C. 4. The preface and the note on Λόγων Πρωταγωνιστῶν abundantly prove those words to mean, that Æschylus made *dialogue* to be the *principal* part, whereas, heretofore, the chorus almost occupied the whole.

C. 6. The editor retains *παγγελίας* in the sentence, *ὃν δ' ἐπαγγελίας, ἀλλὰ δ' ἐλεῶ καὶ φόβον*. In p. xxxiii. of the Preface he defends this reading; '*ἐπαγγελίας rectè se habet, nam ἐπαγγελλεῖν est præcipere, tradere; et ἐπαγγελία præceptis: tragædia itaque est et δι' ἐπαγγελίας, non monstrando et decendo ea, quæ formidini et vel miserationi futura sunt, ἀλλὰ δι' ἐλεῶ καὶ φόβον sed ex rebus ipsius formidolosius et miserandis coram ante oculos positis efficit, ut homines ediscere possint quæ rectè miserari oportet, in quibus timere.*' His note, p. 124, is to the same effect. This reasoning is good, but nevertheless we prefer *ἀπαγγελίας* "*narrations*," because, as Aristotle deduces the definition of tragedy *ἐκ τῶν εἰρημειῶν*, and as among the *εἰρημεῖα* it had been observed that epic poetry differed from tragedy *τῷ δὲ το μετρεῖν ἀπλῶς εἶναι, καὶ ἀπαγγελίαν εἶναι*, "in having metre unaccompanied with music, and in being narration," it is most probable that he would define tragedy as not consisting of narration, *vid. c. 5*. Moreover *ἀπαγγελλω* is the word familiar to Aristotle: *Καὶ γὰρ ἐν τοῖς αὐτοῖς καὶ τὰ αὐτὰ μεμνῆσθαι εἰ, ὅτε μὲν ἀπαγγελλόμενα*, c. 3.

C. 13 Translators differ very much about the sense of the following passage; *εἴην γὰρ ἂν ἴδια καὶ εὐεργεῖν*, "*poterat enim quædam etiam attulisse,*" says the Oxford edition 1760, by James Harris—"*Quædam licebat ponere ante oculos*"—Winkley, after Goulston—"*Nonnulla enim possunt ferri: ut cum in Tereu Sophoclis, radio vox tribuitur.*" Heinlious. "*Le poëte eût pu tirer de son sujet.*" Batteux. '*Licebit enim quædam proferre.*' Cooke. As if permission might be given to the poet to bring about the *ἀνὰ γένεσιν* by some *σημεῖα* produced before the Spectators, and as if Sophocles were to be commended in his Tereus for the

Φωνη κερκιδος. But neither of these interpretations satisfies us. Aristotle means to say, That it is almost as great a fault to bring about the αναγνωρισις by words which the poet may invent, and not by πραγματα, which naturally arise from the fable, as it is to do it by signs: and that the one method is nearly as reprehensible as the other: for by the same liberty, with which the poet feigns words for his characters to speak on such an occasion, he MIGHT AS WELL HAVE PRODUCED some signs; which is ατεχνον, and for which Sophocles is culpable in his Tereus, as Euripides is in his Iphigenia, for inventing a speech for Orestes. So the connection is between οιον Ορεστης εν τη Ιφίγενεια—και εν τω Σοφοκλεις Τηρεϊ ὁ της κερκιδος Φωνη. From the conclusion of this chapter, it is evident, that Aristotle does not approve of Sophocles in his Tereus, for he does not recommend that play as an example, but expressly mentions the Αναγνωρισις εξ αυτων των πραγματων in the Oedipus Tyrannus and Iphigenia, as most excellent, because απευ των πεποιημενων σημειων; and then he specifies the Αναγνωρισις εκ Συλλογισμου as next best. But by his silence with respect to that δια σημειων, is to be inferred his disapprobation: but such was the κερκιδος Φωνη, and therefore the Tereus was not to be commended.

C. 15. Διοπερ παεις ποιει ὁμοιος, εἰ μὴ ολιγακις. The editor renders ολιγακις ‘*Minoribus in locis:*’ and remarks, ‘*Perperam vertitur “rare;” esset enim absurdum, talem fabulae constitutionem probari in paucis tragædiis, sed non in omnibus.*’ But Aristotle shews his disapprobation of the γνωσκοντα μελλησαι και μη πραξαι, by observing that it was seldom used; as much as if he had said it was used only in less important places. The unfrequent use of such a method to excite the το φοβερον και ελεεινον is a sufficient proof that it was vicious. Ολιγακις, therefore, may still be rendered *rare* in this passage, as in c. 24. μιμνεται δε ολιγα και ολιγακις.

C. 15. Κρατισον is rendered ‘*Quod maxime valet*—has the vogue’—and it is remarked that Aristotle is made to contradict himself, if κρατισον be taken for “*optimum;*” for by the words ετι δε τριτον prefixed to τον μελλοντα ποιειν τι των ανησιων, &c. the critic shews his disapprobation of that practice. Though we do not think the words ετι δε, &c. imply that censure, yet from the doctrine laid down in c. 14. which says that the fable ought μεταβαλλειν εκ εις ευτυχιαν εκ δυστυχιας, αλλα τιναντιον εξ ευτυχιας εις δυστυχιαν, it is clear Aristotle could not give the preference to an example directly contrary. In order, therefore, to avoid making the Critic contradict in one chapter what he has taught in a preceding one, we cannot render κρατισον by “*optimum;*” but according to Mr. Cooke’s ‘*quod maxime valet,*’ although “*tragædiæ inidoneus.*”

C. 16. In preface, p. mxxvi. *Μανικα* is substituted for *Μανικου*—and in Note, p. 142.: this reading is again supported: *Cui lectioni fidem facit Horatius, ipsis verbis conversis, "Ingenium, cui sit, cui mens diviniar."* But from a passage cited by Winstanley from Toup's Longinus, it appears that *μανικα* is the word familiar to Aristotle.—We think, too, that the expression *οἱ δὲ ἐκστατικοὶ εἰσι*, in the very next sentence after *μανικα*, proves *μανικα* to be the right reading. The *μανια* of the Poet is wonderfully described by Shakespeare:

"The Poet's eye, in a fine phrenzy rolling,
Doth glance from heaven to earth, from earth to heaven:
And, as Imagination bodies forth,
The forms of things unknown, the Poet's pen
Turns them to shapes, and gives to airy nothing
A local habitation, and a name."

C. 16. Τὰς τε λόγους τὰς πεποιημένους δὲ καὶ αὐτὸν ποιήντα ἐκτίθεσθαι καθόλου. *Argumenta verò, quæ finxerit, Poëtam oportet ipsum, dum fingit, universim exponere.* This version is far preferable to that given by Winstanley after Goulston, "*Tum quibus antea fictis usus, tum quæ denuo, confingit ipse.*" Batteux says in general terms, "*Quel que soit le sujet qu'on traite, il faut commencer par la crayonner dans le général.*"

C. 16. *Μικρο* is retained; but we think *μικρο* preferable. See Winst. 293.

C. 17. Ἡ δὲ Ἡθικη. This is rightly interpreted '*morata*,' as in Horace, "*moratique rectè fabula*," Art. Poët. 319. "a play in which the manners are well preserved." And Ἡθικη here signifies a Play which consists more of *manners well kept*, than of *action*.

C. 17. Ἐν δὲ τοῖς δράμασι, πολὺ πέρα τὴν ὑπόληψιν ἀποβαίνει; '*sed in dramaticis multum excedit id quod spondet tragædia.*' We are much pleased with this interpretation; and the sense in which Aristotle uses ὑπολαβεῖν in the same chapter, confirms it: τὸν χορὸν δὲ εἶνα δὲ ὑπολαβεῖν τὸν ὑποκριτὸν, "the Chorus (*i. e.* the Coryphæus) ought to undertake the character of an actor."

C. 17. We think Mr. C. is mistaken in this explanation of Σημειὸν δὲ, &c. '*Poëta, qui totam actionem sicut Euripides fingunt, non partem ejus sicut Æschylus, aut carent successu, aut κακῶς ἀγωνίζονται, malè rem gerunt.*' Euripides did not comprise the ὅλον μῦθον Μήδειας, but κατὰ μέρος; he therefore is proposed as an example for imitation, no less than Æschylus. "*L'un et l'autre de ces deux poëtes n'avoit pris qu'une partie de l'histoire de Niphe, et de celle de Médée; on les cite comme exemple de ce qui doit être fait.*" Batteux.

C. 17. Στοχαζονται ὡς βυλονται θαυμασως.—Στοχαζονται.—'*Æschylus scilicet, et Euripides.*' We rather think Πολλοί, the word which precedes λυσι, to be the nominative before στοχαζονται: and θαυμασως should be rendered not by '*admirandum*

in modum; but according to Goulston, "*per admirabile*,"—"*par une sorte de merveilleux*." Batteux.

C. 17. Τοις δὲ λοιποῖς τὰ δεδομένα μᾶλλον τῷ μῦθῳ, ἢ ἀλλῇ τραγωδίας ἐστὶ. '*Quæ vero cæteris chori personis dantur, non magis ad fabulam, quàm ad alteram tragædiam, spectant.*' Note, p. 145.—But from the Critic's pointing out Sophocles for imitation, and from the known art of that Poet in accommodating the songs of the chorus to the main subject, and his care,

Ne quid medius intercinat actus,

Quod non proposito conducatur, et hæreat aptè,

we are convinced that by τοῖς λοιποῖς, the Critic must mean τοῖς λοιποῖς ποιηταῖς. "*Dans les autres poètes.*" Batteux.

C. 20. Ἀνευ προσβολῆς ἔχον φωνὴν ἀκυστήν.—'*Προσβολὴ ἐστὶ ἱεῦς litteræ in litteram; non ἱεῦς palati per linguam, sicuti omnes perperam interpretantur.*' This seems to be the right interpretation of προσβολή. Harris, in his edition of the Poetics 1760, renders the passage, "*sine ullâ adjunctione sonum habet qui potest audiri*," which conveys Mr. Cooke's idea.

C. 22. Ἀνακεκραται πῶς τῷτοῖς. '*His quadammodo reclamatur.*' Note, p. 157. But ἀνακεκραται cannot be derived from ἀνακραζω—ἀνακραξω—ἀνακεκραχα—ἀνακεκραγαί—it must come from ἀνακραννυμί, and signify "*temperatur.*" Vid.

c. 26. Πᾶλλω κεκραμένον τῷ χρόνῳ.

C. 23. Θάτερον μετὰ θάτερον. Interpreters have followed one another in rendering this passage, *sit unum post alterum*. This construction must be erroneous, since μετὰ, with a genitive, signifies, "in conjunction with." The passage should be rendered thus: "For as both the sea-fight at Salamis, and the engagement of the Carthaginians at Sicily happened, κατὰ τὰς αὐτὰς χρόνους, at the same time, though not at all tending to the same end; so καὶ ἐν τοῖς ἐφεξῆς χρόνοις, in after times also, ἐνίοτε γίνεται θάτερον μετὰ θάτερον, occasionally one thing happens at the same period with another;"—and therefore is it, that inexpert poets think they are treating of μία πρᾶξις, if περὶ ἓνα ποιῶσι καὶ περὶ ἓνα χρόνον. These words, περὶ ἓνα χρόνον, confirm our construction of μετὰ θάτερον.

C. 24. Ἐνδεκταὶ ἐν τῇ ἐποποιίᾳ ἀναλογον. '*Minimè legendum est αλογον, quod erit omnino absurdum. Sensus enim loci est planè hujusmodi. Admiratio magis propria est Tragædiæ, quippe ea brevior est, et majoris vehementiæ ad sensus hominum movendos capax. At ἐροποιία, quo longior et prolixior, eò etiam temperantior, atque ad exemplar vitæ accommodatior.*' Pertinent and just.

C. 24. Περὶ τὴν γὰρ ἡ διηγηματικὴ μίμησις τῶν ἀλλῶν.—Περὶ τὴν γὰρ.—*Sublimior. Non id vult, ut præstet ἐροποιία tragædiæ.* Note, p. 159. It is clear from the last chapter of the Poetics, that Aristotle preferred dramatic, or rather tragic, to epic poetry. Περὶ τὴν, therefore, is to be taken in a limited sense; and μίμη-

οὐ δὲ διηγηματικὴ is so far only *πρωτὴ τῶν ἄλλων*, as it admits of greater ornaments in point of language and figurative style. "*La narration épique est, de toutes les poésies, la plus hardie dans son style.*" Batteux.

C. 24. *Οἰῶνται γὰρ ἄνθρωποι—πρὸςθεῖναι.* We with Mr. Cooke had adopted the reading proposed by Mr. Winstanley. The passage, as it stands now, is unintelligible; but as in Mr. Winstanley's Note, p. 305. much more clear.

C. 24. Mr. Cooke remarks on *εμφανίζει*, '*Victorius legit ἀφανίζει; parùm rectè. Nam Horatius ipsum verbum vertit, Non fumum ex fulgore, sed ex fumo dare lucem Cogitat—*

This passage from Horace is not pertinently quoted, as the Roman and Greek Critic are treating of different subjects: *εμφανίζει* however should be retained, and rendered by *illustrat*, according to Mr. C.'s version, *i. e.* he sets off.

C. 25. *Οἷον τῶν κεκραμμένων—πινόντων οἶνον.* It seems to have escaped Mr. Cooke's observation, that this passage was deranged. Mr. Winstanley has placed it in right order, p. 307. Note.

C. 25. To Winstanley we are indebted for the right understanding of this passage *τοῦτοις δεῖναι—πρὸς ἀφασί τ' ἀλογαί.* In Mr. Cooke's version, there is not his usual perspicacity. The meaning of the whole passage is this: "That which appears impossible, must be excused by being referred, either, first, to the nature of poetry; or, 2dly, to the purpose of representing every thing in the best light; or, 3dly, to common opinion. We should refer it to the nature of poetry, that a thing probable, though impossible, is a more eligible subject, than a thing improbable, although possible. But we would refer it to the purpose of representing every thing in the best light, that persons are such as Zeuxis painted them; for an example ought to be excellent (see c. 18.); but *πρὸς ἀφασί*, to common report we should refer things that exceed reason or probability."

C. 25. *Ὁρθὴ δὲ ἐπιτιμησις, καὶ ἀλογία, καὶ μοχθηρία;* '*at criminatio erit justa, eritque absurdum, et pravum.*' This version does not please us so well as Goulston's, in which *ἀλογία* and *μοχθηρία*, are properly marked out as objects for reprehension: and the context proves, that Aristotle meant to reprehend a needless introduction of improbability, or of improbity for no purpose; for he condemns Euripides, because he admitted the *τὸ ἀλογον* in his *Ægeus*; and the *πῶνηρια* in his *Orestes*. It is true, indeed, this does not appear so plain, according to Mr. C.'s reading *ὡς περ* *Εὐριπίδης τῷ Αἰγείῳ τῷ πῶνηριᾷ, ὡς περ* *ἐν Ὀρέστῃ τῷ Μενέλαῳ*; but we reject that reading, as being neither clear nor corresponding with what precedes, and prefer the emendation defended by Winstanley, p. 309. *ὡς περ* *Εὐριπίδης ἐν τῷ Αἰγείῳ· ἢ τῇ πῶνηριᾷ ὡς περ* *ἐν Ὀρέστῃ, &c.* Batteux reads, *ὡς περ* *Εὐριπίδης ἐν τῷ Αἰγείῳ, - καὶ τῇ πῶνηριᾷ, &c.* and remarks, "*Nous avons suivis la correction*

de Castelvetto, ou le sens nous avoit conduit, avant que de l'avoir consulté."

C. 26. Φορτική is rendered 'molesta;' by Cooke: "onerosa;" by Goulston: "quæ artem adventitiam postulat;" by Harris: "chargée," by Batteux. Of these interpretations, 'molesta' is the most suitable with the context, in which Aristotle goes on to shew the principal cause which made dramatic imitation more "disgusting" to the serious part of the spectators, than epic would be. It was "disgusting," because the actors overdid their parts by injudicious and extravagant gesture. But this charge affects not dramatic poetry in its own nature; it reaches only the histrionic art, which by the unskilful is improperly applied. And this brings us to the last passage which we shall remark in the work we have been examining: "Αν μὲ αὐτὸς προσθῇ." Heinsius would read αὐτο; Τουρ proposed to *Winifred* αν μη αυλος προσθῇ; but our Editor very properly retains αὐτος, and judiciously explains it thus: 'nisi ipse, quam imitantur, quasi se coram atque in oculis sistat, per histrionum motus,' p. 167. With this Extract we finish our Critique on a work, which merits the approbation of the learned, and of which we say in the language of Aristotle, Δει Κροτῆσθαι.

To this Edition of Aristotle's Poetics, a Greek Translation of Gray's Elegy is subjoined. The dialect is Doric, and in general well preserved. To the shortening of the last syllable in ὠχετο before ξυνον—of θυ in ευθυμια—and of the last syllable in ἦτορι before ψυχᾱ—we can never assent.

Μητε τι Μηδεια,ς, μητε Ξανθας Περιμηδας.

Theocr. Id. 2. 16.

Ἰλαθι νυν, φιλ' Ἀδωνι, καὶ ἐς νεωτ' ευθυμησῃς.

Id. 15. 143.

Ἄδου τι το ψιθυρισμα καὶ ἂ πωτις, αἰπολε, τῆνα.

Id. 1. 1.

are all examples which prove such liberties to be inadmissible. Here and there some Anglicisms occur, as θανατον καὶ ῥαδον εὔρεν—and very wide from the original,

"And Melancholy mark'd him for her own"—is,

Μελαγχολία τον ἰδων, πᾶσις ἐμός ἐσσιτ', εἶφα.

How can Μελαγχολία be used for "melancholy," and is ἰδων masculine allowable in Doric dialect?

ART. II. *Sketches of the History of the Austrian Netherlands*; with Remarks on the Constitution, Commerce, Arts, and general State of these Provinces. By James Shaw. 8vo. 5s. Boards. Robinsons. 1786.

THE recent dispute between the Emperor and the States of Holland relative to the navigation of the Scheld gave rise to the present performance.

The Author (though he nowhere acknowledges his obligations) appears to have drawn considerably from foreign sources*. The French idiom, indeed, prevails throughout his work; and in consequence of this, his diction is frequently stiff and embarrassed. We shall point out three or four sentences which we think particularly faulty in phraseology and construction, and which are no way reconcileable to the genius of the English tongue.

P. 14. 'Austria, and the states in Germany, with the imperial dignity, passed to the brother of Charles, the emperor Ferdinand, who possessed also Hungary and Bohemia, and whose descendants were destined at last to reap the succession, though diminished, of the Low Countries.'

'To reap the succession' is a vile phrase, as Polonius would say, a very vile phrase: and by many, perhaps, will be with difficulty understood. A Frenchman certainly writes, and elegantly, "*recueillir une succession*"—and *recueillir* undoubtedly means to reap. But here the verb *recueillir* is not to be taken literally; "*recueillir une succession*" is a figurative expression, and means to inherit an estate, or in the language of royalty to attain to dominion and power.

P. 25. 'The treaty of Aix la Chapelle composed this war, which was of no long continuance, and gave to these provinces a tranquillity that has not since been disturbed.'

"*Composer la guerre*" is not unfrequent with the French, and signifies to put an end to the war; but an Englishman, we believe, would scarcely say 'composed the war,' when he means to inform us that it is no longer carried on.

P. 100. 'If it can be credited, as it is sometimes asserted, that lace-wrought in other countries with the same materials with which it is wrought here, and by the hands of the same artists, yet attains not to the same perfection, it must be supposed that the air has an influence upon the slender frame of this delicate fabric.'

What does Mr. Shaw here mean by 'this delicate fabric?' *Fabric* (in English, and according to its common acceptation) is a building, an edifice. Mr. S. in all probability met with "*fabriques tres delicates*." The French substantive (*fabrique*) however, means both *edifice* and *manufacture*. *Fabriques tres delicates* should therefore be rendered the fineness or delicate texture of this manufacture.

* A book has been published at Paris, entitled, "*Memoires Historiques et Politiques des Pays-Bas Autrichiens*," by the Count de Neny. But whether Mr. Shaw is indebted to that gentleman for any of the sketches here exhibited is impossible for us to determine; the Count de Neny's performance never having fallen into our hands.

P. 79. 'A more fortunate conjuncture may arrive, when actuated by more liberal principles of commerce, or pressed by the voice of conspiring nations to whose access the Scheld is now denied, &c.' Our author no doubt meant to say, "Nations who are now denied access to the Scheld"—Yet after all, *access to the Scheld* is by no means a happy expression, and is scarcely to be defended. At page 158 we meet with "a *sliding* age" (the French adjective we suppose was *glissant*) instead of 'a corrupt and *slippery* age, &c.'

Very many errors of a like nature are to be found in this performance; but we have selected a sufficient number of passages to prove the author's deviation from our established mode of speech; a deviation we are never inclined to tolerate or excuse. The English language is already greatly injured by the introduction of Gallicisms; and in a little time, we fear, it will be totally destroyed by them*.

Such are our objections to Mr. Shaw's publication. In other respects his book is undoubtedly entitled to praise. It contains much useful, we may add, interesting matter, compiled with seeming industry, and in many parts with care.

ART. III. *Sacred Biography*: or the History of the Patriarchs: being a Course of Lectures, delivered at the Scots Church, London-Wall. By Henry Hunter, D.D. Vol. III. 8vo. 6s. Murray. 1786.

IN this volume, the author (in continuation of his plan, which has already come under our notice, see Rev. vol. lxxi. p. 434.) confines himself wholly to the history of Moses. The incidents of his life, and the concomitant events of the Jewish history, he unfolds, not with the coolness of criticism, but in the animated style of popular oratory: seizing every circumstance, in the course of the narrative, which can afford occasion for moral and pious reflections, lively description, or pathetic address. Whatever philosophy may find to controvert in our author's opinions, or criticism to censure in his mode of declamation, it must be acknowledged, that he possesses considerable powers, both of conception and language, for that kind of preaching which is adapted to produce a strong impression upon mixed auditories. Of the style of these discourses, we shall give the following specimen:

Speaking of Midian in Arabia, the place to which Moses retired, when he left Egypt, Dr. Hunter proceeds:

* As to the employing of French words *occasionally*, and *as such*, either for the purpose of giving energy to our expressions, or for the more clearly conveying our meaning, we think the practice may not only be justified but commended. We repeat: it is the *foreign idiom* in English performances that particularly excites our disgust.

‘ There lived in this city a person of distinguished rank and station ; but whether possessed of a sacred or a civil character, the ambiguity of the term in the holy language permits us not to determine ; and the Scripture leaves us totally uncertain whether he were a priest or a prince of Midian. But we are left in no doubt respecting his moral and intellectual qualifications ; and we shall have no reason to be displeased at finding the history of Moses blended with that of so sensible and so good a man as Jethro, or Raguel, turns out to be. Whatever his dignity was, the sacerdotal or royal, we find his daughters trained up in all the simplicity of those early times ; following the humble, harmless profession of shepherdesses. Wise is that father, kind and just to his children, who, whatever his station, possessions, or prospects may be, brings up his sons and his daughters to some virtuous and useful employment ; for idleness is not more odious, dishonourable, and contemptible, than it is inimical to happiness, and irreconcilable to inward peace.

‘ Moses being arrived in the neighbourhood of Midian, weary and faint with a long journey, through a barren and inhospitable country, sits down by a well of water to rest and refresh himself.— And as a good man’s footsteps are all ordered of the Lord, Providence sends him thither, just at the moment, to succour the daughters of Raguel from the violence of some of their neighbours. In that country, the precious fluid bestowed upon us in such boundless profusion, being dispensed as it were in drops, became an object of desire, and a ground of contention. The daughters of Jethro, sensible of their inferiority in point of strength, endeavour to supply it by diligence and address. They arrive at the well before their rival shepherds, and are preparing with all possible dispatch to water their flocks, when behold they are overtaken by these brutals, who rudely drive them and their flocks away, and cruelly attempt to convert the fruits of their labour to their own use. Moses possessing at once sensibility, courage, and force, takes part with the injured, and affords them effectual support against their oppressors. An helpless, timid female, assailed and insulted, is an object of peculiar concern to a brave and generous spirit ; and for this reason, courage and intrepidity are qualities in men, held in great and just estimation by the Female Sex.

‘ If the heroic behaviour of Moses merit approbation and respect, the modest reserve of the virgin daughters of Raguel is equally amiable and praise-worthy. It does not appear that they solicited protection, but modestly received it, they look their thanks rather than utter them ; and they deem it more suitable to their sex and character to appear ungrateful to a generous stranger, than to offend him by forwardness and indelicacy. They hasten home to their father, who, surprized at the earliness of their return, enquires into the cause of it. Happy, I doubt not, to celebrate the praises of a man whose appearance and behaviour must have made a deep impression upon them, they relate the adventure of the morning, and Raguel, struck with the magnanimity, gallantry, and spirit of this stranger’s conduct, eagerly enquires after him, sends to find him out, invites him to his house and table, and endeavours to express that gratitude which the young women could not, by every effort of kindness

kindness and hospitality. Minds so well afforded as those of Moses and Jethro; and attracted to each other by mutual acts of beneficence, would easily assimilate, and unite in friendship. And the pleasing recollection of protection given and received, the natural sensibility of a female mind to personal accomplishments, but more especially to generosity and courage, on the one hand; and the irresistible charm of feminine beauty and modesty to a manly heart, on the other, would speedily and insensibly between Moses, and some one of the Priest of Midian's fair daughters, ripen into love. What follows therefore, is all in the course of honest Nature, which never swerves from her purpose, never fails to accomplish her end. But it was Providence that furnished the field, and the instruments with which Nature should work. That Providence which saved him forty years before, from perishing in the Nile; that Providence which delivered him so lately from the hands of an incensed king; the same Providence now, by a concurrence of circumstances equally beyond the reach of human power or foresight, fixes the bounds of his habitation, forms for him the most important connection of human life; and for another space of forty years, makes him forget the tumultuous pleasures of a court, in the more calm and rational delights of disinterested friendship and virtuous affection.'

On theological subjects Dr. Hunter adopts the orthodox system and language; but he never suffers himself to sink down into the dull polemic. If it be not his talent to reason closely, we find him, on every topic, haranguing fluently, and with no common share of popular eloquence.

ART. IV. *The Epistles of Lucius Annæus Seneca*; with large Annotations, wherein, particularly, the Tenets of the ancient Philosophers are contrasted with the divine Precepts of the Gospel, with regard to the moral Duties of Mankind. In Two Volumes. By Thomas Morell, D. D. 4to. 11. 10s. Boards. Robinsons. 1786.

IN the present state of science, we perhaps pay too much respect to the ancients, when we make use of them as preceptors. The subject of Ethics, particularly, after all the light which has been cast upon it by the New Testament, and all the labour which has of late been bestowed upon it by divines and moralists, may be allowed to be better understood, and more accurately taught, by the moderns than by the ancients. Neither Plato, nor Aristotle, nor Cicero, nor Epictetus, nor Antoninus, nor Seneca, will instruct a young man in the theory of morals, or enable him to understand it, as a *science*, so perfectly as a Puffendorf, a Hutcheson, a Smith, or a Paley.

Nevertheless, the ancient moralists are still of great value; and their value is of a kind which will not diminish with the advancement of moral science, since it chiefly consists in a lively and beautiful display of those moral maxims and sentiments, which are felt by every one, and acknowledged in every system.

The perusal of the lessons of practical wisdom, preserved in the writings of the ancients, must always give pleasure to a well cultivated mind, both on account of their correspondence with the natural dictates of the human heart, and on account of the elegant and nervous manner in which they are commonly expressed.

In this view, the writings of Seneca have been always justly held in high estimation. Whatever may be thought of the consistency of this philosopher's conduct with his doctrine, it cannot be doubted, that his system of philosophy required the strictest virtue, and that in all his writings, a variety of just and noble sentiments are expressed with great conciseness and energy. Even the pointed and antithetical form of expression, which is the peculiar character of his style, and which is, not without reason, censured as a deviation from the simplicity which distinguished the writers of the preceding period, seems peculiarly adapted to the purpose of giving vivacity and strength to particular maxims and observations in morals.

Dr. Morell, therefore, rendered an acceptable service to the Public, by clothing the best part of Seneca's works, his Epistles, in a modern dress, which has, we believe, never been attempted since they were *done into English* by Thomas Lodge, and arrayed in a rustic habit by that great master of the vulgar dialect, L'Estrange. Every one knows that Dr. Morell, the improver of Ainsworth Dictionary, and author of *The Jargon Græcæ Poesiæ*, devoted a long life to classical learning, and therefore, as might be expected, must have been well qualified to give a correct and faithful translation of Seneca. That our Readers may judge for themselves how far he was capable of imitating the peculiar manner of the original, we shall select two passages.

‘ *Of Books. The Mind is to be employed on Things and not on Words.
The happy Man.*

‘ You complain, *Lucilius*, that, where you at present reside you want books: it matters not how many you have, but how good they are. Reading, with some point in view, profits a man; but variety only amuseth. He that hath fixed upon the end of his journey, must pursue one path, and not wander out of his way: this would not be called a journey, but rambling. You had rather, you say, I should give you books than counsel. Such as I have I am ready to send you, and even my whole stock: nay, I would, if possible, transport myself to you; and indeed did I not expect that you soon will have fulfilled your commission, old as I am, I should have undertaken the voyage: nor would *Charybdis*, *Scylla*, or any fabulous stories relating to this sea, have deterred me from it. I would have swam over it, instead of being carried; to have enjoyed your presence, and learned what progress you have made in the accomplishments of the mind. But as for your desiring me to send you my books, I think myself not a whit the more ingenious, than I should think myself handsome,

handsome, because you desired my picture. I know you make this request more out of complaisance than judgment; but if it be from judgment, I must tell you, your complaisance hath imposed upon you. However, such as they are, I will send them; and entreat you to read them, as the writings of one, who is still seeking after Truth; not presuming to have found it; and seeking it with earnestness and resolution: for I have not given myself up to any particular master; I have not enlisted myself solemnly in any sect*: I trust indeed much to the judgment of great men, but at the same time despise not my own. They have still left us many things for future investigation; and perhaps might have supplied us with many things necessary, had they not attached themselves to things vain and superfluous: they lost much time in cavilling about words, and in captious disputations, which serve only to exercise and amuse vain minds. They start knotty questions, and then solve them, by the help of a few words of doubtful meaning: and have we leisure for all this? do we yet know how to live, or how to die? Thither should our utmost care and discretion be directed, in order to be provided against being deceived by things, as by words: what avails it to perplex yourself and me, with the distinction of words of like sound, when no one can be deceived by them but in subtle disputations?

* Things themselves deceive us: let us learn to distinguish them: we embrace evil for good; we wish for things contrary to what we wished for before; our vows impugn our vows; and our purposes thwart and oppose one another: how nearly does flattery resemble friendship? It not only imitates friendship, but seems to overcome and excel it†; it is sucked in with favourable ears; descends into the heart; and is then most grateful, when most pernicious: teach me to distinguish this likeness: a fawning enemy sometimes attacks me in the name of a friend: vice imposes upon us under the mask of virtue; temerity lies concealed, under the title of valour; indolence is taken for moderation; and the coward for a cautious man. Now, error in this respect is very dangerous; set therefore a particular mark on these things: but was you to ask a man if he has got horns, no one would be so foolish as to rub his brow for conviction; nor so dull and stupid as not to know, he has not got that which, by the most subtle inferences you would persuade him he has. These then deceive without any detriment; like the cups and balls of jugglers‡, in which the very fallacy delights us; make me to understand how the feat is done, and all the pleasure of it is lost: I may say the same of all idle questions, properly called *sophistry*; which to be ignorant

* ‘ Nullius addictus jurare in verba magistri. Hor. Ep. I. l. 14.

† ‘ Thus Horace (A. P. 431.)

Ut qui conducti plorant in funere, dicunt

Et faciunt prope plura dolentibus ex animo.

As hirelings, paid for the funereal tear,

Outweep the sorrows of a friend sincere.

‡ ‘ This rub on the logicians, comparing their trifling argumentation to the tricks of jugglers, was from *Arcefilans*, who said, τῷ διαλαλῶντος εἰκναι τῷ ὕποπακταῖς οἷτινες χαριτωὺς παρὰ λογίζονται.

of is by no means prejudicial ; nor is there any profit or delight in knowing them.

‘ Throw aside the ambiguity of words, and teach us this important truth ; that he is not the happy man, whom the vulgar esteem so, on account of his great wealth, but he whose mind is all goodness ; upright, and noble, trampling upon what the world holds in admiration ; who sees no one, with whom he would change condition ; who reckons a man happy, only in that he preserves the dignity of man ; who takes Nature for his guide ; conducts himself by her laws ; and lives up to her prescriptions ; whose truly good possessions are such, as no external power can take away ; who turns evil into good ; sure and steady in point of judgment, without prejudice, without fear ; whom no external force can disturb, though perchance it move him ; whom, when Fortune hath pointed at him her sharpest arrow, and with her whole strength, she only rakes, but cannot wound him ; and *that* but seldom ; for her other weapons, with which she assails mankind, rebound from him like the hailstones, which falling on our houses, without any inconvenience to the inhabitants, make a little rattling, and are dissolved *.

‘ *Here then exert yourself*, for why should you detain me with such stuff as you yourself call *pseudomenon* (i. e. *fallacious reasoning*) : and of which so many idle books are composed ? Behold, the whole of life deceives me ; reprove this ; if you are so acute, reduce this to truth. We judge those things necessary the greatest part of which are merely superfluous ; and even those things, which are not superfluous, have not sufficient weight in them to make a man rich and happy : nay, though a thing be necessary, it is not immediately to be pronounced good : we prostitute this title if we give it to bread, or other viands, without which no one can support life : what is good, is necessary ; but not every thing that is necessary is good ; because some things are abject and mean, which however are absolutely necessary.

‘ There is no one, I think, so ill informed of the importance of good, as to apply this term to the necessities of the day : why then will you not rather transfer your care, to shew to all men, that with great loss of time they are ever seeking superfluities ; and that many spend their whole life in quest of the means to live. Consider the whole world ; reconnoitre individuals ; who is there, whose life is not taken up with providing for to-morrow ? Do you ask what harm there is in this ? An infinite deal : for such men do not live, but are

* ‘ This is a most admirable character or description of a *good man* : but how greatly it may be heightened under the Christian scheme, we may see exemplified in that incomparable fiction entitled *Sir Charles Grandison*. Fiction did I say ? Be it so. It seems to me so replete with sentimental truths, and elegant diction, that I know no book, next to those of a religious tenour, that I would sooner recommend for perusal to a young man, and especially one of a superior rank. — According to my first plan, I had inscribed the following Epistle to Mr. *Richardson* ; and desired his acceptance of my application of it to his the said history, as coming from one of his many just admirers.’

about

about to live : they defer every thing from day to day : however circumstances we are, life will still outrun us* : but now, while we are so dilatory, it passeth away as if it did not belong to us ; it ends indeed at its last day, but is lost every day.

‘ But that I may not exceed the bounds of an epistle, and fill the reader’s hand with a load of paper ; I shall defer to another opportunity this dispute with the logicians ; who generally spin their reasonings somewhat too fine ; and are studious to exhibit little else than *this* and *that* †.’

‘ On Contentment and Magnanimity.

‘ Still, *Lucilius*, are you forgetful, and still complaining ; and seem not to understand, that there is nothing evil in these worldly affairs, but what you make so yourself ; by being thus displeased and ever querulous. For my part, I think there is nothing that can be called miserable in man, unless he thinks there is something miserable in the *nature of things*. I would quarrel with myself, if I thought there was any thing that I could not endure. Am I sick ? It is part of my destiny. Is my family afflicted ? am I hard pressed by the usurer ? does my house crack ? losses, wounds, difficulties, fears, do they all assault me ? It is nothing more than what is common in the world : nay, further, *it must be so*. These things therefore cannot be said to *happen*, they are decreed.

‘ If you will believe me, *Lucilius*, I will lay open to you my inmost thoughts and affections. Thus then, when any thing seems adverse or hard to me, do I behave myself : I obey not God forcibly, but willingly ; I follow him, not from necessity, but with all my mind and all my soul ‡. Nothing can befall me that I will receive,

- * ‘ *Life will still outrun us*] ——— Life speeds away,
From point to point, tho’ seeming to stand still ;
The cunning fugitive is swift by stealth :
Too subtle is the moment to be seen :
Yet soon man’s hour is up and we are gone.
Too prone’s our heart to whisper what we wish ;
’Tis later with the wise than he’s aware ;
The wisest man goes slower than the sun ;
And all mankind mistake their time of day,
Ev’n age itself. ——— *Young*.

† ‘ *This and that*] *Hoc solum curantibus, non et hoc*. Alluding to the usual forms of their syllogisms ; *a thing must be either this or that ; it cannot be this, therefore it must be that ; or, it cannot be this and that ; it is this, therefore not that*. This puts me in mind of two lines, which a modern wit hath set by way of moral to a burlesque tragedy :

From such examples as of *this* and *that*,
We all are taught to know—I know not what.

Covent Garden Tragedy.’

‡ ‘ This is true wisdom, the principal doctrine of the Stoics, and confirmed throughout the whole tenour of the Gospel. “ He is but a bad soldier, who fights and marches on with reluctance ; we must receive the orders with spirit and cheerfulness, and not endeavour to

ceive, either with an heavy heart, or a sorrowful countenance. There is no kind of tribute but what I will pay readily; considering that all we either mourn or fear is but the tribute we owe to Nature for our existence. It is in vain either to expect an exemption from these things, or to ask it*. Are you racked with pains in the bladder? have you had continual losses?—I will go further: are you in fear of your life? And did you not know that you wished for these things when you wished for old age,†? All these things as necessarily attend a long life, as in a long journey we must expect dust, and dirt, and showers.

‘But you would fain live, you say, and yet be free from all these inconveniencies. Such an effeminate declaration by no means becomes a man. I would fain see how you would take this wish of mine; which I protest I make, not only with a great, but good, intention; may neither Gods nor Goddesses permit Fortune to indulge you in ease and pleasure. Put to yourself this question, whether, if God was pleased

slink out of the part assigned us in this beautiful disposition of things; whereof even our sufferings make a necessary part. Let us address ourselves to God who governs all; as *Cleantes* did in those excellent lines which are going to lose part of their grace and energy by my translation of them. *Bolingbroke*. (See the original Epistle, 107, N. f.)

Parent of Nature, Master of the world,
Where'er thy providence directs, behold
My steps with chearful resignation turn.
Fate leads the willing, drags the backward on,
Why should I grieve; when grieving I must bear,
Or take with guilt, what guiltless I might spare.

— Thus let us speak, thus let us act. Resignation to the will of God is true magnanimity. But the sure mark of a pusillanimous and base spirit, is to struggle against, to censure, the order of Providence; and instead of mending our own conduct, to set up for that of correcting our Maker. *Id.*—See also *Adams* on Suicide, p. 176.

* “This established course of things it is not in our power to change: but it is in our power to assume such a greatness of mind as becomes wise and virtuous men; as may enable us to encounter the accidents of life with fortitude; and to conform ourselves to the order of Nature; who governs her great kingdom, the world, by continual mutations. Let us submit to this order: let us be persuaded that whatever does happen ought to happen; (or, as *Mr. Pope* expresses it, *whatever is, is right*;) and never to be so foolish as to expostulate with Nature.”

‘The best resolution we can take, is to suffer what we cannot alter; and to pursue, without repining, the road which Providence, who directs every thing, has marked out to us. *Id.*

† Γῆρας ἰπὸν μὲν ἀπῆ, πᾶς εὐχετας, ἣν δὲ πόλ' ἴλη,
Μέμψεται· ἔτι δ' αὖτε χρεῖσσαν ὀφειλόμενοι.
All wish for age, but when it comes, they cry,
They have enough, and rather wish to die.
Εἴ τις γῆρας ζῆν εὐχεταί, ἀξίος ἔστι
Γῆρας κεν πολλῶν εἰς ἱτέων δικάδας.

to favour you with your choice, you had rather live in the shambles than in a camp. Know, *Lucilius*, that life is a warfare*: such men therefore who are ordered from place to place; who undergo all manner of difficulties in the execution of the most dangerous commissions; these are your brave men, and chiefs in an army: while they who enjoy public ease at the expence of others labours, are mere poltrons † who buy their safety with disgrace.'

From the notes to the preceding specimens, it will be perceived that they do not promise so much entertainment to the critical scholar as might have been expected: they will, however, serve to render the Author more intelligible to the English reader, and will at the same time afford an amusing specimen of the garrulity of age; for the Doctor often speaks of himself, and lays open his sentiments of men and things. Those who know how indefatigably Dr. Morell laboured in the service of letters, will be pleased to hear the old man say, at the close of life, "Old as I am, I never knew an injury that was not easily forgiven, nor a distress but what was tolerable, and, as the world goes, rather required a contemptuous smile than a tear."

ART. V. *Essays on the Origin of Society, Language, Property, Government, Jurisdiction, Contracts, and Marriage; interspersed with Illustrations from the Greek and Galic Languages.* By James Grant, Esq. Advocate. 4to. 7s. 6d. Boards. Robinsons. 1785.

LANGUAGES having been constructed to suit the wants, the ideas, and the feelings of mankind, it cannot be doubted that many conclusions may be drawn from the modes of speech which are common to different countries respecting the notions and habits of men in the early ages of society. Several judicious hints of this kind we have met with in Dr. Reid's late *Essays on the Intellectual Faculties of Man*. But it may perhaps be more difficult to deduce conclusions of this kind from the structure of any particular language, or from the etymology of its words, where so much must necessarily depend upon mere conjecture.

It is upon this hazardous ground that Mr. Grant treads. Having derived the origin of society, not from the apprehension of

* This allusion is common in scripture. *I have fought a good fight, saith St. Paul; I have finished my course; I have kept the faith; henceforth is laid up for me a crown of righteousness.* 2 Tim. iv. 7. *This charge I commit with thee, son Timothy, that thou mayest war a good warfare.* 1 Tim. i. 18.'

† Turdilli sunt, tuti contumeliæ causa.—*Al.* Turburilla sunt. *Pincian.* Tubilinæ, the name of a Goddess amongst the ancients. *Lips.* Turdi sunt. From one *Turdus*, a man of so infamous a character, that his name became a proverb.—*Seneca*, the father, makes mention of him, in l. 9. *Controv.* 4.—*Turdilli, Oufils*; or some such birds, that are safe in being despicable.'

danger, but from the natural principle of association, he considers language as one of the primary distinctions of human nature, and offers it as his opinion, that there are sounds in a primitive and still living language, which will cast some light upon the original condition of man, and the train of his ideas in his primeval state of existence. The Erse or Galic language (a dialect of the ancient Celtic, still spoken in its original purity in the highlands of Scotland) he maintains to be a monument of the primitive manners of the human race.

That the first vocal sounds were expressions of passion, varied according to the nature of the passion, our Author thus attempts to prove from the simple sounds, with their significations, in the Galic language.

'The vowels *A, E, I, O, U*, pronounced in Scotland in the same manner as they are in Italy, are all significant sounds with the descendants of the Caledonians. *A* is a sound, uttered with loud vociferation, to cause terror. *E* is an exclamation of joy; *I*, of dislike; *O*, of admiration; and *U*, of fear; also of grief, modified by a graver tone of voice.

'Sudden sensations of heat, cold, and bodily pain, are expressed by articulate sounds, which, however, are not used in the language to denote heat, cold, or bodily pain. Sudden sensation of heat is denoted by an articulate exclamation, *Hoit*; of cold, by *Id*; of bodily pain, by *Oich*. The simple cries are generally, if not always, followed by articulate sounds; as, *A, Ab*; *E, Ed*; *I, Ibb*; *O, Obb*; *U, Ubb*. The letters *bb* sound like *v*. All these sounds, both simple and articulate, may be called interjections, being parts of speech which discover the mind to be seized with some passion. We doubt if any of the modern improved languages of Europe present so great a variety of interjections, or sounds which in utterance instantaneously convey notice of a particular passion, bodily or mental feeling. Although the sounds, simple and articulate, enumerated above, have not all been adopted or preserved as significant words, some of them still remain as words or sounds of marked signification.

'The pronouns *He* and *She* are expressed by the simple sounds, or vowels, *E* and *I*; and these serve as regular marks of the masculine and feminine genders. A neuter gender being unknown, every object is in a manner personified in the application of these pronouns.

'Distinctly varied sounds having been once employed by primitive Man to denote the genders of living objects, he naturally applies them to inanimate things. Language advances from sterility to copiousness by slow degrees. The invention of a word to denote a neuter gender, belongs to an improved understanding. It is probable that the *Τ* of the Greeks was not coeval with their *O* and *H*, which, like the Galic *E* and *I*, were simple sounds used to denote the male and female of every species.

'Rude Man is incapable of forming abstract ideas: his intellectual powers are extremely limited: his reasoning faculty is applied to few objects: the rare impressions made upon his mind are therefore; inanimate things pass unnoticed; objects of motion and life attract his attention. Disposed to taciturnity, he seldom communicates

cates his thoughts ; but when his mind is agitated by matters of important concern, desirous to paint forcibly, he expresses himself in bold and figurative language, accompanied with bodily signs and gestures : his manner and style naturally, if not necessarily, assume the tone of animation. He delights in imagery and personification, Hence it is, that the compositions of rude and barbarous ages, transmitted to posterity, are universally found to approach to the style and numbers of poetry. The distinction of two genders sufficiently satisfies the mind of primeval Man : the invention of a third gender is reserved for that stage of society when the understanding is much exercised, and the imagination and genius are not suffered to wanton in extravagance, but are reduced within the limits of precision, correctness, method, and rule.

‘ The distinction of male and female naturally claimed the earliest attention. The difference of sex was denoted by two simple sounds, which formed two distinct words in primitive language.

‘ The vowel *I*, with an aspiration, signifies *to eat*. The aspiration being the termination of the sound, it had in the mouths of many acquired the guttural pronunciation *Icb*. Both *I* and *Icb* are in common use. From *Icb* came *Icbc*, which signifies *compassion* ; importing, that the most common relief from distress flowed from provision of food.

‘ It has been observed, that *E* is an exclamation of joy. The same sound, with an aspiration, is used as a word, signifying *a cry*. The same sound, terminating in the consonant *D*, formed the primitive word *Ed*, which signifies *food*. Hence *Edo*, *Edo*, of the Greeks and Latins.

‘ The more we trace mankind to their primeval state, we find them the more thoughtless and improvident. Their subsistence, like that of the greater part of other animals, depends upon the acquisitions of the day. When the means of subsistence are precarious, and not commanded with certainty, the passion of joy and the possession of food are closely allied. Hence a sound or cry expressive of joy, came naturally to give a name to the cause that produced it.

‘ An exclamation of *Ed* or *Eid* is used upon discovery of any animal of prey or game : it is meant to give notice to the hunting companion to be in readiness, and prepare the means of conquest and possession.

‘ *Ed* is used in Ireland to signify *cattle*. In Scotland it is preserved in many compound words. *Edal*, cattle, literally signifies the offspring or generation of cattle. *Edich**, clothes, literally the hide or skin of cattle. *Copd* or *Cued*, share or portion of any subject of property ; literally, common food. *Faced*, hunting ; literally, gathering of food. *Edra*, the time of the morning when cattle are brought home from their pasture to give milk ; literally, meal-time. These words tend to shew, that an etymological analysis of the words of a primitive language may be of use in throwing light upon the situation and circumstances of primeval Man ; and may serve to mark the progress of the human mind from its simplest to its more enlarged conceptions in increasing society.’

The power of imitation, the Author considers as a fruitful parent of language, and gives many examples of imitative lan-

* *Ed-scheich*. *S* and *h* are quiescent.

guage in the Galic. Here he finds a large scope for conjecture, and indulges himself freely. All his Readers will not perceive that *Uai, a cave*, is derived from the hollow sound generally heard in entering one.

The common observation, that men naturally transfer the name of one object to another which is in any manner nearly related to it, Mr. Grant supports by examples from the Galic language.

'*BE**, in the Galic language, signifies *life*: but it is used to denote the means of subsistence; which bearing obviously the most intimate relation to life, acquires, in a figurative sense, the appellation proper, in its primitive acceptation, to life simply. When a stranger happens to enter the house of a modern Caledonian at meal-time, the landlord addresses him with the words '*S.e do † bbe*, which literally signify, *It is thy life*, but import an invitation to come and partake of the family fare, or victuals, as the support of life.

'It has been observed that *Ed* in its primitive sense signifies *food*. It came to be applied to denote *cattle*, when such became the chief fund of subsistence. *Eallach* signifies *a burthen*; but it is used in Ireland to denote *a beast*. It received this name from the circumstance of an animal fit for food being the most common and ordinary *burthen*, or that which attracted most attention in early society.

'We have before remarked, that *Re* signifies *division*, and that in process of time the word came to be applied to the effect of division, which was *concord* or *agreement*. In like manner the word *Reinn*, which signifies one's *portion* or *division*, is used to denote *any action*. If one should ask, if another had eaten his victuals, he would say, *An d'reinn e a bbia?* which is literally, *Has he divided his meat?* The verb *Reinn* corresponds with the English verb *to do* or *to make*. In like manner, the Greek word *ποιεω* signifies *to do, to make*. The act of division being originally of most frequent use, and of greatest importance, came naturally to be used as a common appellation for any action. Many more examples of the like nature might be given.'

On similar grounds (which afford the Author much room for the display of ingenuity) he proceeds to prove, that much accuracy and justness of thought appear in the combination of words from their roots.

In the course of these remarks, Mr. Grant maintains, that the Greek and Latin languages are derived from the Celtic, of which the Galic is a dialect.

* The vowel *E* sounds like the English proper *A*.

† The word *do* is improperly used to signify *thy*: the proper word is *te*. The possessive pronouns *my, thy, his*, are expressed in Galic by *me, te, se*. In the first two, the just orthography, from not attending to the pronunciation and regular analogy of the words, has been lost sight of, and retained only in the last. The original words are preserved in the Latin language as the accusatives of *ego, tu, and sui*. In these Galic pronouns the *e* has the pronunciation of the French *e* the article *le*.

* The Galic word *Be* is the root of the Greek noun *Βίη*, which signifies *life*, and also *sustenance*. It will be remarked also that *Βίη* is used to signify *a bow*, which was the chief instrument used by the primitive societies of temperate climes in procuring the means of supporting life. The Greek word *Βίς*, which signifies *strength*, is used by the Caledonians to denote *visuals**. Thus the word *Bia*, which with the original inventors of the Celtic or Galic language denoted *visuals*, was by the Greeks used to signify *strength*; a quality depending upon the possession of the means of subsistence.—

† The *Θεός* of the Greeks, and the *Deus* of the Latins, both signifying *God*, are compounded of Two Galic words; *Ti*, a being, and *Tos* or *Tus*, equally common to denote *first* or *beginning*. In the compound, these two words are pronounced *Tios* or *Tius*, the first letter of the second word being always thrown out. The letter *T* in the word *Ti* has a middle sound, or soft pronunciation, between the *Theta* of the Greeks and the *T* of the English, and is formed by application of the tongue to the teeth and roof of the mouth. *Θεός* signifies, literally, *the first being*. In like manner, the *Venus* of the Latins is a compound of *Ben* and *Tus*, which literally signify *the first woman*. The letter *B*, in compounds and inflections, is always softened into *V*; so that, in Galic, *the first woman* is properly denominated *Bhenus*, pronounced as if written *Venus*. *Εἶδα* and *Εἶδα* signify *food*. These words are compounded of the Galic words *Ed* or *Eid*, and *Ar*: the former signify *food* simply, and the latter, *ploughed land*. The word *Εἶδα*, in strict propriety of speech, signifies that species of food which is produced from the culture of the ground, or from ploughed land. It will readily suggest itself to the learned, that the combined words of *Εἶδα* form the roots of the Greek and Latin words *Εἶδα*, *edo*, *Αγορά*, *aro*. *Εἶδα*, which signifies *a seat*, has an evident reference to food. The word is compounded of two Galic words, *Ed* and *Tra*, which literally signify *meal-time*: the *T* is lost in the compound. There is an intimate relation between the act of making a meal, and the place or seat where the early tribe or society assembled and sat down to eat. Ammianus Marcellinus says of the Alans, *Cumque ad graminea venerint*

* *Βίη* signifies *alive*, and *Βίς*, death. This last word is a compound of *Be*, life, and *As*, out. The Latin word *Cibus*, which signifies *visuals* or *food*, is derived from the Galic word *Cib* or *Casib*, which signifies such a portion of meat as a man could devour at a mouthful. A *portion* or *part* is expressed in Galic by the word *Mir*, synonymous to the Greek word *Μέρος*, and is expressive of a larger portion than *Cib*.—It may be observed, that *meat*, and the *action* of *eating*, are expressed in the Greek language by the word *Βρωα*, and that the verb *Βρωα* and *Βρωα*, signify *to eat* or *devour*. These words are derived from *Bru* or *Bro*, which in Galic signifies *the belly*. *Bru* is the most common pronunciation, but *Bro* is not to be rejected; a proof of which is furnished by *Broinn*, which also signifies *belly*, and in its inflected cases varies into *Bronn*; and the word *Brplean*, which signifies *the paunch*. The Greek word *Βροῦν*, which signifies a *rumbling noise*, is compounded of two Galic words, *Bro* and *Fuaim*, which in the compound is *Brouaim*, contracted, is pronounced *Broim* and signifies *crepitus ventris*.

in orbiculatam figuram locatis Sarracis ferino situ vescuntur. When the wandering society made a meal, they sat in the form of a circle; and though the Author compares their manner of eating to that of wild beasts, yet regularity and order must have been observed in the division and distribution of their food. We shall have occasion to consider, in another place, the manner in which that matter was regulated. *Eda*, which also signifies a *seat*, derived its name from the relation between eating of food and the place where it is eaten. The *Ædis*, or *bouse*, of the Romans, got its name from the important circumstance of its being the place of resort for the family or tribe at meal-time. *Eda*, which signifies *dona sponsalia*, or presents which a bridegroom made to his bride, is a compound of two Galic words, *Ed*, and *No* or *Nua*, literally signifying *new food*. This word has a reference to the condition of primeval society. When the objects of greatest value consisted of the means of subsistence, an article of fresh or new food must have been in a high degree acceptable. When marriage came to be introduced, the presents made by a new married man to his bride still retained the denomination of *Eda*.

From *Ar* there are many Greek derivatives. *Αρουρα* signifies *ploughed land*, also *crop of corn*. *Αροσ* signifies *bread*. In Galic, a *crop of corn*, and *bread*, are expressed by *Arbhar*, commonly pronounced *Arar* and *Aran*; all being equally derivatives of the root *Ar*. So the Greek and Latin words, *Αροτος*, *arabilis*, *arable*; *Αροτρον*, *aratrum*, a plough; *Αροτης*, *arator*, a ploughman; and many others, are evidently derived from the same source.

It has been observed, that *Re*, in its primitive acceptation, signifies *division*; in its second acceptation *concord*, the consequence of division or distribution of food. It also signifies *clear*, *without obstruction*, which is the effect of concord. Thus the English word *Road* signifies, in Galic, *clear turf*; *Re-od*—contracted, *Rod*—a compound of *Re*, *clear*, and *Fod*, *turf*. The letter *F* is quiescent in the compound. It may be observed, that *Πα* in Greek signifies *easily*, and *Οδ* signifies *a way*. *Ανρ*, *vir*, a man, is a compound of the Galic words *An* and *Fer*, which in the inflected cases are pronounced *Ancr*, the man. *Fer* in the plural is *Fir*. The Latins, for the sake of uniformity, changed the *e* in the singular number to *i*, and in the nominative plural added their regular termination of masculine nouns of the grammarian's second declension.

We recollect to have read somewhere a conjecture, that the *band* was probably the first *comb* made use of in primitive society. The Greek word for *band*, and the Galic word for *comb*, confirm the justness of that idea. The Greek word for *band* is *Χηρ*; the Galic word for *comb* is *Cir*, and in the inflected cases *Cbir*; the Celts still applying the original word for *band*, being the natural *comb*, to that artificial instrument which was destined to be so highly necessary to the decoration of both sexes in refined society.

The varied terminations of the Greek and Latin nouns and verbs have much obscured the roots and combinations of the original language, which was the subject of that artificial superstructure displayed in so admirable a degree by those most highly cultivated and refined languages. The groundwork, however, is not obliterated:

rated: the Celtic stamina are visible, and remain a monument of the Celtic parentage of the renowned Grecian and Roman people.*

After all the resemblances which our Author has so ingeniously traced out between the Greek and Galic languages, we must, however, remark, that we see much reason for deriving the Greek language from the ancient Teutonic rather than the Celtic.

The affinity between the Saxon and the Greek tongues has been shewn by many writers. It is very manifest in the words, *ἀἴρ*, air; *μήνη*, moon; *ἀστὴρ*, star; *οὐρανός*, sky; *βῆσις*, rain; *πατήρ*, father; *μῦθος*, mouth; *χολή*, call; *ὑθαρ*, udder; *αὐλή*, hall; *στράτη*, street; *πάτος*, path; *ἄξιν*, ax; *ρακ*, rag; *ἡία*, hay; and in many others, which writers on this subject have collected. These resemblances afford ground for supposing that the Greek and the Saxon languages are derived from one common source; and this is farther confirmed by their agreement, in the manner of terminating the infinitive present active, in the use of negatives and of articles, in their forms of comparison, and in the structure of compound words. We have, moreover, the testimony of Ovid, who lived some years in Pontus, where the Greek and the Getic or Gothic languages were spoken, and could himself speak and write in both (*Vid. Trist.* ver. 7, 8. 51. & 10. 35. *Eleg.* ii. 68. *De Ponto*, iii. *Ep.* ii. 4. iv. 13. 17. 19.) that the Getic tongue was from the same source with the Greek. To this we might add the authority of Henry Stephens, Scaliger, Salmasius, Francis Junius, Casaubon, and other great names, in support of the opinion that the Greek and Gothic languages have a common origin. Now, it appears from ancient history, that the Greeks and Thracians were from the same stock, and that Thrace was the source of the Goths and Germans, of whom the Saxons were a branch. From all which it follows, that the Greek and Saxon languages are of Teutonic origin, and consequently that Mr. Grant is mistaken in deriving the former from the Galic or Celtic*.

Having dwelt so long on this part of the work, we have only time to remark in general, concerning the rest of these Essays, that they contain several ingenious observations, which will repay the attention of the philosophical Reader.

ART. VI. *Critical Essays on some of the Poems of several English Poets*: by John Scott, Esq. With an Account of the Life and Writings of the Author, by Mr. Hoole. 8vo. 5s. 3d. Boards. Phillips. 1785.

MR. Scott, the author of this posthumous publication (as we learn from the sensible and well written account of

* See this subject treated at large in *Clarke on Roman, Saxon, and English Coins*.

his life prefixed by the editor) was a citizen of London, and by religious profession a Quaker. He very early discovered a propensity to the study of poetry, and made several successful attempts in versification. His first excursions into the region of the Muses were made in the *Gentleman's Magazine*, and other miscellaneous publications. In the year 1760 he published, with his name prefixed, *Four Elegies*, which were well received, and introduced him to the notice of several eminent characters in the literary world. After an interval of nine years, he published his descriptive poem entitled, *Amwel* *. He also wrote an epistle called, *The Garden*, and some other pieces. These were afterwards collected into a volume, of which we have formerly expressed our approbation †. He was likewise the author of a pamphlet, *On the Present State of the Parochial and Vagrant Poor*. See Rev. vol. xlviii. p. 322.

Though Mr. Scott was a dissenter, and a whig, his poetical talents and his amiable character procured him the friendship of Dr. Johnson, who meant to have become his biographer, had not death prevented him. In this instance we observe with pleasure, that this great man made an uncommon sacrifice of his prejudices to his judgment, though after what we have heard and seen of his general conduct in this respect, we cannot, with the Editor, consider this single fact as a proof, that he had a mind superior to the distinction of party.

The poems examined in these *Essays* are, Denham's *Cooper's Hill*; Milton's *Lycidas*; Pope's *Windfor Forest*; Dyer's *Grongar-Hill*, and *Ruins of Rome*; Collins's *Oriental Eclogues*; Gray's *Elegy*; and Thompson's *Seasons*.

Mr. Scott disputes Denham's claim to the reputation which, as a descriptive poet, he has so long enjoyed. He censures his conceptions as cold and unanimated, and his diction as exceedingly obscure, and often incorrect, even to absurdity. This charge he brings home, in many particular instances.

Milton's *Lycidas* he very judiciously vindicates from the censure passed on it by Dr. Johnson, on account of its pastoral form, its mythological personages, and its highly metaphorical style. This latter circumstance, Dr. J. thought inconsistent with the passion of grief which the poem was intended to express. To this Mr. Scott replies:

'There is an anxiety from apprehension of losing a beloved object; and there is a grief immediately subsequent to its actual loss, which cannot be expressed but in the shortest and simplest manner. There is a grief softened by time, which can recapitulate past pleasures in all their minutiae of circumstance and situation, and can select such images as are proper to the kind of composition, wherein

* The name of the village where he had his seat, in Hertfordshire.

† See Rev. vol. lxvii. p. 183.

It chuses to convey itself. It was no sudden impetus of passion, but this mellowed sorrow, that effused the verses now under consideration.*

Some of the more striking beauties of this poem are pointed out; and notice is taken of several minute inaccuracies. On the whole, the critic concludes; 'Lycidas is a noble poem; the author's name is not wanted to recommend it: its own enthusiasm and beauty will always make it please, and abundantly atone for its incorrectness.'

In the critique on the *Windsor Forest*, we meet with the following just observations on the passage:

"Not proud Olympus yields a nobler sight,
Though gods assembled grace his towering height,
Than what more humble mountains offer here,
Where in their blessings, all those gods appear.
See Pan with *flocks*, with fruits Pomona *crown'd*;
Here *blushing* Flora paints th' enamell'd ground;
Here Ceres' gifts in waving prospect stand,
And nodding tempt the joyful reaper's hand;
Rich Industry sits smiling on the plains,
And Peace and Plenty tell a Stuart reigns."

'This passage is of little value. To describe graphically and poetically the discriminating peculiarities of any particular situation, requires superior abilities; but to compare it to a number of other places, of different character, is certainly no very difficult business. Windsor was before compared to Eden, it is now compared to Olympus; but the man who has never seen Windsor, can receive no idea of its appearance from these comparisons. The similitude also is defective in another part; there can be no proper parallel between a hill fraught with Pagan deities, and fields fraught with sheep, and flowers, and corn. The couplets also are not correct; the gods are said to appear in their blessings, and are besides introduced in their persons. The fifth line has an ambiguity; if Pan is only supposed to be present with his flocks, all is very well; but if he is supposed to be crowned with them, as Pomona is with fruits, the metaphor is absurd, because the literal circumstance is impossible*. *Blushing Flora*, in the sixth line, is the quaint and indistinct language of a school-boy; for why Flora should blush, no good reason can be given.'

We cannot equally approve the following remark on the poet's address to the Thames:

"Thou too, great father of the British floods!
With joyful pride survey'st our lofty woods;
Where tow'ring oaks their growing honours rear,
And future navies on thy shores appear,
Not Neptune's self from all *her* streams receives
A wealthier tribute than to thine he gives:

* 'This is a very common abuse of language; our poets are so fond of crowning, that they crown every thing.'

No seas so rich, so gay no banks appear ;
 No lake so gentle, and no spring so clear,
 Not Po so *swells* the fabling *Poet's lays*,
 While led along the skies his *current* strays,
As thine which visits Windsor's fam'd abodes,
 To grace the mansion of our earthly gods :
 Nor all his stars above a lustre show,
 Like the bright beauties on thy banks below ;
 Where Jove subdu'd by *mortal passion* still,
 Might change Olympus for a nobler hill."

* Thames has really been unfortunate in his poets ; Denham undesignedly burlesqued him, and Pope has done him no very enviable honours. Cooper's-Hill, that bad original, is here plainly copied, though it must be owned, with some improvement. Thames might perhaps have been termed, with propriety, the *monarch* of the British floods, but there can be no foundation for terming him their *father* ; his stream does not supply other rivers with water, but, on the contrary, is supplied by them. The *oak's growing honours*, is an affected kind of catachresis, and the *future navies*, notwithstanding it presents the mind with a new idea, is in fact but a redundancy ; *oaks* are mentioned as *oaks* in one line, and *future navies* is but another name for *oaks* in the next. There is nothing to which the personal pronoun *her*, in the fifth line, can possibly relate ; probably it was an error of the press for *his*. To talk of *a river swelling a poet's lays*, is at best puerile. The expression here is also too general ; we are left to guess whose lays * are *swelled* by the Thames. *Mortal passion* instead of *a passion for mortals*, is an ambiguous and unwarrantable contraction. Olympus had appeared in simile before, and now it appears again.*

The "oaks rearing their growing honours," exhibits a natural process in splendid but perfectly correct language : and "future navies," as it introduces a new and interesting idea, nearly connected with the former, is certainly no redundancy. "Mortal passion" is genuine poetical language.

In *Grongar-Hill*, Mr. Scott, among other defects, remarks the ambiguity of the passage :

"So we mistake the future's face,
 Ey'd through hope's deluding glass."

* This couplet, he says, 'seems Janus like, to look both ways ; we know not whether to join it with those which precede, or with those that follow ; and there is no punctuation that can determine the matter. The supposed narrowness of the stream very well illustrates the sentiment, that danger in idea is diminished in proportion to its distance ; and that sentiment is simply, forcibly, and fully expressed in one line :

So little distant dangers seem.

If to this verse we add the two doubtful ones,

* ' Probably the poet meant Denham's.'

*So we mistake the future's face,
Ey'd through hope's deluding glass.*

We have a superfluous expatiation on the thought: hope's glass, also to bear any relation to the natural circumstance, must be an inverted telescope, which removes and lessens the object. In this case the lines should have closed the sentence thus;

*So we mistake the future's face,
Ey'd through hope's deluding glass.*

But here the context, by an improper introduction of the relative *which*, is rendered absolute nonsense; "*As yon summits which appear brown and rough, still we tread, &c.*" But by substituting *still* for *which*, we may obtain propriety of expression, "*As yon summits soft and fair, still when approached appear brown and rough, so still we tread, &c.*" This disputable couplet will, however, on the other hand, connect as easily with its successors:

*So we mistake the future's face,
Ey'd through hope's deluding glass;
As yon summits soft and fair,
Clad in colours of the air,
Which to those, &c.*

This reading also will give us grammatical construction:—"We mistake the future's face, as we mistake yon summits, which are airy and beautiful when distant, but when near, brown and rough." The thought in this passage is one that seems naturally to occur to the human mind: we feel the same kind of sensation when the eye views a delightful prospect, as when the imagination contemplates supposed future happiness: we think the place where we are, less pleasant than the place we behold; we think the present hour less happy than the hours in expectation.'

On *The Ruins of Rome* the author's remarks are chiefly encomiastic, and contain little that merits particular notice.

Collins's *Oriental Eclogues*, Mr. Scott endeavours to rescue from the disrepute into which they have lately fallen; he maintains, that they have all the requisites of a good poem, description, incident, sentiment, moral, and melody.

Gray's *Elegy*, which Mr. Knox censures, as "a confused heap of splendid ideas, thrown together without order and without proportion," Mr. Scott thinks perfectly regular, though simple, in its plan. On the stanza "Perhaps in this neglected spot, &c." with the two following, he says:

'The English language probably cannot boast a finer specimen of poetry than these stanzas. The supposition of the powers possessed, of the circumstances which prevented their exertion, and the illustrative comparisons, are all communicated with a grandeur and energy that have seldom been equalled. The Poet calls from the graves before him, the hands that might have wielded the sceptre, or struck the lyre, and creates in our imaginations the allegorical beings, who repressed their progress to greatness; Knowledge withholding the sight of her roll, and Penury casting on them a look, which

which might be metaphorically said to freeze or congeal their faculties*.

' There is in Young's Night Thoughts, a prosopopoeia of Midnight, waving a list of mortality in the startled eye, or sight of Fancy :

By the long list of swift mortality,
From Adam downwards to this ev'ning's knell,
Which Midnight waves in Fancy's startled eye.

Gray undoubtedly had read the lines, yet it is questionable whether he thought of them when he produced this not very dissimilar image of Knowledge with her ample page. The action of the person is however properly varied, as the general subject required ; Midnight is exposing the contents of the roll, knowledge is concealing them. There is in Pope's Rape of the Lock, a passage which possibly supplied our author with his sentiment ; and there is in Young's Satires, another to which he might be indebted for his turn of expression :

- Like roses that in deserts bloom and die. POPE.
Full many a flower is born to blush unseen. GRAY.
And waste their music on the savage race. YOUNG.
And waste their sweetness on the desert air. GRAY.'

Several other ingenious remarks occur in this Essay.

Mr. Scott is of opinion that Goldsmith's *Deserted Village* is faulty in arrangement, and careless in expression : of this he brings many decisive proofs : but at the same time he allows—and we think every reader who is possessed of sensibility must agree with him—that the poem abounds with beauties of the most natural and interesting kind.

On *Thomson's Seasons* Mr. S. makes many ingenious remarks, particularly respecting the well-known peculiarities of this writer's diction ; the general result of which is, that, in describing familiar objects, Thomson, in the midst of all his excellencies, often produces bombast on the one hand, or meanness on the other.

The specimens we have given of this work, will, we apprehend, be sufficient to place the writer before our readers under the character of a critic of sound judgment. These Essays may

* The designer, and engraver, have more than once employed their respective arts, in producing an embellishment to this noble poem. The poet leaning over a tomb-stone, given us by one, and the funeral procession by another, are trite and obvious ideas. The stanza in question would afford a fine picture : two of Gray's Forefathers of the hamlet, might be introduced reposing from their labour ; dignity and grace might be given to their forms ; the eye of one beaming celestial fire, might cast a regretful look at Knowledge turning from him with her folded roll ; the other might indignantly regard Penury, who at a distance should, with a calm severity of countenance, point out to him a plough, or some other instrument of that cultivation, which it was his lot to attend to.'

be read with particular advantage by young persons, who wish to exercise and improve their taste in polite literature: and to those who are farther advanced in the art of criticism, they will afford some entertainment.

ART. VII. *An Universal History*, from the earliest Accounts to the present Time; compiled from original Authors. Illustrated with Charts, Maps, Notes, &c. 60 Vols. 8vo. 6s. each Volume bound. Robinsfons.

WE shall confine our present account to the first 18 volumes, being the ancient part of the *Universal History*, reserving our remarks on the modern part to a future article.

No performance of the kind ever met with greater approbation and encouragement than the *Universal History*. The usefulness of such a work, the reputation and acknowledged abilities of the compilers, and the liberality with which the publication of it was carried on, all concurred in recommending the original performance to the Public. So great was the esteem in which it was held, and so anxious were the learned both at home and abroad for its publication, that translations and pirated editions of it were printing in France, Holland, and Ireland, nearly as fast as the original London edition could be worked off at the press. This history was first published periodically: five volumes of it, in folio, were completed in the year 1740; the 6th in 1742; and the 7th in 1744. A second edition, in octavo, began to be published in 1747, and was carried on monthly, with uncommon success, till the whole was concluded in twenty-one volumes.

The project of this great work was first formed by Mr. James Crokot, a bookseller in Fleet-street *; and the plan on which it was to be executed was suggested by the famed Mr. Sale, the celebrated translator of the Koran; who, for some time, was the sole conductor of the work, with such assistance as he thought fit to procure. Mr. Sale's conduct was not long agreeable to the proprietors, who found themselves under the necessity of taking the work entirely out of his hands, and of engaging several authors, of abilities suited to the different parts of the performance, among these were Dr. John Campbell, Mr. Archibald Bower, Mr. **** (commonly called) Geo. Psalmanazar, the Rev. John Swinton, and Mr. Shelvocke †, afterwards Secretary to the General Post-Office.

In

* James Crokot also first planned the well-known *Daily Advertiser*, and other noted works. He was the greatest literary projector of the age; and died worth—*nothing*.

† By a letter from Dr. Johnson, inserted in the *Gentleman's Magazine* for Dec. 1784, it appears the parts which each of these gentlemen took in this work were as follow:

In carrying on so great a work, it was thought necessary for the several authors to have regular meetings, and to examine, in a body, each part, but this was not universally consented to; and each author insisted on proceeding in his own way: by this means they went much beyond the bounds agreed on, and in many instances repeated the same common facts in each separate history. This ill management occasioned frequent quarrels among the authors and proprietors; and had it not been for the prudence and good advice of Psalmanazar, the work would have been a confused and injudicious performance; and, though it has many defects, yet his activity and punctuality alone put it on the respectable footing on which it at present stands. Whoever wishes to see an account of the management of the publication, will find a circumstantial detail of all the particulars of it, in the *Memoirs of Psalmanazar* *.

We could have wished the present editors had made use of the directions which Psalmanazar has delivered for making a future edition of so valuable a work, as perfect as the nature of it would admit: they have indeed retrenched many superfluities, with which the edition of 1747 abounded; but several repetitions yet remain, and though they are not contradictory to each other, yet they increase the bulk of the book, and render it not only more expensive to the purchaser, but tedious to the reader, who often meets with the same circumstances related under different heads. The original design was to have related nothing at length concerning the history of any nation or country, but what was transacted within its boundaries; and that the wars, conquests, &c. which were carried on abroad, should be mentioned chiefly in the histories of those countries where they were made. The editor might have much abridged the Roman his-

Mr. Swinton. The history of the Carthaginians,—Numidians,—Mauritanians,—Gætulians,—Garamantes,—Melano Gætulians,—Nigritæ,—Cyrenaicæ,—Marmarica,—the Rhegio Syrtica,—Turks,—Tartars,—Moguls,—Indians,—Chinese,—Dissertation on the peopling of America—on the Independency of the Arabs.

Mr. Sale. The Cosmogony, and a small part of the history immediately following.

Mr. Shelvocke. The history of the Jews, to the birth of Abraham.

Mr. Psalmanazar. The history of the Jews,—Gauls,—Spaniards,—Xenophon's retreat.

Dr. Campbell. The history of the Persians,—the Constantinopolitan empire.

Mr. Bower. The Roman history.

The authenticity of this account cannot be questioned, since the original in the Rev. Mr. Swinton's own hand-writing, whence Dr. Johnson obtained the copy, is deposited in the British Museum.

* See an account of this work in our 31st volume, p. 364. 441.

story, which is spun out to a great length, since the conquests of the Romans ought, agreeably to the plan just mentioned, to have been related under the history of the country conquered.

That our Readers may form some idea of the work, we shall give a view of the present edition, and shew in what respects it differs from the former, which was published in 1747.

The Preface is a very elaborate performance, shewing the use of history in general, and giving an ample account of the mode of distributing the matter and dividing the book. The editor has considerably shortened it, and though he has retained every thing of consequence relative to the work itself, yet many curious circumstances are omitted that might have afforded much entertainment, if not information to the inquisitive reader, and in some instances have enabled the diligent inquirer to satisfy himself respecting several difficulties and doubts, that necessarily occur from too superficial an acquaintance with the customs, manners, coin, weights, measures, &c. of different nations, especially those, of which we have only few records, and even these few, obscure. Chronology is of the utmost consequence in all historical works. The chronology of the ancients is every where obscure and confused; on which account the authors of this work have, in the Preface to their first edition, given ample chronological tables, and endeavoured to elucidate, as much as possible, the darker parts of their researches. To this we may add the accurate and comprehensive chronological Index at the end of the 8vo edition in 1747; which is a very valuable and useful addition to the work. In the present edition these tables and remarks are wholly suppressed. The advantage of the chronological index is so very great, that we are astonished at its being withheld, and especially that no reasons should have been given for so material an omission. To young persons, who study history as a part of their education, it is particularly beneficial; for by running over so much of the tables as regards that space of the history they read, within a certain compass of time, they will the more easily retain it in their memory; and by fixing all the capital facts, as they stand connected with each other in point of time, strongly in their mind, they will be enabled to recal, without much difficulty, most of the minute circumstances attending the more material transactions. We could recite many other advantages which these chronological tables afford, but we shall content ourselves with noting only *one*, more immediately belonging to the present performance. The plan of the Universal History is, as we have said above, *geographical*, by which means all confusion, with regard to that science, is prevented; but, for this very reason, breaches in chronology become necessary. These breaches in chronology being united by the Tables, the reader has all the

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principal

principal facts in two distinct views of place and time; so that he can the more easily, on a slight examination, find the particular circumstances attendant on the history of any particular place, or determine the times in which they happened. It may be objected that authors, especially the ancient historians, differ very widely in their chronology, and therefore no dependence can be placed on them. This is undoubtedly too often the case; and for that very reason, compilers of history should to the utmost of their abilities endeavour to rectify the more material errors, and reduce the principal transactions to their proper time.

The introductory part, called in the former edition *Cosmogony*, is in this much altered. It is an excellent epitome of the opinions of the ancient philosophers; and as it exhibits the whole of their doctrines in one view, the reader may make himself acquainted with the contents of many voluminous and abstruse works at a small expence both of labour and time. This treatise is not only abridged, by which it loses much of its original excellency, but divided; the greatest part of it which properly belongs to the beginning, being inserted at the end of the whole work. If it was to be retained, why not keep it together? The whole treatise is a well-connected and uniform performance; and appears to great disadvantage from the change it has undergone.

The history of the World, from the creation to the flood, has undergone as much abridgment as the Introduction. Indeed there was much cause for expunging a number of passages, which answered no other purpose than to display the learning of the compiler, and divert the reader by attending to ridiculous stories and the fragments of ancient writers, most of which are to be met with in the *General Dictionary* compiled from Bayle, &c. This circumstance is almost a direct proof that Mr. Sale, the principal translator of that dictionary, was the compiler of this part of the *Universal History*, for he, as all the matter of the dictionary passed through his hands but a little while before, could the more easily apply it in the history, which work, by the date, seems to have followed very closely the translation of Bayle's Dictionary. The many curious investigations of the dark and confused passages of the profane history of this period, may be desirable by a number of readers, and to such, the present abridged state of this chapter, especially on account of the omission of the learned notes and numerous references, cannot be satisfactory. In the edition of 1747, every thing relative to the antediluvian history was contained in this chapter, or, at least, references were made to every book that had been written on the subject; on which account we ever esteemed it a most valuable collection, and, consequently, highly worthy of preservation.

At

At the beginning of the second chapter, which comprehends the history of the world, from the Deluge to the birth of Abraham, the antecedent of the second paragraph being omitted, renders the remainder somewhat obscure. But this and the following are the only omissions we meet with, that injure the original. In the 7th volume, page 292, 'Philip wrote the Athenians a letter, still extant, which is one of the most artful and spirited remonstrances that ever was composed.' In the former edition, this epistle is inserted, but in the new one, it is left out; the impropriety of which evidently appears when, coming to p. 301, where speaking of the dissension in Philip's family, we are told, 'The reader *must remember*, that in Philip's letter to the Athenians, he speaks with great heat of, &c.' We are however surprised not to find more inaccuracies of this kind in a work so extensive as the present. The former edition is replete with mistakes, which in this are corrected, and which were the more unpardonable in the former editors, because they were copied in different parts of the work. For instance, vol. iv. p. 119, edition of 1747, 'Jehoshaphat had the most numerous army of any of his predecessors, it consisting of above 11,000,000 fighting men;' and in the chronological table, p. 40, 'Jehoshaphat fortifies his frontiers, maintains an army of 11,000,000 men, &c.' The editors of this edition have rightly expunged one of the cyphers, making it 1,100,000, which is nevertheless an enormous army, and would require for its annual maintenance above ten millions pounds sterling at 6d. *per man per day*, exclusive of accoutrements and clothing.

In reading any history, especially a general one, the reader frequently wishes to consult authors who have been particularly minute in describing certain transactions, or who have confined themselves to record private actions that more properly belong to the biography of the individual, than to the history of the country in which he lived, or the national affairs in which he as a public character acted a part. For this purpose, historians cannot be too liberal in references to such writings as contain any historical or personal anecdotes, or inserting in notes, which do not interrupt or incumber the text, such private information as may satisfy the reader's curiosity, or enlighten the principal subject. The numerous notes of the original are too frequently omitted, especially the philological ones; the tracing of etymologies is a pleasing employment to many literary men, and sometimes it is the means, if judiciously conducted, of reflecting much light on those parts of history whose records are deficient either in quantity or matter. But many of the ingenious and learned notes in the former editions were valuable on account of their forming a regular literary journal, especially those inserted in the Roman history, in which we had a catalogue of the

writings, and a short account, of the principal authors and philosophers who flourished in the reign of each emperor.

The great length of the Roman history swelled the original work, to a very voluminous bulk. The author who undertook this part of the general history, seems to have disregarded, more than any other of the gentlemen employed in the compilation, the restrictions which the original plan had proposed, of confining every fact to its proper scene of action. This acknowledged imperfection ought to have suggested to the editors, the necessity of retrenching from this diffuse part of the work, all foreign transactions whatever, and of referring the relation of the unhappy nations, that were conquered by these ambitious and victorious people, to the places to which they properly belonged. But so far from making this necessary alteration, we have, in this new edition, several transactions of the Romans, which were not mentioned in the original. Cæsar's expedition into Britain is detailed in the 11th volume, p. 364, which improperly belongs to the place where it is inserted, and greatly increases a part of the work already too large. A similar insertion occurs in vol. xiii. p. 193, where the British affairs are again abruptly introduced. The impropriety of assigning five volumes of this work to the Roman history, is the more evident, since it is a part of ancient history which has been more expatiated on than any other, and which so many learned men, in almost every country in Europe, have sufficiently elucidated. From the state of learning among the Romans, more records of that nation have come to our hands than of any other, but in a work of this kind, to retain every ordinary transaction, and the biographical anecdotes of individuals, is departing from the intention of a general history of the country. Such articles ought to have been only referred to by notes, and not suffered to interrupt the regular detail of public occurrences by being admitted into the text. There are indeed many parts of the history of this once great people, that are very interesting to mankind, as they hand down to us some of the noblest examples of patriotism that any nation can boast, and display characters eminent for virtue, freedom, valour, and prudence, characters which ought to be held forth as examples of imitation.

The history of the Carthaginians contained, in the former edition, many valuable observations on the Punic language, intermixed with a number of excellent philological reasonings respecting the Oriental languages in general, shewing their analogy, their affinity, and the proofs of their being of the same origin. Perhaps, as men of letters, we may be too partial to such remarks, or think them intitled to more consideration than they deserve; yet we cannot but lament that this new edition has rejected these learned disquisitions, on account of the use they may afford

afford in discovering a connection between nations, whose records have either been lost or mutilated in the course of time, or by the vicissitudes and ravages of government and plundering. The destruction of civilized and enlightened nations, by the outrageous hands of cruel and ignorant barbarians, has, beyond a doubt, been the cause of the loss of many valuable records and monuments of antiquity. Instances of this kind have been mentioned by historians—as the well-known calamities of the Alexandrian library, but many more, it is to be feared, have had no remaining witness to relate them. Historians, therefore, especially such as profess to give the universal history of the world, ought to preserve every fragment that can afford the least ray of light toward elucidating those subjects on which records are silent. But allowing the greatest part, or even all, of these observations to be conjectures, ought we therefore to reject them? May not the ingenuity of one man begin where the learning of his predecessor in the same steps of literature ended? Of this we have daily proofs. Let us then preserve what has been transmitted to us, since we know not what utility future ages may derive from it.

In this part of the work, we have a very material alteration, which we cannot pass over without remarking its propriety. The battle of Cannæ, which had been fully and circumstantially related in the Roman history, was in the former edition again minutely described in the history of the Carthaginians, nearly in the same manner. The editor of this edition has judiciously left out the repetition of it under the Carthaginian history, and given a more regular account of it in the former place. We could have wished to have seen this method oftener adopted, as we are convinced, that the chief fault of the former edition consisted in the many unnecessary repetitions with which it abounded, and the expunging of these repetitions seemed to be the principal design the editor ought to have had in view, in order to make the work complete, and as concise as its nature and plan would admit. A similar judicious retrenchment is made in the history of the Spaniards, where the conquest of Spain by the Carthaginians and Romans is wholly left out, being related at length in the history of those two nations. Though the editor has by this means avoided repetitions, he has not strictly adhered to the original intention of the work, nor restored it to the uniformity of the primitive design of relating nothing concerning the history of any country, or nation, but what was transacted within its boundaries.

We shall conclude this article with observing, that the present edition is in some instances preferable to the former, especially on account of the language and style, which, to use the editor's own words, 'is melted down into a more uniform mass of regular composition.' It has however sometimes its imperfections;

but we have not observed that they are numerous, or important.

With respect to the Maps, Views, &c. the old plates are all preserved, without the addition of any new ones. Some of them might, we think, have been corrected from the observations and authorities of modern travellers, especially in the Egyptian history, and some parts of China, that have been visited since the time when the first edition of this work was composed.

[*The modern Part, in another Article.*]

ART. VIII. *Travels in North America, in the Years 1780, 1781, and 1782.* By the Marquis de Chastellux, one of the forty Members of the French Academy, and Major General in the French Army, serving under the Count de Rochambeau. Translated from the French by an English Gentleman, who resided in America at that Period. With Notes by the Translator. 8vo. 2 Vols. 12s. Boards. Robinsons. 1787.

THE journal of an officer's travels through a country, in the defence of which, against its invaders, he was taking an active part, must naturally be expected to contain, beside descriptions of the country and its inhabitants, some interesting accounts of military and government operations; to serve as a history of the war, during the period in which he was engaged in it. These expectations we had formed, with respect to the present work; and they were increased by the circumstance of the translation being the performance of "an Englishman," resident in the country, at the time when the Author made his observations; and who, from his more intimate acquaintance [as we may suppose] with the manners, customs, and political views of the people, and with public characters, as well as with the country itself, was a proper person, not only to correct such errors as the traveller, being a foreigner, might naturally fall into, but, also, to add proper explanatory notes and illustrations to the whole:—nor have we been, in many respects, disappointed.

This performance of the Marquis de Chastellux, is an heterogeneous and multifarious account of every thing that caught the lively traveller's eager eye and minute attention; and as nothing escaped his active investigation, his work abounds, not only with observations which are of importance, but with details of even the most trifling incidents that bad roads, inconvenient inns, and distracted times, usually afford: nor has the Author scrupled to embellish his journal with the conversations that he, occasionally, held with inn-keepers, and their wives, their daughters, their servants, &c. &c. &c.

With respect to the recital of military transactions, and to the *military opinions*, given in this work, we are not proper judges of the Author's fidelity or candour; but from concurring observations

observations on the Marquis's performance, which we have casually met with, since its publication [and for which we could, if it were proper, refer to respectable authorities], there is reason to apprehend that the ingenious writer has, in some instances, deviated a little from the strict line of impartiality. In short, he seems to have been enthusiastically attached to the cause in which he embarked*:—a very camelion, tinged with the colour of the tree on which he had chosen to station himself.

Of the frivolous, we shall first give a specimen:—

'I mounted my horse, for *Voluntown*, where I proposed sleeping. I stopped at a very indifferent inn, called the *Angel Tavern*; it is about half way to *Voluntown*. I baited my horses there, and set out in an hour, without seeing my baggage arrive. From this place to *Voluntown*, the road is execrable; one is perpetually mounting and descending, and always on the most rugged roads. It was six o'clock, and the night closed in when I reached *Dorrance's Tavern*, which is only five and twenty miles from Providence. I dismounted with the more pleasure as the weather was extremely bad. I was well accommodated and kindly received at Mr. *Dorrance's*. He is an old gentleman of 73 years of age, tall and still vigorous; he is a native of Ireland, first settled in Massachusetts, and afterwards in Connecticut. His wife, who is younger than him, is active, handy, and obliging; but her family is charming. It consists of two young men, one 28, and the other 21 years old; a child of 12, and two girls from 18 to 20, as handsome as angels. The eldest of these young women was sick, kept her chamber, and did not shew herself. I learnt afterwards that she was big with child, and almost ready to lie-in: she was deceived by a young man, who, after promising to marry her, absented himself, and did not return.—We were waited on at supper by a most beautiful girl, called Miss *Pearce*. She was a neighbour of Mrs. *Dorrance's*, and had come on a visit, and to assist her in the absence of her youngest daughter. This young person had, like all the American women, a very decent, nay even serious carriage; she had no objection to be looked at, nor to have her beauty commended, nor even to receive a few caresses, provided it was done without an air of familiarity or libertinism.'

Four more pages are employed in this unsubstantial kind of narration, before the Marquis quits Mr. *Dorrance's*; and in a similar manner does he entertain his readers at every place where he stops.

After leaving the house of Mr. *Benezet*, a quaker, where he had been hospitably treated, and received many favours, the Marquis requites his benevolent friend, by abusing that sect,

* It is rather singular to observe, in the Author's political remarks and opinions, sentiments that would do honour to an *English Whig*. We see little of the Frenchman in these parts of his work,—in which, we think, the Marquis appears as much to advantage as in the military details.

the practice of whose principles he, as a traveller, felt the comforts of :

‘ Of whatever sect a man may be who is inflamed with an ardent love of humanity, he is undoubtedly a respectable being ; but I must confess, that it is difficult to bestow upon this sect in general, that esteem which cannot be refused to some individuals. The law observed by many of them of saying neither *you*, nor *Sir*, is far from giving them a tone of simplicity and candour. I know not whether it be to compensate for that sort of rusticity, that they in general assume a smooth and wheedling tone, which is altogether Jesuitical. Nor does their conduct belie this resemblance : concealing their indifference for the public welfare under the cloak of religion, they are sparing of blood, ’tis true, especially of their own people ; but they trick both parties of their money, and that without either shame or decency. It is a received maxim in trade to beware of them, and this opinion, which is well founded, will become still more necessary.’

This seems to us to be a hasty, ill-judged, ill-founded, and most uncharitable censure.

The account of the military operations is very short, and only such as occurred to the Marquis at the time he was passing through such parts of the country as had been the more immediate seat of war. The reflections he makes, on the various dispositions of the armies and the situations of the camps, leave sufficient grounds for thinking the military abilities of the Marquis justly entitle him to the high rank he held in the army. We could have wished, however, that he had allotted more of his time to these observations, or at least had arranged his thoughts on this subject a little more methodically, and given them to his readers unadulterated with the frequent narrations of his breakfasts and suppers. Method in French writers, excepting in scientific books, is indeed not often to be met with, especially in authors who follow or imitate either the manner or principles of Voltaire.

The Maquis displays, in several parts of his work, his knowledge in natural history. M. Buffon’s extravagant theory however is but ill supported by the observations of his pupil, whose wild imagination seems to be under less controul than that of his master, whom he is pleased to dignify with the title of ‘ Nature’s confidant and interpreter.’ The remarkable natural arch, as it is called, over a river on the side of the Blue Mountains, is an object which seems to have much attracted this writer’s attention : his description of it is written in so loose a manner, and in such untechnical terms, that it is no easy matter to acquire a proper idea of the subject, were it not for three copper-plate views with which it is illustrated, and which cannot fail of being very acceptable to the reader.

The manners and customs of the people, are sketched in rather a superficial, though very entertaining manner. When a foreigner

foreigner gallops through a country, he is liable to commit numerous errors in forming his judgment of the many objects that present themselves to his view; hasty and cursory remarks, an imperfect knowledge of the language, and the want of proper sources of information, all concur in occasioning a writer, thus circumstanced, to form questionable, if not wrong conclusions. We ought therefore to be cautious in giving assent to every assertion of such a traveller, however lively and agreeable in his style and manner.

From the more important details, we shall extract part of the Marquis's account of the memorable attack of the fort of *Redbank* on the Delaware; in which the Hessians, in the pay of Great Britain, shewed so much bravery, and met with so much ill fortune:

Oct. 22. They [the allied troops of France and America] received intelligence, in the morning, that a detachment of 2500 Hessians were advancing, who were soon after perceived on the edge of a wood to the north of *Redbank*, nearly within cannon shot. Preparations were making for the defence, when a Hessian officer advanced, preceded by a drum; he was suffered to approach, but his harangue was so insolent that it only served to irritate the garrison, and inspire them with more resolution. "*The King of England*," said he, "*orders his rebellious subjects to lay down their arms, and they are warned, that if they stand the battle, no quarter whatever will be given.*" The answer was, that they accepted the challenge, and that there should be no quarter on either side. At four o'clock in the afternoon, the Hessians made a very brisk fire from a battery of cannon, and soon after they opened, and marched to the first entrenchment, from which, finding it abandoned, but not destroyed, they imagined they had driven the Americans. They then shouted *viatoria*, waved their hats in the air, and advanced towards the redoubt. The same drummer, who a few hours before had come to summon the garrison, and had appeared as insolent as his officer, was at their head beating the march; both he and that officer were knocked on the head by the first fire. The Hessians, however, still kept advancing within the first entrenchment, leaving the river on their right: they had already reached the abattis, and were endeavouring to tear up, or cut away the branches, when they were overwhelmed with a shower of musket shot, which took them in front, and in flank; for as chance would have it, a part of the courtine of the old entrenchment, which had not been destroyed, formed a projection at this very part of the intersection. M. de Mauduit had contrived to form it into a sort of *caponiere* (or trench with loopholes), into which he threw some men, who flanked the enemy's left, and fired on them at close shot. Officers were seen every moment rallying their men, marching back to the abattis, and falling amidst the branches they were endeavouring to cut. Colonel Donop was particularly distinguished by the marks of the order he wore, by his handsome figure, and by his courage; he was also seen to fall like the rest. The Hessians, repulsed by the fire of the redoubt, attempted to secure themselves from it by attacking on the side of the escarpement,

escarpement, but the fire from the galleys sent them back with a great loss of men. At length they relinquished the attack, and regained the wood in disorder.

Whilst this was passing on the north side, another column made an attack on the south, and, more fortunate than the other, passed the abattis, traversed the fossé, and mounted the berm; but they were stopped by the fraises, and M. de Mauduit running to this post as soon as he saw the first assailants give way, the others were obliged to follow their example. They still did not dare however to stir out of the fort, fearing a surprise; but M. de Mauduit wishing to replace some palisades which had been torn up; he sallied out with a few men, and was surprised to find about twenty Hessians standing on the berm, and stuck up against the shelving of the parapet. These soldiers, who had been bold enough to advance thus far, sensible that there was more risque in returning, and not thinking proper to expose themselves, were taken and brought into the fort. M. de Mauduit, after fixing the palisades, employed himself in repairing the abattis; he again sallied out with a detachment, and it was then he beheld the deplorable spectacle of the dead, and dying, heaped one upon another. A voice arose from amidst these carcases, and said in English, *Whoever you are, draw me hence.* It was the voice of Colonel Donop: M. de Mauduit made the soldiers lift him up, and carry him into the fort, where he was soon known. He had his hip broken; but whether they did not consider his wound as mortal, or that they were heated by the battle, and still irritated at the menaces thrown out against them a few hours before, the Americans could not help saying, aloud: *Well, is it determined to give no quarter?—I am in your hands,* replied the Colonel, *you may revenge yourselves.* M. de Mauduit had no difficulty in imposing silence, and employed himself only in taking care of the wounded officer. The latter, perceiving he spoke bad English, said to him: *You appear to me a foreigner, Sir, who are you?—A French officer,* replied the other.—*Je suis content,* said Donop, making use of our language, *je meurs, entre les mains de l'honneur même.* I am content; I die in the hands of honour itself. The next day he was removed to the Quaker's house, where he lived three days, during which he conversed frequently with M. de Mauduit. He told him that he had been long in friendship with M. de Saint Germain, that he wished in dying to recommend to him his vanquisher and benefactor. He asked for paper, and wrote a letter, which he delivered to M. de Mauduit, requiring of him, as the last favour, to acquaint him when he was about to die: the latter was soon under the necessity of acquitting himself of this sad duty: *It is finishing a noble career early,* said the Colonel; *but I die the victim of my ambition, and of the avarice of my sovereign.*

Poor Donop! thy fate was hard; but thy affecting tale is well told.—The avarice of thy sovereign!—Let the German dealers in MAN'S FLESH read this!—

As to the translation, though some inelegancies are observable, the sense of the Author is preserved as near as the idiom of the languages admits; Gallicisms sometimes occur, especially *one*, for the French *on*, which often disgusts an English reader, and which we have

have frequently remarked as a common fault in translations from the French. From the glaring partiality which the present translator shews to the Americans, in alliance with France, and from some observations in his notes, we should not have supposed him to be, as the title of the book professes, an '*English Gentleman*.'—He manifestly is, in political principle, a *violent American*; and, as such, he gives to the national reputation of poor old England many a stab, and to that of her troops, no quarter. Perhaps we may justly apply to him what Johnson said of the Scots, and Scotland—*He must be a sturdy moralist, who loves truth better than his party.*

We must not forget to observe, that the numerous sketches of public characters, given in this work, form a principal part of the entertainment which the reader may receive from it; though we must not expect to find the portraits always painted with the pencil of impartiality. Allowance must be made for *attachments* on the one hand, and *adverse regards* on the other.

ART. IX. *Remarks on the Travels of the Marquis de Chastellux, in North America.* 8vo. 2s. Wilkie. 1787.

THIS ingenious Remarker conceives, that the account of America, given by the Marquis de Chastellux, 'strengthens many assertions relative to the late war, that have hitherto been disbelieved; points out who were the enemies of Great Britain; what instruments separated her from her colonies; and produces the most ample evidence in favour of the military talents of the British Generals.' He adds—'Every page of this work bears the undeniable testimony of a soldier, citizen, and philosopher, that the British subject enjoys a greater share of happiness at home, than he could find in a wild pursuit of it in America.'

This general idea of the advantage with which we may peruse the observations made by the French Marquis, is not unjust; for although, as he elsewhere remarks, that writer obviously aims at lessening the merit of the British troops (because, perhaps, it was *prudent* in him to do so, in a work that was to be circulated in Paris, and thence through America), yet the highest encomiums on them, are fairly inferable from the details which he gives of the innumerable obstacles they surmounted.

In remarking on many of the particulars related by the Marquis, our Author contradicts him, in the most positive terms, in order to convict him of misrepresentation; of which he thinks the French officer has often been guilty, in order to favour the American generals, and support the credit of their political leaders, and new statesmen, &c. &c.—What the remarker has urged on these occasions, appears to merit the attention of the Public.

44 Kirwan's *Estimate of the Temperature of different Latitudes*.*

Of the translator of the Marquis's Travels, who styles himself an Englishman, our remarker speaks with a greater degree of asperity, than he does of the original writer. He calls him an 'incendiary,' a 'lurking spy,' and an 'avowed rebel to his country.' This is in reference to his *Notes and Illustrations*; which the present Author controverts, in many instances: in order to prove him guilty of wilful and malignant attempts to mislead his readers. But, if the translator of the Journal published by the Marquis de Chastellux is censurable, as the 'partizan of France,' and the 'vilifier of the British armies,' as well as of the cause in which they were engaged, our remarker is not behind hand with him, as a *partizan* on the other side of the question, or as a vilifier of characters: witness his harsh and acrimonious, not to say uncharitable, manner of representing the views, principles, and conduct of so respectable a man as Dr. Franklin: a man whom those who ought to know him, and *do* know him best, have long considered as one of the FIRST characters of the age.—We, however, desire to be understood as setting political and disputed points out of the question*.

We have no farther objections to the remarks of our brother *Reviewer*; which are, in general, so intelligent, pointed, and well-written, that they, certainly, merit the attention of every reader of the Marquis's book: especially when it is perused in the English translation.

ART. X. *An Estimate of the Temperature of different Latitudes*. By Richard Kirwan, Esq. F. R. S. &c. 8vo. 3s. Boards. Elmfield. 1787.

METEOROLOGY has not arrived to such perfection that we are able, from the past or present state of the weather, to predict its future state with precision and accuracy. Mr. Kirwan thinks that, 'Great as is the distance between such knowledge, and our own present attainments, we have no reason to think it above the powers of the human mind.' He looks upon the first step of this comprehensive enquiry to be the knowledge of the temperature of the globe in every latitude; for it is the change of temperature that chiefly occasions the vicissitudes of winds; these, in their turns, influence the temperature; and both together form the state of the atmosphere.

Our Author first investigates the sources of heat and cold. After the sun, the next source of heat is, in his opinion, the

* The Author seems equally inclined to depreciate the character of General Washington,—of whom, we believe, it may be truly said, that, even among the British soldiery, he had more *opponents* than *enemies*.

condensation of vapours. The earth, he tells us, is the chief source of heat in the atmosphere, and distance from the earth is a source of cold; or, to use his own words, 'the greatest cold must prevail in the highest regions of the atmosphere.' He subjoins, 'Hence the highest mountains, even under the equator, are during the whole year covered with snow. M. Bouguer found the cold of Pinchinca, one of the Cordeliers, immediately under the line, to extend from 7 to 9 degrees under the freezing point, every morning before sun-rise; and hence, at a certain height, which varies almost in every latitude, it constantly freezes at night in every season, though in the warm climates it thaws to some degree the next day: this height he calls the *lower term of congelation*: between the tropics, he places it at the height of 15577 feet.

'At still greater heights it never freezes, not because the cold decreases, but because vapours do not ascend so high; this height M. Bouguer calls the *upper term of congelation*, and under the equator he fixes it at the height of 28,000 feet at most.'

The justice we owe to the Public lays us under the necessity of pointing out a double inadvertency into which Mr. Kirwan, who is generally admired as a great philosopher, seems to have fallen:

He says, 'the greatest cold must prevail in the highest regions of the atmosphere;' and presently after he adds, 'at still greater heights, it never freezes.'

Again he says, 'the condensation of vapour is a source of heat;' and adds, that, 'at greater heights it never freezes, because vapours do not ascend so high.'

These seeming contradictions we do not pretend to reconcile; but shall confine ourselves to the humble office of acquainting our Readers with the contents of Mr. Kirwan's present performance.

In the next chapter, our Author treats of a *standard situation*, with whose temperature, in every latitude, he compares the temperature of all other situations in the same latitude. He takes the ocean for a standard situation, and adds a table of its mean annual temperature in every latitude, and another of the mean monthly temperature in all latitudes between 10° and 80° .

The difference of temperature of air, land, and water, and their capacities of receiving and transmitting heat, are next considered. The circumstances that govern the temperature of land: 1st, Elevation. 2d, Vicinity or distance of large tracts of water, particularly from the standard ocean, since its influence is found to be more extensive, and since it is to its temperature that the temperatures of all other countries are to be referred. 3d, The vicinity or distance of other tracts of land, which by their elevation,

sion, or the circumstances of their surface, have a temperature peculiar to them, as stony, sandy, and woody countries. 4th, The bearing of neighbouring seas, mountains, forests, deserts, &c. 5th, A more or less perfect communication with the standard ocean, seas, forests, &c. Each of these are separately treated, and with much ingenuity.

Having fixed his theory, Mr. Kirwan proceeds to compare observations with it. In this part of the work we find much satisfaction; in every instance (and the instances are numerous) there is a remarkable coincidence between the observations and our Author's theory, as will appear from the following examples.

Stockholm is in latitude $59^{\circ} 20' N.$ and long. $18^{\circ} E.$ The mean of 20 years observation gives its annual temperature 42.39 of Fahrenheit's thermometer. According to the table given in chap. ii. the mean temperature in this latitude is 44.71 , which is too much: but Stockholm is 432 miles from the Atlantic ocean, and Mr. Kirwan has shewn that the standard temperature must be diminished 1 degree of the thermometer for every 150 miles, whence the distance 432 must lessen the standard temperature 2.9 degrees, which taken from 44.71 leave 41.8 ; the difference between the observed temperature 42.39 and the calculated temperature 41.8 is little more than $\frac{1}{2}$ a degree, and may be esteemed as nothing.

Abo, lat. $60^{\circ} 27' N.$ long. $22^{\circ} 18' E.$ The result of 12 years observation gives the mean annual temperature 40° . The standard heat by the table is 44° ; but Abo is 540 miles from the Atlantic; therefore the correction of the standard heat is 3.6 degrees; and the mean annual temperature will be $44 - 3.6 = 40.4$, only .4 above the observed temperature. Dunkirk, latitude $51^{\circ} 02' N.$ long. $2^{\circ} 07' E.$ The temperature on a mean of 10 years $54^{\circ}.9$. The mean standard heat by the table is $52^{\circ}.4$; but the German sea was found to be 2° warmer than the Atlantic, and the British Channel is also warmer, therefore the tabular heat being increased by a fraction more than 2° gives the mean heat fraction greater than 54.5 degrees.

The Author concludes his work with general inferences on the whole, and points out some causes of unusual cold in Europe.

He has treated the subject in a very different manner from that of former philosophers; and though much remains yet to be done, in order to prognosticate with any certainty the future state of the temperature in any given place, yet we flatter ourselves that Mr. Kirwan (who says, when speaking of winds, that 'however uncertain they are in appearance, they are, like all the other phenomena of nature, governed by fixed and determinate laws, and deserve the most serious investigation, for which we are at present tolerably well prepared') will at some future period pursue

peruse his enquiries on this important subject. Could he teach the husbandman and the sailor to prognosticate the weather, with only tolerable certainty for the space of three months, or even three weeks, he would doubtless promote the benefit of mankind most essentially, and be justly entitled to their utmost thanks.

ART. XI. *Biographia Evangelica*: or, an historical Account of the Lives and Deaths of the most eminent and evangelical Authors or Preachers, British and Foreign, in the several Denominations of Protestants, from the Beginning of the Reformation to the present Time: illustrating the Power of Divine Grace in their holy living and dying. By the Rev. Erasmus Middleton, of King's College, Cambridge; Lecturer of St. Bennett's, Grace-church Street, and St. Helen's Bishops-gate Street; and Chaplain to the Countess of Crauford and Lindsay. Vol. iv. 8vo. 7s. 6d. Hogg. 1786.

IN the 72d volume of the Review, p. 235. the reader will find an account of the third volume of the above work, with directions where to meet with the articles relative to the two which preceded it. Our compiler, finishes his list by the present publication *, which extends to 1785, the year in which Mr. Maddock died, whose memoirs are the last in this volume. Among the names here celebrated are the following: Bunyan, Baxter, Flavel, Conant, Philip Henry, Howe, Beveridge, Wittius, Halyburton, Matthew Henry, Shower, Taylor, Mather, Evans, Saurin, Fabricius, Watts, Ebenezer Erskine, Ralph Erskine, Doddridge, Hervey, Guyle, Pearfall, Whitefield, Gill, Hitchin, Toplady, Conder, &c.

Biography is certainly an agreeable amusement; for no inclination appears more prevalent and powerful among mankind than that of enquiring into the circumstances and conduct of others; the principles may be employed to some advantage, if by presenting worthy and eminent characters, others are in any degree excited to an imitation. However, human characters, at the best, must have their shades; by an implicit regard to them, persons may be greatly misled, if not as to their general conduct, yet certainly as to sentiments and opinions. Respect is due to the wise, the learned, and the good, under all denominations and professions, and their judgment merits some regard; but it is human still, and therefore fallible: it can give them no claim authoritatively to dictate to the reason and consciences of others. This should be remembered by those who read the work now before us.

Truly valuable and useful in the general were the persons whose lives are here briefly related: and equally so were many others,

their cotemporaries, but who embraced sentiments, as to some particular and disputable topics, very different from those which the names enrolled in the present list are supposed to have maintained; and yet, it may be said with truth, they were as really respectable, as firm and established Christians as any here mentioned. Surely then our compiler is greatly mistaken, in confining, as he does, the term *evangelical* to a certain set, of whom he imagines, that they supported principles according with his own and with those of his particular party. Had he indeed denominated them *Calvinistical*, it would have had greater propriety, though even then, were it worth while to enter into the enquiry, it might appear questionable, whether all whom he celebrates were thoroughly so: but *evangelical* is too generous and extensive a term to be restrained in this arbitrary manner, and we are inclined to think, that several of the worthy persons here mentioned, would not have wished its being so limited.

This compilation, however, under such allowances as those we have hinted, may no doubt be perused both with entertainment and edification. The warm piety and benevolence, the Catholic and Christian spirit, the industry and fidelity, the patience and constancy, which are here in many instances discovered, cannot fail of leaving some useful impressions on the attentive mind.

These lives are taken, either from larger works of the kind abridged, or from funeral sermons. The life of Dr. Watts is chiefly that published by Dr. Johnson, but some additions are made; it contains many pertinent and useful remarks, at the same time that there are observations to which strong objections may be made, and which the writer would find it difficult, if not impossible to support, were he brought to the trial. Indeed a general hypothesis seems to prevail throughout the work, that no others can be *evangelical*, or it might be said, really Christian authors, or ministers, who do not adhere to certain doctrines of Calvinism. When he mentions the reformation it is observed, that, 'the labours of our reformers to clear away the rubbish of Popish superstition, discovered, and by degrees displayed the long concealed foundations of the gospel:' to this it is added, 'what these foundations are, may be seen by our articles and homilies, which, as the most valuable bequest next to the bible, they set forth and established for Christian concord, in the year 1552.' Had Mr. Middleton said, that here were to be seen *the foundations* of our established church, it might have passed without notice; *these* he insists are Calvinistical, and intimates some censure on the conforming clergy or many of them, on this account: on which subject we will not enquire; but this we must observe, that the *foundations of the gospel*, as he expresses himself, form a subject very distinct: differing human explications may

be given; and particular churches may advance tenets which they term fundamental, but none of them can claim any real authority; the scriptures amid all this variety continue the same, and no persons, nor any church, have a right to say that their sense and meaning of some disputable passages are *certainly* the truth, and that to which all others ought to agree. How many names might be produced of Christian, pious, amiable, and useful characters, in ancient and modern times, who greatly varied from those sentiments which are here considered as so essential? Mr. Middleton indeed says, concerning *Calvinistic* principles, that they 'should rather be called *evangelic*, because they are derived from the gospel itself, and in fact are co-eval with the system of salvation revealed from the beginning of time.' He may and ought to know that firm and faithful believers of Christianity have been persuaded that it taught a very different doctrine. Far be it from us to *decide*, who or which were in the right. But such a reflection proves that moderation and humility become all persons. Confident as this writer appears, a modest and diligent enquiry into the meaning of words and phrases in the scriptures may perhaps convince him; as it has done many others, that there is some reason to doubt at least, whether the Calvinistic interpretation is always right.

We may just point out a little mistake in this volume, p. 405. where our author ascribes to Dr. Watts part of a hymn which is well known to be the production of Bishop Kenn.

Some engravings are given with this volume as with the former. Among the heads, is a good likeness of Mr. Whitefield.

ART. XII. *Sermons* preached before the Honourable Societies of the Inner and Middle Temple. By the late William Stafford Done, D. D. Prebendary of Lincoln, and Archdeacon of Bedford. Published by the Rev. R. Shepherd, B. D. F. R. S. Archdeacon of Bedford. 8vo. 5s. boards. Flexney. 1786.

PUBLICATIONS of this kind still continue, and rather increase, notwithstanding the complaint heard long ago that sermons were become too numerous. We are somewhat inclined to the opinion which Dr. Horne delivered, that under their various and different forms they rather contribute to public and private service; though there are certainly instances in which it might be more wise and prudent in the authors to withhold them from general inspection; this is not the case with the volume before us, at this time: its contents are not adapted to the generality of Christian congregations, but were well suited to the state of those societies to whom they are immediately addressed. The author has wisely discovered a proper regard to their circumstances, in several of the subjects here considered. The editor says, concerning them, 'The nature of the discourses,

Rev. July, 1787.

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courses,

courses, now offered to the Public, is happily adapted to the audience before whom they were preached; men of learning, who are in the constant habit of pursuing arguments, of detecting falsehood, and investigating truth. They are chiefly argumentative; and if the arguments sometimes appear too abstracted, even when most abstruse, they discover in the author, a full possession of his subject. They are always ingenious; and if not always new, his method of producing them makes them peculiarly his own. There is a singularity in the style, which every reader may not approve; but those who knew him best, know it is not laboured or affected; it was the language of his familiar letters, and in some measure, even of his ordinary conversation.*

We have little to add to this just account: these discourses are certainly to be classed among those of a superior rank. We will not compare them with Dr. Sherlock's, nor do we think them entirely equal among themselves. They do not abound in criticism, or display an uncommon degree of learning, but they are solid and convincing, such as only a man of good abilities and well cultivated talents could write. Reasoning disquisitions may appear peculiarly proper for such an auditory as that mentioned by the learned and ingenious editor; yet let it be remembered in favour of pure religion, of virtue, and of Christianity, that the reasoning which *they* require—is not of the most subtle kind—which often tends to mislead the hearer,—to puzzle and perplex the subject, and the auditors—to confound, without conviction, and thus to mingle truth and falsehood, or make one pass for the other,—but such as will bear the test, and which tends to establish and recommend those points which are of the last consequence to rational and immortal Beings.

ART. XIII. *State Papers*, collected by Edward Earl of Clarendon. Folio. Vol. III. 2l. 2s. large Paper, Sheets; 1l. 7s. small Paper. Oxford, at the Clarendon Press. Sold by Cadell, London. 1786.

OUR Readers, from what hath been said in the accounts of the two former volumes of this work*, are sufficiently acquainted with its general character. This *third*, and, as we are informed, *concluding* volume of these papers, is at last introduced to the Public, by Dr. Thomas Monkhousé, of Queen's College, Oxford.

Dr. Scrope, Editor of the second volume, was, on account of his ill health, and his engagements at a distance from Oxford, prevented from bringing this laborious work to a conclusion; the unpublished papers were therefore entrusted to the present

* See Review, vol. xxxviii. p. 391. xxxix. p. 1. l. p. 21. 136.

Editor. He had scarcely entered on his offices, when the present Bishop of Salisbury discovered some original papers, in the possession of Mr. Richards, relative to the history of those times, which on examination were found to be a part of Lord Clarendon's correspondence, that had been casually detached from the rest of his Lordship's MSS. which had been procured by Mr. Powney from Mr. Richards's father. The time requisite for obtaining these papers necessarily retarded the publication, and another valuable discovery, that was soon after made, unavoidably produced a fresh cause of delay. Dr. Douglas received information that a considerable number of Lord Clarendon's original letters were in the possession of William Man Godschall, Esq. who, at the request of the Editor, generously offered to the University the use of all Lord Clarendon's letters, of which he was possessed.

'In the course of the year 1781,' says the Editor, in his Preface, '*two hundred and twenty* letters, all in the hand-writing of Lord Clarendon, were at different times transmitted by Mr. Godschall to Dr. Douglas, who lent his assistance by arranging them into proper order, and by drawing up a schedule of their contents. This preparatory examination of them being executed, they were sent to the Editor in 1782; and as it was absolutely necessary that they should be all transcribed, he directed this to be done with the utmost dispatch. When he proceeded to the collation of these papers with those of coincident dates, already in his possession, he found that a great part of the labour which Dr. Scrope and himself had taken, in transcribing and arranging articles for this volume, must be entirely set aside. A new and very interesting scene now opened itself; for it appeared, that Mr. Godschall's generous contribution, extending from 1649 to 1657, besides supplying some deficiencies within the period of the second volume, contained a far more connected and authentic account of all the transactions within the four or five first years, reserved for the depending publication, than the Editor could have extracted from his old materials; being indeed a regular series, scarcely broken by the loss of a single letter, of Sir Edward Hyde's confidential correspondence with his bosom friend, Secretary Nicholas, on the most secret topics respecting the King's business; particularly, from his arrival in France, after his escape from Worcester, till he fixed his residence at Cologne. The fresh labours, which were the unavoidable consequence of so important an acquisition, prevented the present volume from being put to the press till 1783.'

Such is the principal cause of delay which the Editor brings forth as an excuse for having so long kept back the publication of these curious and interesting records; we say interesting records, because many valuable anecdotes are to be met with among them, unknown to any of our historians; and many transactions, though not unknown, are placed in very different points of view. These letters do not merely convey information to the historian; they are an important literary acquisition. The

reader will be highly entertained with the richness of Lord Clarendon's copious style, which, though in some places it may appear exuberant, is forcible, vigorous, and animated. His attachment to the family of the Stuarts is apparent almost in every letter, and in every circumstance: this strong and firm adherence, from whatever cause it proceeded, added to his great abilities as a statesman and politician, rendered him a very useful person to the royal party, whose affairs were in that state of confusion and distress, in which it was natural to expect that they would unavoidably be involved, after the execution of Charles the First. The fidelity with which he discharged the trust reposed in him, secured him the favour of the King; and, consequently, he became perfectly acquainted with characters and views, the public professions, and private intrigues, of the principal actors on the political theatre in those times, so that his correspondence, especially with his confidential friends, cannot fail of affording much authentic intelligence as well as numerous anecdotes: all of which would have been highly injurious to the cause he was defending, had they been then publicly known. From these considerations we may safely conclude, that the facts exhibited in the present publication, are more to be depended on than any accounts heretofore given to the Public. They afford not only the ground-work for a history of the restoration, but shew the gradual unfolding, and silent progress, of the causes that operated towards effecting the re-establishment of monarchy. The anxieties, the doubts, as well as the difficulties under which the royal party laboured, and the necessary cautions they were obliged to take, in order to gain the end which they desired, are here fully set forth.

The Editor points out one letter in particular from Lord Culpepper, *vid. p. 412.* which he justly says 'is so singularly striking, both in respect to his style and its matter, that it would recommend this collection to public notice, even if its general contents were not so important.' The Editor's opinion is supported by very respectable authority. Dr. Douglas, whose literary merits are sufficiently known to the learned world, thinking it a curious performance, sent it among others to Lord Chancellor Hardwicke for his inspection, who, returning it again to the Doctor, says, that 'he looks upon it as one of the strongest instances of political foresight and sagacity that is to be met with in history.'

The following letter is a strong proof of the propensity of the Stuart family to Popery, and of the wisdom of those of their friends who endeavoured, though in vain, to convince them of the dangerous consequences that must inevitably attend not only the profession of the Roman Catholic religion, but even the appearance of it.

Mr. Morley to the Lord Chancellor Hyde.

My Lord,

I forgot to tell your Lordship in my last, that when I took my leave of the Duke of York, I desired him to give me leave to speak something to him, which I conceived myself obliged unto, in conscience towards God, and in duty to his Highness and the whole royal family. He told me he would hear me very willingly, and then withdrawing to a window, he bid me speak freely. And then I asked him, whether he had never heard that his father had been very much prejudiced in the opinion of his people by his being suspected to be a Papist. Yes, said he; but there was no ground for it. True, said I; and yet that groundless suspicion was one of those engines which his enemies made use of first to wrest his sword out of his hand, and afterwards to take away his crown and his life from him, and consequently to bring the King your brother, and yourself, and the whole royal family, to that almost desperate condition wherein you now are. Neither is it likely (if you had ever so many friends abroad, as God knows you have but few) that you should ever be restored, if the people of England shall be made believe that you will bring in Popery along with you, as they will easily be made to believe, if there be but a probable supposition of the King's or your Highness's inclination to that religion, there being no one thing in the world that will more discourage and alienate your friends, nor give more advantage to your enemies, who by this means will unite the whole people of England against you; those of the Romish party there (whatsoever some men may think or say to the contrary) being very inconsiderable both for strength and number. And therefore, Sir, said I, I humbly and earnestly beseech you to consider, whether there can possibly be any thing more prejudicial to the King's, and, next to the King's, to your Highness's own interests and pretensions in England, than that it should be generally believed or probably suspected, that the King or your Highness are Papists, or at least well affected to, or favourers of those that are of that religion. And if so, then, Sir, I beseech you to consider likewise, whether it will not be ground enough for such a belief or suspicion, when they shall hear (as they do) that most of your Highness's family and many of them of the best quality and rank in it, and nearest to your Highness's person, are, and do openly avow themselves to be Papists, and some of the rest of those few who are not so, do turn and are turning daily. From whence those that are your enemies in England will conclude, and those that are your friends, will be afraid, that your Highness yourself hath either an inclination to, or at least no aversion for that religion. Though I, and others that know you, can have no such opinion of you, yet those that upon the aforesaid grounds shall think so of your Highness, will have the same thought of the King your brother also. For as they will not be persuaded that so many of your family should turn to that religion, if your Highness should profess a dislike of it, so perhaps they will not be persuaded neither that your Highness would bear with the public profession of it in your family, if the King your brother did not favour it also; so that in effect it reflects upon the King as well as your Highness, and is (as I am assured by those who come out of England) exceedingly prejudicial to you both. I concluded

cluded with begging his Highness's pardon for the liberty I had taken in speaking to him. His answer was, that he did not only pardon but thank me, and should do so as often as I told him of any thing that so much concerned him. He confessed he did believe that there being so many Papists in his family might be ill taken, and ill spoken of in England, and give advantage to the King's enemies and his; but said, that for the present he knew not how to help it, for most of his servants, that were now Papists, were Protestants when they came to him, and what made them turn Papists he knew not, he was sure he gave them no encouragement for it either by word or deed. That he himself did and would continue in profession and practice a Protestant. But he knew not how to turn away those that were Papists, being in the place and condition he now was, and having all his present subsistence from those of that persuasion: and then thanking me again, he gave me his hand to kiss, and so I took my leave of him. All the fruits I expect from this discourse, is but the comfort I shall find in having discharged mine own conscience, which I think I could not have done unless I said something to this purpose. I am,

Apr. 24, 1659.

Your Lordship's, &c.

It is impossible to read this account without remarking the extreme duplicity observable in James's conduct; denying, in the strongest terms, his ever having any thoughts of embracing Popery; and yet he was no sooner seated on the throne, than he took every step in his power to establish that religion in his dominions. The consequence fulfilled Mr. Morley's prophecy (if we may so call it), for it was the means of his being driven from the throne.

To this collection of papers, which comes down to the Restoration, is added a supplement, containing applications of persons of the King's party for rewards for the many signal services they had rendered him, and the remonstrances of those who supposed their sufferings not sufficiently recompensed.

Among these, we observe a very remarkable one from Bishop Gauden, which *expressly declares* the Bishop to have been the Author of the *Icon Basilike*. We are sorry the length of it will not suffer us to lay it before our Readers; we must therefore refer them to p. xxviii. of the Supplement, where the whole is duly stated, and a minute detail given of every circumstance relative to its writing and publication.

We cannot conclude this article without congratulating the Public on the appearance of so great a fund of original authority, by means of which the history of the times is much elucidated, and many facts are related, which, without these records, could never have been known.

ART. XIV. *Elements of Tactics*, and Introduction to Military Evolutions for the Infantry, by a celebrated Prussian General; with **Plates.** Translated from the Original in German, by J. Landmann, Professor of Fortification and Artillery to the Royal Military Academy at Woolwich. 8vo. 7s. 6d. Boards. Elmsley, &c. 1787.

THE Translator of this work informs us, in his Preface, that it contains 'the first elements of the science of Tactics; which are so directly laid down, that he does not know of any book now extant, that treats the subject in a more elementary way, or proceeds with so complete and connected a gradation; the application and reference that may be continually made from any one part of the work, to some former rule or principle, makes it, if one may say so, the Euclid of the Tacticians.

'The Author leaves off at his entrance into the manœuvres of large corps; and the little he has said on this subject so well illustrates the utility of his principles, that it is much to be regretted he had not pursued the subject further; had he done so, we might then have hoped to have had a system of tactics complete in all its parts. An attentive reader will however observe from what has been by this great master wrote on the subject, with what celerity, compactness, and precision the great essential movements of an army, in all the various operations of war, will be performed, when the officer and soldier have been gradually trained up, and brought forward by such principles as are laid down in the following treatise.

'The rules and principles here laid down, do not essentially differ from the regulations lately published by royal authority, to establish uniformity amongst the troops of the British army; where they may be found so to do, the regulations will of course be kept to.—'

We are sorry to differ from Mr. Landmann, for whose abilities in his profession we have the highest respect; but our duty to the Public obliges us to declare, that we cannot find the precision to which he alludes; but that on the contrary, there is so much obscurity in many parts of this work, as to require no inconsiderable knowledge of the subject, in order to comprehend the meaning of the Author. We must likewise observe, that in several instances, the rules and principles here laid down, are incompatible with his Majesty's last regulations.

Many of the terms are not sufficiently defined and illustrated, for an elementary treatise, where the reader is supposed to have no prior knowledge of the subject; the Author frequently makes use of technical terms without explaining their meaning; for instance, in the article of the *firings*, he gives directions for firing by platoons, without having told his readers, what part of a battalion a platoon is, or how a regiment is usually told off. Several of his definitions are far from being clear and intelligible; among others, that of the *point d'appui* may be mentioned.

On the other hand, justice requires us to declare, that though we think this work, as an elementary treatise, extremely de-

ficient, it nevertheless contains many excellent rules and observations, worthy the attention of those officers, who wish to have more than the mere practical knowledge of their profession,—and which may be perused with benefit by the most experienced. The plans are neatly engraved.

ART. XV. *Sir John Hawkins's Edition of the Works of Samuel Johnson*, LL.D. continued.

IN our Reviews for the months of April and May, we toiled, with great labour, through the long and ponderous life, with which Sir John Hawkins has overloaded the memory of Dr. Johnson. *In all lead*, says the author of “*The False Alarm*,” *there is silver; and in all copper there is gold. But mingled masses are justly denominated from the greater quantity.* In the composition of Sir John, lead is the prevailing ingredient. From the *PIG* before us, we have, however, endeavoured to extract the few valuable particles, to the end that we might present to our Readers a clear and regular narration, such as, on account of its brevity, might be read with patience, and by its connection, be rendered intelligible. It now remains to examine the heterogeneous matter, which serves no other purpose, than that of bewildering the reader in a maze of intricacy, and of swelling the book to an enormous size. In executing this design, a methodical arrangement will be necessary, to avoid that confusion, into which the Knight would lead us. We shall, therefore, view Sir John in a variety of attitudes, as a *biographer*, an *egotist*, a *relator of facts*, a *book-maker*, a *politician*, a *moralist*, a *critic*, and an *editor*.

To begin with the first, as a *biographer*; Sir John promised to be the guardian of Johnson's fame, and with that intent undertook to write the life of his deceased friend. It may, therefore, be proper to enquire what figure does Johnson make, as here represented; what was his character, his genius, his temper and his conduct in the various incidents of his life. We shall draw into one point of view the several observations, which we find scattered, with wild profusion, through a dull and tedious compilation. According to Sir John Hawkins, Johnson did not write from the impulse of genius:—money was his only motive. He wished to excel his contemporaries in literature, and that, we are told (as if the caution were necessary), does not deserve a worse name than that of emulation. He was *MYOPS*, and never saw his wife's face, though Mrs. Piozzi says it was astonishing how he remarked minutenesses of dress, such as the accidental position of a Lady's ribband, hat, or tucker. He was marked by a roughness that approached to ferocity. In his imitation of Juvenal, he was the echo of vulgar complaints. He loved wine,
and

and a tavern life, and the habits then contracted embittered his reflections to the end of his days. He was not uniform in his opinions, contending more for victory than truth. He wrote the Rambler, because his mind was grown tumid. He was in religion, an enthusiast; in conversation, captious and dogged. He hated Scotchmen. In the lesser morals, he was always remiss. He slept when he should have studied. A sloven, and in his appearance disgusting. Bishops he respected: but from motives of envy, having been about three years at Oxford, he despised the inferior clergy, conceiving that they usurped, what with better right belonged to himself. When Hawkesworth was made a Doctor of Laws, Johnson quarrelled with his friend. His grief for his wife was a lesson learned by rote, and practised till it became ridiculous. He believed in preternatural agents, and, in his youth, had been a dabler in dæmonology. He had not music in his soul. An habitual sloven, as much as if educated at the Cape of Good Hope. In eating, which he did greedily, he was more a *sensualist* than a *philosopher*. His criticism on the *Sampson Agonistes* was prompted by envy. His Imitations of Juvenal might have been made waste paper; and his Tragedy of *Irene* might well have been damned the first night. He drank tea with an eagerness that marked effeminacy. *Rasselas*, his most applauded work, is by its moral, of little use. He abused the elliptical arches of Blackfriars Bridge, because he hated Scotchmen. He talked of good-breeding, but knew nothing of the ritual of behaviour. He recommended persons to credit, who, he knew, neither could nor would pay their debts. He was not a staid man. He envied Garrick's success, and saw with indignation great rewards bestowed on a player. He was unfit for the office of a scholiast. Those who lent him books, never saw them again. The history of the Hebrides is of no use, and most justly condemned for its illiberality. He wrote the Lives of the Poets, in which there is a great deal of sound criticism, though Johnson was not qualified for a critic, not having a true poetic faculty, because he had no eye to roll in a fine phrenzy. His fondness for rhyme was absurd. He had no relish for the music of drums, and pulsatile instruments. He was not a desirable inmate. He punctured his lower limbs; but he was NOT GUILTY OF SUICIDE.

Such is the picture of the man, as given by the daubing hand of Sir John Hawkins: and it is thus that eminent writer is represented by the guardian of his fame. Could he arise and read this account, where would Sir John hide himself from the indignation of an injured friend?

As an *egotist*, Sir John makes no inconsiderable figure. For this, he prepares us in the outset, observing, that many writers affect to speak in the third person, but for his part, he chuses to

appear in HIS OWN PERSON, and these little EGOTISMS he thinks a grace to his composition. He communicates a great deal concerning himself, but forgets to inform us, that he was originally an Attorney's Clerk, and afterwards a Practiser, with little business. How a Barrister may rise in his profession, he states without reserve; but the arts by which an Attorney may advance himself, he chuses to conceal. He talks of writing from the impulse of genius, but not a word of the time, when he wrote letters and essays for an evening paper, at the price of half a guinea for every piece that happened to be inserted. He was a member of the chop-house club in Ivy-lane; was in company with *Warburton*, and dined with *Akenside* at Putney Bowling-green. He was Chairman of the Quarter Sessions at Hicks's Hall, and though the Justices of the county were in the commission, every thing was done before HIM, and HIM ONLY: he wrote the history of music, and understands the proportions of architecture. He explained to Johnson the profound mystery of proving a will at Doctors Commons. He was acquainted with Garrick, and went to him with a law-case, to which Garrick preferred a new pantomime. He has a house at Twickenham, and Garrick often stopped at his door. He had a gardener at Twickenham, who paid no attention to Millar's Dictionary. He kept his own coach, and Johnson was in it several times. Mrs. Cornelys was indicted *before him*, and if the matter had not been made up, she might have been tried *before him*. He actually saw the epitaph on Dr. Goldsmith in Johnson's own hand-writing, and therefore knows (what all the world knew) that Johnson was the author of it. He travelled in a stage-coach with the late Mr. Richardson, as far as Parson's Green. He advised Johnson to abandon a man in a spunging-house to his fate, but Johnson was too good-natured, and paid the debt. Bishop Hoadley talked with him about one *Fournier*, who had, by a dextrous forgery, converted the Bishop's frank into a note for 8000*l.*; and in this conversation Hoadley told Sir John, what he had long before told the world*, in a pamphlet upon the subject. He hates Negroes, and thinks they ought not to enjoy the benevolence of their masters, nor be permitted to keep their watches, though made residuary legatees: but this dispute with the Black is carefully suppressed.

Such is the account Sir John gives of himself. We will venture to say that P. P. the Parish Clerk in Pope's Miscellany, was not a man of so much self-importance.

As a *relater of facts*, it will be evident from the following instance, how far Sir John is worthy of credit: The late Mr. Mil-

* Vid. Rev. vol. xviii. p. 226. The title of the Bishop's narrative was, "A letter to Clement Chevalier, Esq."

lar, he says, upon receipt of the last sheets of the copy of the Dictionary, sent Johnson his money, *with a note*, informing the author, that he *thanked God he had done with him*. This polite card drew an answer from Johnson in the following terms: "Samuel Johnson sends his compliments to Mr. Andrew Millar, and is glad to find, *as he does by his note*, that he has the grace to thank God for any thing." He who reads this, will naturally conclude that the two notes lay before the Biographer. What will the reader say, when he is told, that *no such notes were ever written*? Mr. Millar was not capable of such deliberate and brutal rudeness. It is true, he sent the money, and said at the same time to the bearer, "Thank God, I have done with Mr. Johnson." That Johnson should be told this, he did not desire: the person, however, who went on the errand, being asked what Millar said, repeated the words, and Johnson answered as above stated. No writing passed between them, nor ought it now to be stated, that Mr. Millar sent an ungrateful and insolent note to an author, who had finished so capital a work. After this, we think, the story of Lord Chesterfield's gross and vulgar behaviour to a lady, for which that accomplished nobleman narrowly escaped being kicked down stairs, will be marked, by every judicious reader, as another instance of the historian's integrity.

In the character of a *book-maker*, the Knight appears to be a more laborious drudge than any of the tribe. He undertook to write the Life of Dr. Johnson, and for this purpose his whole common-place book is disembogued, to shew at once the Author's comprehension, and raise the price of the copy. Hence we have the history of Lobo's Voyage to Abyssinia, the origin of taverns, the rise and progress of *Cave's Magazine*, to edify the readers *thereof*, who may be curious about a work, the fame *whereof* has spread far and wide. The portion of history, on which the tragedy of *Irene* was founded, may be a proper insertion, but we should have liked it better in the words of *Knolles* the historian, than in the rumbling style of the modern Biographer. It is to the artifice of book-making that we are indebted for a long digression on the administration of Sir Robert Walpole. No less than four speeches at full length are inserted from the Parliamentary Debates. This is followed by another farrago; the Catalogue of the Harleian printed volumes, with an account of the Harleian Manuscripts, which have been printed in eight quarto volumes, was a lucky expedient to him, who was determined to have no mercy upon paper. What had Johnson to do with Goodman's Fields, or the theatre there? This, however, is added to the rest of the lumber. The history of Covent Garden playhouse is as little to the purpose, but it serves to put the Knight in mind of the *Licensing Act*, and when once he is

upon the scent, lead where it will, he is sure never to be drawn off, till he has hunted down the game. Havard's play of Charles the First, says Sir John, was acted at Goodman's Fields, and gave occasion to the Licensing Act. In this there are two mistakes. In the first place, Havard's play was acted at Lincoln's Inn Fields theatre, on the 1st of March 1737. 2dly, There was nothing in the play to provoke the interposition of Government. Sir John should have known, that so far from being obnoxious, it has been twice revived of late years, once for Mr. Reddish's benefit at Drury-lane, and afterwards for that of Mr. Lewis, at Covent Garden, on the 2d of April 1781. Fielding's *Pasquin*, which was produced at the little theatre in the Haymarket, might provoke the resentment of the minister; but it was a play, called the *GOLDEN RUMP*, that gave the finishing blow to licentiousness. By the Debates in Parliament it appears, that on the 5th March 1734-5, Sir John Barnard moved to bring a bill to restrain the number of playhouses, there being then in constant use, the Opera House, the French Playhouse in the Haymarket, the Theatres of Covent Garden, and Drury-lane, Lincoln's Inn Fields, and Goodman's Fields. A project was, at the same time, on foot for erecting a new playhouse in the very heart of the city, somewhere in St. Martin's Le Grand. To prevent this last, was the object of Sir John Barnard's motion: a bill was brought in, but for some reason it was soon dropped. Afterwards, in the beginning of the year 1737, the *GOLDEN RUMP* was offered to Mr. Giffard, the conductor, at that time, of Lincoln's Inn Fields, and proprietor of Goodman's Fields. The play of the *Golden Rump* was found to be a scurrilous libel on Government: Giffard was resolved to shew a due regard for decency and the good order of society. He gave up the play to Sir Robert Walpole, or some other person high in office. The Minister, on the 20th May 1737, brought in the bill, which passed into a law, and has continued ever since. In the course of the Debate, to shew how far the licentiousness of the times was to be carried, Sir Robert produced the *Golden Rump**, and read to the House some of the most offensive passages. The bill was carried through with the utmost dispatch, and (notwithstanding Lord Chesterfield's memorable speech against licensing the stage) received the royal assent June 21, 1737. Such is the history of the Licensing Act: Sir John seems unacquainted with it. A regulation was certainly necessary; but Sir Robert, in his wrath, laid the axe to the root of the tree.

Nor couldst thou, Chesterfield, a tear refuse,

Thou weptst, and with thee wept each gentle Muse.

* Many suspected that the *Golden Rump* was purposely written to pave the way for the Licensing Act:—a mere political manoeuvre of Walpole's.

Sir John seems to be a more bitter enemy to the stage than even Jeremy Collier : he says, when we are told that the Drama teaches morality, it is mere declamation. A playhouse, and the regions about it, are the hotbeds of vice : his reason is, a Quaker woman was tried *before him*, that is at Hicks's Hall, for keeping a bawdy-house. How the courteous Knight will apologize to his Majesty, who grants a patent for the theatre in Drury-lane, and a licence for that in the Haymarket, we cannot conjecture.

After these digressions, it might be expected, that the Biographer would return to Dr. Johnson : but no such thing. Lord Chesterfield must feel the lash of his pen, and hence we have the sweepings of the news-papers to eke out a threadbare, dull invective. Still, to swell out the volume, it is not enough that Johnson's admired Prologue, for the opening of Drury-lane theatre, under the auspices of Mr. Garrick, is printed in his works : it must be inserted in his life, and for fear the English reader should not understand an English poem, it must be first translated into dull prose by Sir John Hawkins. The account of Savage, like the rest, is a superfluous excrescence : the reader might have been referred to the Life written by Johnson ; but the art of swelling a volume required that it should be otherwise. The late Dr. Birch supplies a world of materials : we are told how he made a perambulation round London, and we have a careful list of the places he called at : of this we shall only say, that we had rather walk with *Birch*, than sleep over the pages of Sir John. In the course of the work, authors by profession are often mentioned : this affords a lucky opportunity to recollect a number of that class, and this again opens the way to more rambling. Dr. Birch, Dr. Campbell, Dr. Hill, Mr. Richardson, Dr. Smollet, Henry Fielding, Sterne, Amherst, and several others, have left behind them names, which will not soon be forgotten. The abuse of so many eminent writers might help to work off a great deal of gall, and to fill up a number of pages. They are almost every one traduced with the bitterest rancour. It is lucky for the reader that *Archibald Bower* did not present himself to our Biographer's memory. Thirty or forty pages might have been filled up with extracts from the famous controversy between Dr. Douglas and that subtle impostor. To compensate for this loss, a list is given of the members who formed the Ivy-lane club, and a subsequent one in Gerard-street, Soho : with a root of bitterness at the heart, it was easy to rail at almost every one of them. The Knight, accordingly, goes to work. Dr. Salter is the first sacrifice : what friend he has left to defend him, we do not know. The late Dr. Nugent seems to be spared : as there are persons still living, of ability to vindicate his memory, the Knight, perhaps, thought that an attack upon that good man would be attended with danger. Poor Dr. Gold-

smith ! the late Duke of Northumberland asked him, what service he could do him, during his administration in Ireland. The Doctor recommended his brother, an unbeneficed clergyman in that country. For this generous sentiment, he is called an idiot ! Who, that knew the late Mr. Dyer, can refrain from lamenting his fate ? Sir John *loved him with the affection of a brother*, and he proves his regard, by telling us, that he became the votary of pleasure, and an epicure ; inasmuch that he was miserable, because he lost his taste for olives. He denied the freedom of the human will, and settled in materialism : it was his maxim, "*that to live in peace with mankind, and in a temper to do good offices, was the most essential part of our duty.*" This is damned by Sir John Hawkins as heretical doctrine. Mr. Dyer was admired and loved through life ; but Sir John assigns to him a detestable character. He was seized with a sore throat, and the disorder was of such peculiar malignity, that the physicians have hardly agreed on its name. Dr. Nugent attended him ; he examined with care the parts affected, and after searching as deep as he could, that excellent physician, as soon as he entered the adjoining room, told Mr. Dyer's friends, that the disorder would prove mortal. The patient died in a few days. His friend Sir John will not allow him to rest in peace. He says, it is still a question, whether he *did not die by his own hand*. While there are still living those, who were witnesses to the last melancholy scene of their expiring friend, an insinuation of so cruel a nature should not have been hazarded. If there are others still in being, whom Sir John *loves with the affection of a brother*, they have only to wish, *with an affection for themselves*, that he may not survive to tell their story. Our Readers (if they have not seen this curious piece of biography) may, after all this, begin to hope that there is now an end of Sir John's digressions. In this they will also again be disappointed. As good luck would have it, there were in the Ivy-lane club three physicians, namely Dr. M^cGhie, Dr. Barker, and Dr. Bathurst : they did not succeed in their profession. Here Sir John rambles again : we are ready to cry out, *Quo nunc se proripit ille ?* He wanders into a long digression concerning physicians, who succeeded, or failed in their undertaking. In this list, we have *Mead, Oldfield, Clark, Nesbit, Lobb, Munkley, Hulse, Hoadley*, and the two *Schombergs*. Concerning these, the Knight's common-place book is exhausted, and the well known dispute, between the last of the *Schombergs* and the College of physicians, helps to make a great deal of waste paper. Johnson's Rambler being a collection of essays, the opportunity was fair to talk of essay-writers. A number of that description are mentioned ; and two, *viz. Gordon and Trenchard*, are treated with great severity. On what account ? Because, says Sir John, *they were so intoxicated with notions of civil liberty, that they talked of the Majesty of the*

the people! It is fit Sir John should be told, that the plant, or rather *weed*, of servitude will not grow in this country. Sir Robert Filmer tried his endeavour, but with so little success, that one might imagine no man would be again the advocate of slavery. Has Sir John Hawkins never read the history of the republics of antiquity, which were all founded in freedom? Has he never heard of the majesty of the Roman people? Following this writer through all his wanderings is, we confess, a state of slavery, which we are obliged to go through even in this land of freedom. The detection of *Lauder*, by Dr. Douglas, helps out a dull and tedious narrative, and he writes it, as he says himself, *for the use of posterity*: he means, most probably, *in usum posteriorum*; but, if so, he is a bad translator. The labours of Dr. Douglas in the cause of truth will not be easily forgotten by the lovers of literature. The talents of that able writer will transmit his name to after-times, without the feeble aid of one, who does not promise to be of long duration.

We are sorry to find that Sir John has still more stories in reserve. The person called *Admirable Crichton*, comes in his way, and of this man we have a large collection of wretched anecdotes. The Reader may suppose that he now has done with *authors by profession*; but more pages are still to be filled, without any reference to Dr. Johnson. For this purpose, *Ralph* the historian, *Guthrie*, and *Paul Whitehead*, are summoned by Sir John, to be tried before him. The name of *Paul Whitehead* introduces that of Mr. *Doddington* (afterward Lord Melcombe), and the last, of course, makes room for Dr. *Thompson*. Another lucky incident comes in his way: it happened that Johnson wrote in the news-papers about the arches of Blackfriars bridge. This, to a rambling genius, is an inviting occasion to display his skill in architecture: he talks of proportions; in man, of the *sesquialtave* of the head, and in woman of the *sesquinal*. All this we have in a work that professes to be the Life of Dr. Johnson: but biography is not the talent of Sir John Hawkins: *Præconem facito, vel architectum.*

The next point of view, in which Sir John presents himself, is that of a *politician*: he praises Sir Robert Walpole's administration, and gives at full length Lord Hardwicke's speech against the motion for removing Sir Robert from his Majesty's councils. But he is not content to stop here: Lord Hardwicke's argument, he says, turns upon a fallacy, which the Lords had not penetration to discover. This was reserved for the sagacity of Sir John Hawkins, who is decidedly of opinion, that there was sufficient ground for the motion to remove the minister. Having, in this manner, condemned the administration which he admires, he proceeds to tell all England, that Mr. Pitt, whose eloquence and unequalled ardour raised this country to a pitch of glory never

never known before, opposed Sir Robert Walpole with *yelping pertinacity*. The expression deserves no other notice, than to say of it, that it was dictated by rank malevolence. Of Sir John's notions of civil liberty, the reader will find a sufficient specimen in the lines, which he cites from GUSTAVUS VASA, to shew that no Government ought to suffer a play so full of sedition and republican sentiments. To prove this position, he selects the following lines, all as harmless as ever fell from the pen of a poet.

“ Is it of fate that he, who wears a crown,
Throws off humanity ?”

There have been princes, whose history justifies the remark.

“ Beyond the sweeping of the proudest train,
That shades a monarch's heels, I prize these weeds.”

And if he is so inclined, why should he not ?

“ ——— our Dalecarlians
Have oft been known to give the law to kings.”

Every nation, not enslaved, does the same : in the power and the right of so doing, consists the MAJESTY OF THE PEOPLE

“ Divide, and conquer, is the sum of politics.”

What is this but a translation of the old maxim, *Divide et impera* ?

“ ——— If thou think'st
That Nature, in the proud behalf of one,
Shall disenfranchise all her lordly race,
And bow her gen'ral offspring to the yoke
Of private domination, &c.”

Has Sir John drank so deep of the dregs of slavery, as to think *all made for one* ?

“ ——— Thou art the minister,
The Monitor of vice.”

Whenever there is such a minister, off or on the stage, it is fit that he should hear of his iniquity.

There remains one sentiment more, which gives the alarm to Sir John :

“ The fence of virtue is a Chief's best caution ;
And the firm surety of my people's hearts,
Is all the guard that e'er shall wait *Gustavus*.”

Such are the reasons, for which the play of *Gustavus Vasa* is held to be inconsistent with any system of civil subordination. Out of Siberia we could not expect to find so abject and so willing a slave. He laments the decision which pronounced General Warrants illegal, because he thinks they would be of use in hindering artificers from quitting the kingdom. At any rate he is willing to be in a state of slavery.

Sir John next displays himself in the character of a rigid moralist : it may not be improper to view him in this capacity. He says, ‘ There are three schools of morality among the moderns :

ders: 1st, That of Lord SHAFTSBURY, who places virtue in a course of action conformable to the moral sense. 2dly, That of WOOLASTON, who calls it, acting in all cases according to truth, and treating things as they are. 3dly, The school of Dr. SAMUEL CLARKE, who places morality in acting agreeably to the relations that subsist between rational creatures, or the *fitness of things*. Of these three systems, Johnson, we are told, adopted Dr. Clarke's. He agreed with him in this, and most of his opinions. Now let Johnson speak for himself. In his review of a *Free Enquiry into the Nature and Origin of Evil*, Dr. Johnson says (*Vide his Works*, vol. x. page 246.) "the author offers an account of virtue and vice, for which I have often contended, and which must be embraced by all, who are willing to know why they act, or why they forbear, in order to give any reason of their conduct to themselves or others."

The account, which he admires, is then given at large: we shall here select as much of it as will shew what was Johnson's idea of virtue and vice.

"Various have been the opinions of various authors on the criterion of virtue: some have placed it in conformity to truth, some to the FITNESS OF THINGS, and others to the will of God. But all this is merely superficial: they resolve us not, why TRUTH, or the FITNESS OF THINGS, are either eligible or obligatory; nor why God should require us to act in one manner rather than another. The true reason can possibly be no other than this, because some actions produce happiness, and others misery. They who extol the truth, beauty, and harmony of virtue, exclusive of its consequences, deal but in pompous nonsense; and they who would persuade us, that good and evil are things indifferent, depending wholly on the will of God, do but confound the nature of things, as well as all our notions of God himself. It is the consequence of all human actions that must stamp their value; so far as the general practice of any action tends to produce good, and introduce happiness into the world, so far we may pronounce it virtuous: so much evil as it occasions, such is the degree of vice it contains. But though the production of happiness is the essence of virtue, it is by no means the end. The great end is the probation of mankind, or the giving them an opportunity of exalting or degrading themselves in another state, by their behaviour in the present. And thus it answers two most important purposes; the conservation of our happiness, and the test of our obedience. Nothing could have been so justly rewarded with happiness, as the production of happiness, in conformity to the will of God. It is this conformity alone, which adds merit to virtue, and constitutes the essential difference between morality and religion. Morality induces men to embrace virtue from prudential considerations; religion from those of gratitude and obedience. The Christian is the only religious or moral institution in the world, that ever set in a right light these two material points, the essence and the end of virtue. So artificially is the nature of all human virtue and vice contrived, that their rewards and punishments are woven, as it

were, in their very essence; their immediate effects give us a foretaste of their future; and their fruits, in the present life, are the proper samples of what they must unavoidably produce in another. We have reason given us to distinguish these consequences, and regulate our conduct; and lest that should neglect its post, conscience also is appointed as an instinctive kind of monitor, perpetually to remind us both of our interest and our duty."

The whole passage at length deserves to be seriously perused: we have here contracted it, in order to shew the idea of virtue for which Johnson says he always contended. Doctor Clarke's *FITNESS OF THINGS* is here pronounced to be merely superficial; and after this, are we to be told that the man, who sides with the doctrine here advanced, was a follower of Dr. Clarke? Virtue would, perhaps, be better referred to the *MORAL SENSE* of Shaftsbury, than to the *FITNESS OF THINGS*, and for this plain reason; because few are speculative enough to investigate all the relations that subsist between reasonable beings; and the *MORAL SENSE*, which, when referred to ourselves, is another word for *CONSCIENCE*, is planted in all. To Soame Jennings's account of virtue, Johnson subscribes, and always contended for it: it follows, that he did not embrace the system of Dr. Clarke. Under the sanction of Johnson's opinion, Sir John fancies that he has established a certain criterion of virtue: he is determined, therefore, to combat another system, which, he says, was introduced by *Richardson, Fielding, and Sterne*. Of the first he says, 'He was the introducer of *sentiment* and *sentimentality*, from which sprung up *Sentimental Journeys, Sentimental Letters*, and a world of trash, which, but for this silly epithet, would never have attracted notice. The success of this author occasioned a craving for more of the same stuff.'

Fielding is also plentifully abused: 'TOM JONES was intended to sap the foundations of morality. The author of it resolves virtue into *good affections*: he was the inventor of the cant phrase, *goodness of heart*, which means little more than the *virtue* of a horse or a dog.' Let Sir John remember (if he does not already feel it) that *Fielding* has made the hypocrite drop his mask, and has exhibited to ridicule the *plausible formalist*, who talks of the *FITNESS OF THINGS*, without sentiment, and without that virtue which consists in good affections. *Goodness of heart*, whatever Sir John may say, will always be preferred to the cant of him, who talks of morals with rancour and malignity. *STERNE* also wrote *Sentimental Journeys*. 'Writers of this class,' Sir John says, 'supercede all moral obligation: they are a law to themselves, and having *GOOD HEARTS*, are above those considerations that bind men to that rule of conduct which is founded in a sense of duty. Of this new school of morality, *ROUSSEAU, FIELDING, and STERNE* are the principal teachers, and great is the mischief they have done by their doctrines.'

To these profound observations, our answer is, it would be well if Sir John had been their pupil. That root of bitterness, which has put *rancours* in the vessel of his heart, would have been eradicated; and though the impulse of genius might not have been communicated, the man, if not the writer, would have been improved. Good affections are of the essence of virtue: they are the will of God in the heart of man, implanted in our nature to aid and strengthen moral obligation: they incite to action. A sense of benevolence is no less necessary than a sense of duty. *Good affections* are an ornament not only to an author, but to his writings. He who shews himself upon a cold scent for opportunities to bark and snarl, may, if he will, talk of virtue, but GOODNESS OF HEART, or, to use Sir John's polite phrase, *the virtue of a horse or a dog*, would do him more honour.

We are, in the next place, to estimate Sir John's talents in the office of a *critic*; for this we fear he is little qualified. An acquaintance with the best authors, and an early taste, are necessary; but those qualifications are not usually acquired at an attorney's desk. *Aristotle* and *Longinus* are better preparatives than the *Statute Book*, or the *Instructor Clericalis*. MILTON, the Knight says, 'was a political enthusiast, and, as is evident from his panegyric on Cromwell, a base and abject flatterer. He was acquainted chiefly with men of that crack-brained assembly, called the ROTA CLUB, all republicans; and his domestic manners were far from amiable; he was neither a kind husband, nor indulgent parent.' Thus speaks the cold phlegm of Sir John Hawkins: 'But nothing, he says, can apologize for that harsh and groundless censure, which closes the first of Johnson's discourses on the SAMSON AGONISTES, viz. that it is a tragedy which ignorance has admired, and bigotry applauded.' (*Vide Johnson's Works*, vol. vi. p. 436). It may be asked, Does Sir John know the essential beauties of a just and regular tragedy? Johnson says, after Aristotle, and sound reason, "A tragedy should begin where it may be intelligible without introduction, and end, where the mind is left in repose, without expectation of any farther event. The intermediate passages must join the last effect to the first cause, by a regular and unbroken concatenation. Nothing must therefore be inserted, which does not apparently arise from something foregoing, and properly make way for something that succeeds it. This is required to the perfection of a tragedy, and is equally necessary to every species of regular composition." These requisites are not to be found in the *Samson Agonistes*. The scenes follow one another, but are not produced by any thing that preceded. *Manoah*, Samson's father, *Dalilah*, the courtesan, and *Harapha*, the giant of Gath, enter successively, without any apparent cause, and without any con-

sequential effect. In all this, nothing passes that either hastens or delays the death of Samson. The fable, therefore, is justly condemned; but it is the fable only that Johnson censures. Of the rest, it is expressly admitted, that "it contains just sentiments, maxims of wisdom, oracles of piety, and many passages written with the ancient spirit of choral poetry, in which there is a just and pleasing mixture of *Seneca's* moral declamation, with the wild enthusiasm of the Greek writers."

Is this the criticism of a malevolent mind? It is so far otherwise, that it may be ranked among the best pieces of that kind in the English language.

Of the beauty, resulting from a regular chain of causes and effects, Sir John does not appear to have an idea. He thinks a play, like the life of an eminent man, may be written without order or connection: how parts relate to parts, and they to the whole, is a consideration beneath the notice of a confused and wild biographer. Can it be expected that he, whose reading is confined to old homilies and the statute-book, should have a true relish for the beauties of composition? He ventures, notwithstanding, to talk of propriety and elegance of language. He thinks that Johnson owed the excellencies of his style to the divines and others of the last century, such as *Hooker*, *Sanderson*, *Taylor*, and *Sir Thomas Browne*. He would, therefore, have us write at this day as if we lived above a century and a half ago. He adds, that Johnson admired Cowley for the ease and unaffected structure of his sentences. If he did, it is wonderful that he deviated so widely from that elegant model. Cowley is at the head of those who cultivated an easy, clear, and natural style. *Dryden*, *Tillotson*, and *Sir W. Temple* followed. *Addison*, *Swift*, *Pope* (we include the writers of the *Spectator*), completed the work. Of *Addison*, Johnson used to say, "He is the Raphael of essay writers. Sir John is of a different opinion: Addison he thinks deserving of praise, if we make *his cold and languid periods* the test of elegant composition. Our critic loves the antiquated phrase of the state papers in the *Cabala*, and the *precatory eloquence* of former ages. The characteristics of *Addison*, he says, are *feebleness and inanity*, though his *sentiments are excellent*, and his *humour exquisite*. What does Sir John mean? Where there are sentiment and humour, can there be inanity? He allows, with *Johnson*, that his prose is *the model of the middle style*. The misfortune is, he thinks the *middle style* and a *middling style* synonymous terms. He does not know, that by the ablest critics style has been distinguished into three modes, the *sublime*, the *simple*, and the *florid*, or *mixed*; and that the last, holding often the qualities of the two others, is called the *middle style*. Because the last is ascribed to *Addison*, the Knight concludes that *Johnson* meant to call him a *Mediocrift*. The

fact is, Johnson had taste enough to relish *Addison*, though he did not copy him. It may be true, that Johnson took an early tincture from the writers of the last century, particularly from Sir Thomas Browne. Hence the peculiarities of his style, new combinations, sentences of an unusual form, and words derived from the learned languages. He did not remember the observation of *Dryden*: "*If too many foreign words are poured in upon us, it looks as if they were designed, not to assist the natives, but to conquer them.*" It is remarkable that the life of *Savage* is written with ease. The pomp of diction was assumed in the *Rambler*, and seems to be discarded by Johnson in his latter productions. Sir John most probably acquired his notions of language at his master's desk: he admired the phraseology of deeds and parchments, *whereof*, to speak in his own manner, he read so much, that in consequence *thereof*, he has been chiefly conversant *therein*; and by the help of the parchments *aforesaid*, he has not much improved *thereby*, but has entirely missed the elegance *above mentioned*, and uses words, that in *them* we sometimes meet with, and, being bred an attorney, he caught the language of *of the said trade*, *whereof* he retains so much, that he is now rendered an incompetent critic *thereby*, and in consequence *thereof*.

We must now consider Sir John in the office of *Editor*. We shall pass by the absurdity of placing first, that which was written last. The lives of the poets ought to have closed the volumes. It is more material to observe, that it is the duty of an editor to know, with precision, the works of his author. In this the Knight has failed egregiously. We shall give a few instances. In the 11th vol. we are presented with, *The apotheosis of Milton*. He who reads the piece, will see, in the diction and sentiment, not one feature of Johnson; the truth is, it was written by *Gutbrie*, and was seen in manuscript by an excellent person now living, and perhaps by others of that writer's acquaintance. The verses to Mrs. Montague are well known to be the production of Mr. *Ferningham*. In the 9th volume we have the Preface to *Shakelpeare*, but without the concluding sentence. The author's words were these: "Of what has been performed in this revival, an account is given in the following pages by Mr. *Steevens*, who might have spoken both of his own diligence and sagacity in terms of greater self-approbation, without deviating from modesty or truth." Why is this paragraph omitted by the editor? Since Mr. *Steevens* deserved this praise at the hands of *Dr. Johnson*, neither the spleen nor the covered malice of the editor should withhold it from him. Sir John pretends that he printed from the edition of 1765. Why did he so? It was his duty to give every thing in the form it received from the finishing hand of the writer. Unluckily for the

Knight, it appears to a demonstration that the minute corrections and alterations, which appear in Johnson's last edition, and were not in that of 1765, are all reprinted in the volume before us. The last edition was, therefore, followed by Sir John: were he to be tried at *Hicks's Hall*, he would be found guilty of *clipping*. If he is sore from wounds given to him by Mr. *Stevens*, Johnson ought not to be mutilated, to gratify the resentment of the editor.

There remains another blunder worthy of notice. In Johnson's Works, vol. 10th, we have a review of a *philosophical enquiry into the origin of our ideas of the sublime and beautiful*. This was not written by Johnson. Whoever peruses it will clearly see that it neither has Johnson's style, nor manner of thinking. It was written by Mr. *Murphy*, and given, with many other pieces, to the literary magazine, at the time when Johnson was the conductor of that publication, and, through ill health, not always able to compass what was expected of him. We have authority to add, that when Mr. *Murphy* was lately employed in making a collection of his own works*, the review of the *sublime and beautiful* was rejected by him on mature consideration. He did Mr. *Burke* the justice to read over again that gentleman's elegant tract, and found it to be a work of so much profound thinking, that it ought not to be opposed by the superficial remarks of one, who read with much hurry, and criticised with more. This being the state of the case, what the author of the piece thought erroneous, ought not, in justice to so fine a writer as Mr. *Burke*, to have the sanction of Dr. Johnson's name.

We have now, not without great drudgery, made our way through the Life of Dr. Johnson, and also through the confused mass of matter, with which it is encumbered. We have often cried out with Dr. *Swift*, "*What shall we say to a book, where the blunders and the malignity call for an answer in every page, and the dulness will not admit of one?*" Such is the work of Sir John Hawkins. Like the late Mr. *Millar*, we have the grace to thank God that we have done with him, and we hope for ever.

✎ A list of all the pieces contained in Sir John Hawkins's edition of Dr. Johnson's works, with notes and references, &c. will be given in our next Review.

* For an account of which, see Review, vol. lxxv. p. 371.

MONTHLY CATALOGUE,

For JULY, 1787.

POLITICAL.

Art. 16. *A general View of the Bill presented to Parliament, during the last Session, for preventing the illicit Exportation of Wool and live Sheep, &c. &c.* Addressed to the Marquis of Lansdown. By the Chairman of the general Meetings, Mr. John Anstie. 8vo. 2s. Dilly. 1787.

MR. ANSTIE writes like a good well meaning-man,—but we rather doubt how far he is qualified to enter publicly on the discussion of a question so arduous as the present. We believe that every intelligent person will concur in admitting, that where the temptation to smuggling is great, *no* laws will prove effectual to prevent it. If this be admitted, would it not seem that the labour of the general meetings must prove vain, and that the devices they would willingly recommend will be equally futile with those which have been devised by others in the same walk? If smuggling in this article does prevail (which, from the assertions of this worthy gentleman, we are little inclined to doubt), let the cause of that smuggling be removed, by admitting a well regulated exportation of that article, and it will then stop in course. Of two circumstances this writer seems to be, without reason, afraid, viz. that if exportation were on any terms permitted, the quantity of wool produced in Britain would not be sufficient to employ our own manufacturers, and that if the French could obtain our wool, they would not purchase cloth, &c. of our fabrics.—As to the first, there can be no doubt but the quantity produced would in all cases, temporary vibrations only excepted, keep pace with the demand. And as to the last, it is equally certain that a manufacture loaded with freight, commission, insurance, and duty on a raw material, can never come into competition, other circumstances being equal, with a home manufacture, where all these are nothing.—The example of Holland with regard to flax proves this to a demonstration.—Though Holland boasts of a linen manufacture, which would cut down that of Britain were it not for the duties on entry, yet she never has been so ill advised as to stop the exportation of flax to Britain, as she finds this constitutes a very valuable branch of trade. The time we hope approaches when things of this nature will be viewed on more liberal principles than heretofore, and when, instead of devising new restraints to cramp industry, and thus necessarily to enhance the price of manufactures, goods of all kinds will be permitted to circulate more freely than hitherto, and trade be allowed to find out its own natural level.

Though we are not convinced, by the arguments of this writer, of the utility of his labours, or the propriety of the measures he recommends, we heartily concur with him in condemning the very illiberal language of those who have opposed him. Is it not possible for two men, with the best intentions, to see the same object under very different points of view?—Why should they not, therefore, be

allowed to differ in opinion, without being liable to the imputation of being knaves, or fraudulent impostors? We are sorry to think that men of such eminent literary characters as some of those who are noticed in this pamphlet, should have so far demeaned themselves as to throw out imputations which only could accord with the character of the turbulent leader of a mob!

Art. 17. *Political Sketches*, inscribed to his Excellency John Adams, Minister Plenipotentiary from the United States to the Court of Great Britain. By a Citizen of the United States, 8vo. 2s. Dilly. 1787.

The first of these Sketches contains some strictures on the Abbé Mably's Remarks concerning the Government, &c. of the United States*. The Author chiefly confines himself to that part of the Abbé's remarks where the American revolution, her laws, and government, are compared to certain historical events and institutions of the ancients. He maintains, 'that there never was, before the American revolution, an instance of a nation forming its own government, on the original foundations of human rights, revealed by a study of the laws of nature; and creating every civil organ, agreeably to the three acts which constitute just government.' To decide rightly on this matter, the Author ought to have determined what the *original foundations of human rights* are, and how they might be *revealed by a study of the laws of nature*. He writes in a lively style, and we wish that his reasoning had been founded on a firmer base, or, at least, that he had demonstrated his first principles. To say, that '*the governments of America present the most FINISHED political forms,*' page 1. is bold. The assertion ought to have been supported by sufficient proofs and arguments. How many political writers have called the *English constitution the most finished*?

In the second Sketch, the Author refutes the opinion of Montesquieu, that virtue is the peculiar principle on which the structure of democracy rests. Much strength of reasoning is here displayed, and the result is, '*that liberty, and the completest complication of laws, and the fullest dispersion of luxury through every vein of the body politic, are in all degrees and respects compatible with each other.*' As facts are always preferred to speculative reasoning, we cannot entirely assent to the foregoing conclusion. What destroyed the Grecian republics? Luxury. What was the overthrow of the Roman commonwealth? Luxury. Examples are numerous; and if luxury was not the immediate or proximate cause of the decline of republics, it must surely be allowed to have been the primary and efficient cause; for if a republic be overturned by the ambition of tyrants, that ambition will be found to arise originally from luxury, or a desire to gratify the predominant appetites.

The Author's aim, in the third Sketch, is to shew, that the democracies of America cannot degenerate into aristocracies. Here we have almost a répétition of the arguments used in the foregoing sketch.

* For an account of this work, see Review, vol. lxxi. p. 371. and vol. lxxii. p. 146.

To vindicate the American democracies from all objection, the theory of Montesquieu, wherein a small territory is made an essential property of their forms, is combated and refuted.

In the fifth Sketch, the Author advances several thoughts concerning the balance of power. In America, he says, the balance of Europe will not apply. What may in future be the case we know not; but it is evident that America would not so easily have thrown off the English yoke, had France been neutral.

Religion forms the subject of the sixth and last of these pieces. The Author here justly censures the American constitutions for tolerating only Christian sects; but he appears, in some degree, to contradict himself, for, in a subsequent page, he acknowledges that the State of Maryland gives liberty to every man to worship God in the manner which he thinks most acceptable to him. Religion, he seems to think, makes no part of the government of a state, and that universal toleration should therefore be allowed.

Though we coincide with this ingenious Writer in most of his opinions, we must nevertheless observe, that his Sketches seem to be the hasty production of a precipitate pen, guided by a hand not yet sufficiently under the controul of calm and deep reflection.

TRADE and COMMERCE, &c.

Art. 18. *A Letter to the Court of Directors of the Society for improving the British Fisheries.* With a Plan for the Erection of Villages. Humbly submitted to their Consideration. 8vo. 1s. Cadell. 1787.

This writer seems well acquainted with the subject, and we hope his judicious remarks will be duly attended to by the Directors. He condemns the plan for erecting buildings at the expence of the Society, and proposes to let out land on building leases of twenty-one years; he chuses this method in preference to that of *seuing* (a particular mode of granting leases in perpetuity), because he thinks this would less thwart the prejudices of the inhabitants. We fear, however, that by endeavouring, in this respect, to avoid one inconvenience, he would fall into another. The granting of *seus* might not perhaps accord entirely with the aristocratic ideas of an Highland laird: but would not the idea of building on the precarious tenure of a short lease be disliked by the *people* who must form the settlements? We think the Directors of this benevolent Society will find more difficulty in *properly* applying their funds to the purposes intended than they seem to have been originally aware of; but it is to be hoped, that by a cautious attention to circumstances, and firmness in the execution of the plans they may at last adopt, they will prove more successful than those who have engaged in similar undertakings, in former times.

AGRICULTURE.

Art. 19. *Suggestions for rendering the Inclosure of Common Fields and Waste Lands a Source of Population and Riches.* By Thomas Stone, Land and Tythe Surveyor, Bedford. 8vo. 1s. 6d. Robinsons. 1787.

A well-meant performance, intended to open the eyes of people who, incapable of reasoning themselves, are apt to be affected by

vulgar prejudices. Those who are accustomed to accurate investigation, will here meet with very little to make amends for the trouble of reading; but to others it may be of some use, and prejudicial to none, as it is, at the worst, an harmless performance. We are very glad to find that the vulgarisms we had occasion to reprehend in Mr. Stone's *Essay on Agriculture* (See Rev. for March, p. 257) do not occur in the present work.

Art. 20. *Enclosures a Cause of improved Agriculture, of Plenty and Cheapness of Provisions, of Population, and of both private and national Wealth; being an Examination of two Pamphlets, entitled, the one, A political Enquiry into the Consequences of enclosing Waste Lands, and the Cause of the present high Price of Butchers Meat*, &c.—the other, Cursory Remarks upon Enclosures, by a Country Farmer †.* By the Rev. J. Howlett, Vicar of Great Dunmow, Essex. 8vo. 2s. Richardson. 1787.

Mr. Howlett once more steps forth as a champion in the cause of enclosures, and he wields his arms with his wonted force and adroitness. The first pamphlet above-named appeared to us to be written with so much spirit and ingenuity as to deserve an answer; and we are bound to make our best bow to the reverend vicar for the compliment he has paid us in giving it that answer, which we freely acknowledge to be full and satisfactory. We are no friends to despondency, and are always happy when we meet with an author who gives good reasons for making us cheerful and contented with our present situation; and to few have we been more obliged in this respect than to Mr. Howlett.

The writer of the pamphlet, to which this is chiefly an answer, had endeavoured to prove,

“ 1st, That the enclosures which have taken place in the course of the last thirty years have already advanced the price of butchers meat three halfpence in the pound more than the advance of price on other things; and

“ 2d, That should all the waste lands in the kingdom be enclosed and cultivated, the price of butchers meat would be raised to ninepence, or a shilling in the pound.”—Mr. Howlett, on the contrary contends, and we think fully proves,

“ 1st, That the assertion that the price of butchers meat is advanced three halfpence in the pound, in the course of the last thirty years, more than the advance of price on other things, is NOT TRUE.

“ 2d, Granting it to be true, that our enclosures cannot have occasioned it.

“ 3d, Allowing even both, that there is not the smallest probability that the enclosure and cultivation of all our wastes and commons would raise the price of butchers meat to ninepence, or a shilling in the pound. And

“ 4th, Admitting all the three facts, that still our Author's arguments against enclosures would be inconclusive.”

Each of these propositions he demonstrates in detail with a force of argument which it will not be easy to subvert.

* Vid. Rev. vol. lxxiii. p. 460.

† Vol. lxxv. p. 148.

The Country Farmer and *the London Committee*, appointed to consider the causes of the high prices of provisions, are favoured in their turn with some remarks which will not afford them a high degree of satisfaction.

IRISH CATHOLICS.

Art. 21. *A Letter from the Most Reverend Doctor Butler*, titular Archbishop of Cashel, to the Right Honourable Lord Viscount Kenmare; relative to the Bishop of Cloyne's 'Present State of the Church of Ireland.' 8vo. 6d. Coghlan.

Dr. Butler warmly asserts the sincerity of Catholic bishops in taking the test of allegiance required by the government, and justifies the oath they take at their consecration, which he says is taken by them both in Catholic and Protestant states throughout the world, and which being of almost eight hundred years date, there has been sufficient time for every sovereign to know the meaning of it.

This is the principal object of the present publication. The Author proposes to leave other matters to a public and formal answer to the Bishop of Cloyne's strictures, which he says must be given; and which, perhaps, is given: for we have seen an advertisement of "a justification of the Roman Catholic religion", in answer to the Bishop of Cloyne." The publication itself hath not yet fallen into our hands.

MILITARY.

Art. 22. *A History of the Campaigns of 1780 and 1781 in the Southern Provinces of North America.* By Lieutenant Colonel Tarleton, Commandant of the late British Legion. 4to. 1l. 6s. Boards. Cadell. 1787.

Colonel Tarleton's history commences with D'Estaing's fruitless attack on Savannah, in the Autumn of 1779, and then proceeds to give a minute detail of all the military operations in both the Carolinas and part of Virginia, until the surrender of York-town and Gloucester, Oct. 19, 1781, when Lord Cornwallis, with his whole army, fell into the hands of the Americans: that memorable event which crowned the military toils of the American *Fabius* with final success, and gave INDEPENDENCE to America!

In most of the transactions here recorded, Colonel Tarleton was personally concerned; so that their *authenticity*, the most material circumstance in all historical narratives, cannot (we suppose) be called in question; and, in order to confirm what he has advanced, he has regularly inserted, at the end of each chapter, and in connexion with the preceding details, many original letters from the commanders in chief, and other officers. Of these, the dispatches to government, which have been published in the Gazettes, with proclamations, general orders, &c. make the most considerable part, though there are likewise a great number of private letters, especially from Lord Cornwallis to Colonel Tarleton, which have not before been published: most of them contain temporary directions and private intelligence, relative to the marches, disposition, detachments, &c.

* By Dr. Butler.

of the two armies, and other communications, which tend to explain the several plans of operation.

That the narrative might not be interrupted by a detail of such events as occurred in the *south*, after Lord Cornwallis had left those parts open (and to which parts the American General, Green, did not neglect the opportunity of directing his views), the Colonel has judiciously added an account of them, in his *appendix*; they are given from good authority, and, generally, in the words of the respective commanders.

The work is enriched with some explanatory maps and plans, especially those relating to the battles of Camden and Guildford, and the sieges of Charles-town and York-town, beside a large general map of the country.

The volume is handsomely printed, and, on the whole, notwithstanding some imperfections, which good judges have hinted to us, does credit to the Author as an officer. A Reviewer, who is only a man of letters and not a man of war, cannot pretend to speak with critical precision of the merit of a work of this kind, especially where the remoteness of the scene places the objects beyond every point of view that might serve to render them distinct.

P O O R.

Art. 23. *The Abridgment of a Plan for an honourable, effectual, and permanent Relief for all the Poor of England.* By a Lady. 4to. 2s. Hookham. 1787.

This lady, whose sympathetic feelings for the miseries of poverty, are greatly to her honour, proposes county workhouses, with four for the metropolis; and because the attention of gentlemen is engrossed by legislation, racing at Newmarket, and by the gaming-table, she proposes to vest the management of these poor-houses in *ladies*. She gives a plan for constructing the houses, and sketches out the domestic oeconomy of them, with many other proposals and hints, more humane in speculation than (in our opinion) practicable.

D R A M A T I C.

Art. 24. *The Death of Dion*, a Tragedy. Written by Mr. Thomas Harwood of University College, Oxford. 8vo. 1s. 6d. Scatcherd and Whitaker. 1787.

If the Author of this piece feels a propensity to this species of composition, we are afraid that he has not waited to distinguish between inclination and the true dramatic talent. Should he be resolved to persist in this career, we would advise him to read with diligence those authors who have best succeeded in dramatic dialogue, and have practised the great secret of uniting simplicity with dignity, and of giving a natural air to the most adorned and shining passages. There are many objections to this piece. The very title sets out with an error: why call it the *Death* of Dion? The catastrophe is discovered at once. Addison called his piece CATO, and not the DEATH of CATO. All critics have agreed in finding the same fault with Otway's *Venice Preserved*, or a *Plot Discovered*. We proceed from the title to the *Dramatis Personæ*, and there we find a name which no actor can pronounce, Tcetes. This looks uncouth

to the eye. The versification requires that it should be *TICETES*, and why not print it so? As to the fable, it turns upon the design of Calippus, who has lived in friendship with *Dion*, and honours his virtues, but thinks his ambition dangerous. He is determined therefore to cut him off; and for this purpose his plot is formed in the first act: but how? A soldier is called in with the usual word of command, *WHAT HO!* and receives orders to bring the chosen band before Calippus. A body of soldiers soon comes forward: expectation is raised, but disappointed. Calippus says, 'My friends, prepare to follow,' and all go out with a flourish. The conspiracy is thus formed, and remains in ambush, till it is time to put an end to the drama. In the last act, *Dion* sends for *Calippus*, who immediately enters with *Lycan* and *Soldiers*. *Dion* says to Calippus, '*Here repose thy vengeance*;' which is by no means a natural expression. *Lycan* cries out, 'Then fall: Delay is cruelty;' and *Dion* is instantly stabbed. Calippus and his conspirators leave him to utter his last sentiments, and the piece concludes. The true dramatic passions are never excited; no situation rises to terror, and pity is no where touched. The sentiments throughout are trite; the language aims at finery, but reaches nothing but the quaint and the unnatural. The diction is of course always feeble, and very often ungrammatical. To give a string of quotations merely to exhibit blemishes, would be both tedious and painful. We wish the Author better success in his next attempt.

Art. 25. *Nina, or the Madness of Love*: a Comedy, in Two Acts, translated from the French by the Author of *Maria, or the Generous Rustic*. 8vo. 1s. Elliot and Co. 1787.

This piece is dedicated to the Hon. Mrs. Hobart; and in a preface the Author tells us, that it is founded on a real fact; the account of which is as follows. 'At a village in the neighbourhood of *Rouenne* in Normandy, the unfortunate *NINA* contrives to wait her *GERMEIUL*, to whom, with the consent of her parents, she had promised her hand. Previous to the celebration of their intended nuptials, he was summoned to *Paris*. On the day fixed for his return, *NINA* repaired to the spot appointed for their interview; but instead of her lover, found the melancholy tidings of his untimely fate: *GERMEIUL* was no more. *Nina*, unable to sustain this awful stroke of Providence, lost her senses. In vain has friendship united efforts with those of time to soothe her sorrows, or recal her reason. *NINA* still expects with anxiety the return of *GERMEIUL*, and each revolving day visits the spot appointed for their interview.'—The bare relation of the facts is pathetic; and no wonder that a drama founded upon it has made its way to the stage. A young lady who has lost her senses, and retains nothing but the memory of her lover, and of the place where she was to meet him, cannot fail to awaken the tenderest sympathy. That, day after day, she still expects to see him, is a circumstance that goes directly to the heart. That a piece, representing a calamity like this, should be intended for the English stage, there can be no wonder. It has an intrinsic value that sets it far above the pantomime plays which have been lately imported from France. It is to be regretted that the race, which a number of translators have been running with *Lady W*—, did not leave suf-

sufficient time for any one to prepare this little drama, in a fit manner, for the stage. Though the original succeeded at Paris, the plot is too thin and meagre. There was ample room for invention; and we are of opinion, that a well-conducted fable, on so interesting a story, would not only meet with great success, but do credit to the writer. The madness of NINA is in many places happily touched: even in the bare perusal of it, a tear is often ready to start. From the strict truth of the facts, the stage required some deviation. This is a licence always allowed to fictitious distress. GERMEIUL, in the drama, is still alive: in the original he returns too abruptly, without due preparation. The English piece seems to have aimed at correcting this defect, but, we think, without sufficient improvement. There is another circumstance that required the utmost management. Nina, in the interview with her lover, recovers her reason. This surely ought to proceed by slow degrees; but it is too much hurried, and probability is scarcely preserved. The translator, however, ought not to be censured. To make a drama, like this, perfect in its kind, time and consideration were necessary. Our modern writers are galloping their spur-galled Pegasus to come in first at the winning-post, and the laurel falls to the share of none.

Art. 26. *Diamond cut Diamond*: a Comedy in Two Acts, translated from the French of *Guerre ouverte, ou Ruse contre Ruse*. By Lady Wallace. 8vo. 1s. Debrett. 1787.

Art. 27. *The Midnight Hour, or War of Wits*: a Farce in Two Acts, translated from the French. 8vo. 1s. Symonds. 1787.

We take these two pieces together, as they are translations of the same French piece, which, it seems, has had great success at Paris. The last of these translators says, he offered his performance to the little theatre in the Haymarket; but it was not received, because it was to be forestalled at Covent Garden. The writer therefore determined to publish, aware that the jostling race our dramatic authors run, in importing successful pieces from Paris, has urged him to a hasty translation. This writer further adds, that a piece, the chief merit of which consists in pantomimical situations, is not wholly calculated for the closet of criticism. The observation is candid and true. Whatever may have been the success of the original, we do not think it a proof either of the genius of the French dramatic writers, or the taste of the audience; much less can we think, that the writers of our own country, who run a race for such commodities, are intitled to any degree of commendation: nor can we see any reason why a Lady of fashion should join in the race.

Of the distinct merits of the two pieces before us, it is not our intention to make a comparison. We are presented with foreign trumpery in each of them. Much less is it our intention to analyse the fable of the French author. The whole is built upon the strongest improbability, and the tricks that follow may divert the lovers of pantomime, but cannot deserve the attention of the judicious reader, who knows, that when the Drama ceases to be the representation of human life and manners, it becomes a worthless performance. We have often seen, on the stage, how a man, by overhearing part of a conversation, may be led into a mistake; how a woman in disguise may

may pass for a man; and finally, how a trunk may be brought into a house with a man concealed in it. It is from such incidents that the mirth of the audience must arise. It has been long since observed, that men in general can see better than they understand; and if such productions continue to be in favour with the Managers of our theatres, it may be apprehended, that the public will owe them very little obligation.

P O E T R Y.

Art. 28. *The Riddle*. By the late unhappy George Robert Fitzgerald, Esq. With Notes, by W. Bingley, formerly of London, Bookseller. 4to. 1s. Jameson. 1787.

When we perused this singular composition, we thought it so very indecent, that it would be impossible for us to praise it, whatever might be its poetical merit; but the Editor informs us in his Preface, 'that the Author's *secret* bears a name as delicate as any in the English language; notwithstanding the few loose verses which the Author has introduced under the denomination of "arch entendre double." — On a second consideration, however, by a guess at the *secret*, we were inclined to believe the Editor; who offers a premium of 'not less than 5 guineas for the most apposite *poetical* interpretation of, or answer to it.' The Riddle shews that the unhappy Author was a man of abilities. Yet, although we allow the ingenuity of the 'loose verses' being applied so fully to two different ideas, we think them improper to be read by a modest female*.

N. B. Mr. Fitzgerald is the person who was executed with the noted Brecknock, and others, for the murder of Mr. M'Donnel, in Ireland.

N O V E L S.

Art. 29. *Henrietta of Gerstenfeld*; a German Story. 12mo. 2s. 6d. sewed. Lane. 1787.

The German Novelist may be said to paint according to Nature,—but it is not Nature 'trickt' and 'frounct,' or as the French express it, *La Nature fardée*, which he is fond of exhibiting:—no, he rather chuses to represent her plain and unadorned. In a word, the characteristic of his romances is simplicity.

In the history of *Henrietta of Gerstenfeld* all the simplicity we have hinted at is to be found; and on the score of morality it is truly excellent.—But it is greatly wanting in those delicate and pathetic touches, which so particularly distinguish the writings of a Gesner, and a Klopstock; and which, indeed, we have sometimes discovered in those of Mr. Wieland, by whom the present performance is asserted to be written. The truth of this assertion, however, we are not a little inclined to doubt.

The incidents appear to be borrowed, with some variation, from the "Memoirs of a French Nobleman," whose story is likewise related in the Guardian, N° 150.

* Some part of the Author's wit appears to have been levelled at certain eminent law characters, in Ireland; a circumstance which, the Editor seems to apprehend, might possibly tend, in some degree, to accelerate the wretched fate of the satirist: but this, surely, was impossible.

Art. 30. *The History of Henrietta Mortimer.* 12mo. 2 Vols. 5s. sewed. Hookham. 1787.

Were the merits of a novel to lie in its *intrigo*, as Mr. Bayes expresses it, in the heaping of incident on incident, and that in defiance of established rules, the history of Henrietta Mortimer would be a capital performance indeed! The plot of it is as extravagant as that of a Spanish comedy, in which there is usually such a multiplicity of events, that the mind is kept continually and painfully on the stretch, in order to retain or retrace them. Such a composition has little to recommend it to notice. There can be no delineation of character—there can be no display of sentiment. The pages are taken up in twisting, and then endeavouring to untie a knot, which, after all, the ingenious *twister* is generally obliged to cut.

From the style of this novel, we suppose it to be the production of a female pen. ‘Mr. Selby is a gentleman of a *pretty* fortune.’—‘Lady Sophia is never *down* till nine o’clock;’ and so forth.

Art. 31. *The History of Miss Greville.* By the Author of ‘*Interesting Memoirs* *.’ 3 Vols. 12mo. 7s. 6d. sewed. Cadell. 1787.

We have seldom perused a novel with which we have been better pleased, or more affected, than with the present; and we regret that the limits of our Review will not permit us to expatiate so much upon the merits of this production as we could wish. Many and beautiful are the passages we could select for the gratification of our readers, did not this reason prevent us. Some of the scenes are drawn with exquisite tenderness and pathos, the sentiments are pure and virtuous, and the language in which they are clothed is for the most part elegant. We are not of opinion that the Author has altogether proved what she was desirous of illustrating—the possibility of overcoming a first attachment. After frequent and great struggles in the mind of the heroine to acquire a victory over her unhappily-placed affections, many and deep regrets appear to disturb her happiness and interrupt her tranquillity. Mrs. Keir holds a distinguished place among the novelists of the present age; and what age has abounded more in this species of writers? It is beyond the power of any one, endued with the smallest share of ‘divine sensibility,’ to rise from the perusal of these volumes without feeling his heart meliorated, his affections expanded, and directed to their proper objects, and his virtuous inclinations confirmed.

Art. 32. *The Minor; or History of George O’Nial, Esq.* 12mo. 2 Vols. 5s. sewed. Lane.

In this ill-written book, the Author has represented human nature in the most ugly and unseemly shapes. His persons can only be compared, in filthiness, with the fauns and satyrs of poetic days.

EDUCATION, SCHOOL BOOKS, &c.

Art. 33. *The Looking-Glass for the Mind; or intellectual Mirror.* Being a Collection of Stories and Tales, chiefly translated from *L’Ami des Enfants.* 12mo. 2s. 6d. bound. Newbery. 1787.

As M. Berquin’s *Children’s Friend* has gained such universal applause, this selection from that work will meet with general appro-

* See Rev. vol. lxxiv. p. 307.

bation. The stories are told in easy, flowing language, and are well calculated for the entertainment and instruction of young readers.

Art. 34. *The Rational Dame*; or, Hints towards supplying Prattle for Children. 12mo. 1s. 6d. sewed. Marshall. 1786.

A very 'rational' compilation for young persons of both sexes, containing descriptions and plates of quadrupeds, reptiles, insects, &c. The descriptions are short and clear; but they would, perhaps, be more suitable to young understandings, if the language were less technical; few children, for instance, can tell what is meant by 'digitated animals, the larvæ of gnats, the pupæ of butterflies,' &c. &c.

Art. 35. *La Bonne Mère. Contenant de petites Pièces Dramatiques, &c. i. e. The Good Mother.* Containing little Dramatic Pieces, each preceded by the Definition and followed by the Moral, between the Good Mother and her two Daughters, &c. By M. Perrin. 12mo. 3s. 6d. bound. Law, &c. 1786.

Books of education in our own language have lately increased in an extraordinary degree, and French collections "*à l'usage de la jeunesse*," and "*à l'usage des écoles*," are coming out very frequently. The present is on a plan, which, we think, has not yet been adopted. It consists of little dramas, each preceded by a definition (in a conversation between the *Good Mother* and her two daughters) of the leading title of the play: for instance, in the drama of 'The Benevolent Young Lady,' the *Good Mother* asks her children what benevolence is? and if their answers do not quite agree with her ideas, she explains them farther. These are followed by the moral of the play, which is, in our opinion, a good thought, and, as well as the definitions, executed in a commendable manner. After this are given historical sketches and anecdotes suitable to the preceding drama; but many of the anecdotes, &c. have been already published in productions similar to *La Bonne Mère*.

In a word, this compilement is well adapted for the entertainment and improvement of young ladies, in particular, who are learning the French language; yet it may also be read with advantage by youth of both sexes. We wish, indeed, it had been more correctly printed.

L A W.

Art. 36. *The superintending Power of the Magistrate, and the discretionary Power of Parish Officers, in the apprenticing of Parish Children, considered.* With a short Address to Thomas Gilbert, Esq. relative to the Repeal of the Poor Laws. 8vo. 1s. Whieldon. 1787.

This pamphlet originated on the following occasion:

One of the churchwardens, and one of the overseers of a parish, refusing to concur in executing indentures for putting out two parish children as apprentices, the other overseer complained of this conduct, and the parties persisting in their refusal, the justices levied a fine of twenty shillings upon each of them for negligence of office.

An action of trespass was brought by the overseer who had been fined, against two of the justices for levying the penalty without jurisdic-

Rev. July, 1787.

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dictator

diction; and the cause being tried at the Summer assizes 1786, at Huntingdon, a verdict was given for the plaintiff, subject nevertheless to the opinion of the court of Common Pleas, in matters of law arising on the trial. At Michaelmas term, this court, without having the case fully argued before them (as it is represented), ordered the verdict to be confirmed.

The defendants now appeal to the public, and state, that by 43 Eliz. sec. 5. "It shall be lawful for the churchwardens and overseers, or the greater part of them, by the assent of any two justices of the peace aforesaid, to bind any such children as aforesaid to be apprentices, where they shall see convenient." It was argued against them at Huntingdon, that the greater part required by the act was wanting; two officers being for binding, and two against it: that the required assent of the justices is *subsequent* to the application of such officers; so that their interference previous to an application was extra-judicial; that the application must be voluntary, not compulsive; for the officers may refuse to bind such children apprentices with impunity: and that therefore the prosecution must be deemed oppressive and malicious.

The defendants now reply, that the several sections of a statute are to be compared together to obtain the complete meaning of them; for that the moment the will of the subject can impede the will of the legislature with impunity, that moment the will of the legislature ceases to be a law: that though the law vests a discretionary power in the officers to bind paupers, where they may see convenient, to bind them somewhere is their duty: that the officers have a discretionary power to relieve the impotent, either in a work-house or out of it, but they have no discretionary power to starve them; therefore, as sect. 2. inflicts a penalty of twenty shillings on officers who are negligent in their office, an officer refusing to bind out children is liable to the penalty.

The court however did not adopt this construction; and the fault is imputed to the counsel retained in the court of Common Pleas, who did not enter into the proposed investigation.

The charge of oppression and malice, started by the counsellor for the plaintiff at Huntingdon, gives rise to a severe remonstrance for so unfounded and wanton an exercise of language.

EXCISE LAWS.

Art. 37. *An Appeal to the Common Sense of the Nation*: containing some remarks upon "An Act for repealing certain Duties upon Wines imported, and for granting new Duties," &c. shewing that no Englishman, as the Law now stands, is safe in his Bed, unless in Prison. By S. Purlowent, of Lincoln's-Inn. 8vo. 1s. Wilkie. 1787.

By the act 2. Geo. III. c. 59. s. 39. persons giving or using a false permit for the removal of foreign wine, must forfeit 500*l.* By s. 40. the same penalty is imposed on forging, or using forged certificates of recognizance. And by s. 41. in every action for the said penalties, sufficient bail shall be given. It is contended, that, by these clauses, a person is punished before he is tried: that the most virtuous man is placed in a worse situation than a common pickpocket,

housebreaker, or highwayman; and ruffians are furnished with the means of tearing him from his wife and family, at a moment's notice.

No friend to liberty can consistently argue for an extension of excise laws, nor can any friend to his country wish that smuggling should be carried on with impunity: smuggling being not only, as it is tenderly extenuated, cheating the king, but a fraud upon every honest man who is taxed for the support of government. When, therefore, we see the *possible abuse* of the powers directed to suppress smuggling, held out in a tremendous light, it is but natural to turn back to such revenue laws as have existed for a series of years, to see how they have operated upon those who have been subject to them. In such a retrospect we shall perceive, that to give them due effect, they are not to be rendered vexatious; and that the complaints of them have not been so often made by sufferers under them, as by unconcerned theorists, who preserve no measure when it suits them to raise an alarm. Let any temperate man judge whether an enemy to excise laws does not defeat his own purpose, by starting the following objection to this act: 'In time of war it may be used as a political engine to ruin the nation; and is attended with this convenience to your enemy, that the person who chuses to make use of the statute may employ it without suspicion and without detection. The wisest schemes may be frustrated, the best plans the best of ministers can form, rendered useless by it. An hour may be of the most important consequence to the salvation of this nation, and yet by this act you have armed your enemies with a power of seizing every naval and military officer at that very critical moment when their country calls for their assistance. God knows, many of those brave fellows are not always in the most affluent circumstances. Where then are they to find bail for 500*l.* 1000*l.* or 1500*l.* if arrested?'

Happy then was it for the nation that this statute was not in being at the time of the late memorable bombardment of Gibraltar, when foreign wines scarcely waited for formal permits. And if martial law in a garrison had set a civil arrest at defiance, the remedy might have been stated as worse than the disease.

MISCELLANEOUS.

Art. 38. *The Memoirs of Mrs. Sophia Baddeley, late of Drury-Lane Theatre.* By Mrs. Elizabeth Steele. 12mo. 6 Vols. 18*s.* sewed. Hookham. 1787.

The success of Mrs. Bellamy's memoirs hath, no doubt, paved the way for these relative to her *professional* sister; and here too, as in the former publication, many are the names introduced, and many the reputations that are "hack'd and hew'd," past all mending.—But, Ladies, you should consider that if this practice continues, the cause of *pleasure*, your *sacred* cause! must, in consequence, greatly suffer. Ye priestesses of Cyprus, who will then dare to sacrifice at your altars? "Gallants, beware! look sharp! take care!" For, sooner or later, *all will out*; and then, brothers, uncles, fathers, aye and grandfathers too, will stand exposed, as in these

volumes, and pointed out by the finger of scorn, and the eye of ridicule.

Speſtatum admiſſi riſum teneatis ?

. Adad! even REVIEWERS themſelves may not be ſafe!

Art. 39. *The complete Inſtructor of Short-Hand.* Upon Principles applicable to the European Languages, and alſo to the technical Terms uſed by Anatomists; and more comprehensive and eaſy to write and read than any other Syſtem hitherto published. By W. J. Blanchard, near twenty Years Praſtiſer of the Art in Weſtmiſter-hall. 4to. 11. 1s. Author.

We have repeatedly given our ſentiments on ſhort-hand ſystems. This performance confirms us in our former opinions. Mr. Blanchard's ſhort-hand may doubtleſs be eaſily and expeditiouſly written by an adept in the art; and as to its ambiguity, our Readers may form their own thoughts, when we apprize them, that in the courſe of four hours from our firſt taking up the book, though totally unacquainted with Mr. Blanchard's ſyſtem, which is materially different from all others that we know, we were enabled to read a quarto page of writing in ſmall characters, and to diſcover that the Author, intentionallly we ſuppoſe, has omitted to inſert in the explication which is placed on the oppoſite page in letter preſs, ſeveral words and ſentences occurring in the engraved page. Thus the explication of near the third part of the ſeventh line of the plate, at p. 39. is omitted in the eleventh line of the printed page; the words wanting are, 'and indeed if we conſider the common puniſhments.' Not to mention others in the ſame page, which we ſuppoſe were left to be ſupplied by the diligent learner.

Art. 40. *The Poſt Chaiſe Companion: or, Traveller's Directory through Ireland, &c.* By W. Wilſon, Dublin. 8vo. 1786.

This very uſeful compilation, for all travellers in Ireland, contains a deſcription and ſhort hiſtory of Dublin; a detail of all the roads in that kingdom, with their diſtances, &c. deſcriptions of cities, towns, noblemen's and gentlemen's ſeats, public buildings, caſtles, ruins, churches, rivers, harbours, mountains, lakes, &c. &c. liſts of judges, circuits, poſt office, expreſs table, and rates of poſtage: tables of the diſtances of the cities, boroughs, market and ſea-port towns, from each other, with indexes, &c. The work is adorned with engravings of the *Giant's Cauſeway*, the water-fall of *Poll a-Phuca*, and a neat map ſhewing the Iriſh roads, &c. &c.

Art. 41. *A Panegyric on Frederick III. King of Pruſſia, &c. &c. &c.* Translated from the French (which is annexed) of M. Laureau, Hiſtoriographer to the Count D'Artois. By Henry Charles Chriſtian Newman, A. B. of Trinity Col. Camb. 4to. 3s. Kearsley, &c. :1787.

- Panegyrics on great men, and worthy characters, ought to be written in an animated ſtyle, and their language ſhould be ornamental, ſublime, and perſpicuous. Such we find the French of M. Laureau: we wiſh we could ſay the ſame of the tranſlator's Engliſh. The fact is, that Mr. Newman has affected a grandeur of expreſſion, but unfortunately he has not ſucceeded; he has followed the French idiom

idiom so closely, that he frequently obscures the English expression. Would our limits permit, we could present our readers with sufficient extracts in confirmation of our opinion.

Art. 42. *A Letter to the Proprietors of the Undertaking for recovering and preserving the Navigation of the River Dee.* By John Manley, Esq. 4to. 6d. Owen. 1786.

Relates to a dispute between the proprietors and the committed who are in the present management, concerning a due statement of the accounts of the undertaking; which seem by no means to answer their expectations. We need only remark that there are secrets in all administrations, which naturally generate oppositions; and thus men are held to their duty.

POLICE.

Art. 43. *The Reports of the Commissioners appointed to examine, take, and state the public Accounts of the Kingdom,* presented to his Majesty, and to both Houses of Parliament; with Appendixes complete. By John Lane, Secretary to the Commissioners. Vol. 3*. 4to. 1l. 10s. Boards. Cadell. 1787.

We are glad to find, by the appearance of this third volume, that the gentlemen, who undertook the execution of the important trust of examining into the state of the national accounts, have steadily prosecuted their labours. The public are here presented with three reports, relative to the manner of passing the accounts of the customs in the office of auditors of the imprest,—to the charges of the management of the custom duties in the port of London for 1784,—and to the payments of the officers of the customs at the out-ports, and to other charges of management incurred on account of the custom revenue for 1784.

THEOLOGY.

Art. 44. *Ember Days Exercise:* or, the true and false Minister delineated; in a Dissertation on the Importance of the Ministry. 8vo. 6d. Buckland.

Mytical cant, puritanical severity, and methodistical uncharitableness are here mixed up by the hands of ignorance and spiritual pride into a potion, which cannot but be highly offensive to a *sound mind*.

Art. 45. *Observations on the Rev. Andrew Fuller's late Pamphlet,* entitled, *The Gospel of Christ worthy of all Acceptation.* In which it is attempted farther to confirm his leading Idea, viz. that Faith in Christ is the Duty of ALL Men who hear the Sound of the Gospel; by proving, that the universal Calls and Invitations of the Gospel are founded on the Universality of Divine Love to sinful Man, and on the Death of Jesus Christ as a Propitiation for the Sins of the whole World. By a Lover of all Mankind. 12mo. 9d. Buckland, &c.

This pamphlet may be of some use, in enlarging the conceptions of those narrow-minded Christians, who think the kingdom of Heaven no larger than the synagogue of their own little flock.

* For the first volume, see Review, vol. lxxii.—for the second volume, see Review, vol. lxxiv.

Art. 46. *Sermons on several important Subjects*; adapted both to the Family and the Closet. By the late Rev. James Webb. 8vo. 3s. 6d. sewed. Buckland. 1785.

Although these sermons will not *bear* criticism, they do not deserve to undergo the most rigorous test. They were not intended for publication by the Author; and are now printed from notes that were taken by one of his hearers at the time they were first delivered from the pulpit. They appear to have been extemporaneous effusions, though there is a regular plan pursued through all; and the Author never loses sight of the darling objects of his system—which is Calvinism of the strictest sort.

Between those who are too wise in their own conceits to become fools in the scripture sense, and those who are too foolish to become wise in any sense, religion is exposed to a struggle which its better friends cannot avoid lamenting, though it is to be feared that their efforts to prevent it will always prove ineffectual.

S E R M O N S.

I. Delivered in Christ-Church, Philadelphia, June 21, 1786, at opening the Convention of the Protestant Episcopal Church, in the States of New-York, New-Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South-Carolina. By the Right Reverend Father in God William White, D. D. (then Rector of Christ-Church and St. Peter's) now Bishop of Pennsylvania. 8vo. 6d. Philadelphia printed. London printed by Rivingtons. 1787.

An American bishop is an object of great note! While that country retained its connection with Britain, no such office could be introduced: now that a separation is effected, we find it established! With what views we allow not ourselves to enquire—But present our readers with the following advertisement prefixed to this discourse:—
‘On Sunday the 4th February 1787, William White, D. D. and Samuel Provost, D. D. were consecrated in the Archiepiscopal chapel, Lambeth, BISHOPS; the former of Pennsylvania, the latter of New-York; on which occasion the Archbishop of York presented them, and his Grace, together with the Bishops of Bath and Wells and Peterborough, united with the Archbishop of Canterbury in the imposition of hands.’ Dr. White is, henceforth, Bishop of Pennsylvania; but, we presume, not *Lord* Bishop; nor does he appear at the present to assume much prelatical dignity, for his sermon has the modest *astavo* form: and, though of greater length than we generally find episcopal discourses extended to, bears only the price of 6d. His text is in the 45th Psalm, 14th verse. He writes sensibly, and expresses himself with a degree of energy. He appears to be what we call orthodox, and possibly involves more of *church* and *churchism* in his reasoning, than will entirely agree with the simplicity of Christianity, or, in its consequences, with the just liberties of mankind. However probable it may be that the psalm relates to the times of the *Messiah*, there is somewhat fanciful (and what, from a different quarter, would be called fanatical), when Dr. White applies *the clothing of wrought gold*, mentioned in his text, to what he terms the *admirable forms* of the English church. We mean not by this to detract from the merit of those compositions, several of which

are

are admirable; and we will add in favour of this preacher, that he seems to have an acquaintance with the *spirit* of Christianity, and a zeal for *real* religion, distinct from those forms, and articles, and other appendages, which are merely of *human* contrivance. Conformably to this, he expresses a wish for a 'review of the ecclesiastical offices.' Again he says, 'God forbid that we should contend for an invariable adherence to any thing confessedly resting on man's authority;' and farther observes, 'that the mild grace of charity will do more for the edification of the church, than *the understanding of all mysteries and all knowledge*.' This is liberal and Christian! If such sentiments are heartily cherished and acted on, it will not only prevent much oppression and mischief, but greatly contribute to the advancement of virtue and happiness.

II. *Mausoleum Sacrum*: or, the Redeemer's Sepulchre. Preached at St. Thomas's Square, Hackney, on the opening of a new Burying Ground in an adjoining Garden. By Samuel Palmer. 8vo. 6d. Buckland.

In the preface to this discourse, the Author endeavours 'to vindicate those Protestant Dissenters who have burying-places of their own, and to recommend it to such as have not.' One principal argument, employed for this purpose, has been losing its strength for several years, and we trust is still gradually weakening. The established clergy, for the greater part at least, are now too candid and liberal, we apprehend, to oppose the interment of dissenters in their burying grounds. Other reasons are here mentioned which will differently affect different minds. A few parts of the burial-service (though on the whole excellent) are no doubt exceptionable, and pity it is, that no attempt is made for a little alteration, which would, we suppose, be acceptable to all considerate people, as the passages referred to have rather a deceitful and dangerous tendency. Mr. Palmer considers it as hardly consistent with the principles of non-conformity, that dissenters should countenance their use by uniting in that service. But we enter not farther into the debate. The sermon before us is plain, serious, and striking; contrasting the ideas of the sepulchre and the garden, and directing to the right improvement of that frailty and uncertainty which attends human life and all its enjoyments. The text, John xix. 41.

III. *The Tabernacle of God with Men*. Preached at the opening of a Meeting-House at Walthamstow, June 6, 1787. By Henry Hunter, D. D. 8vo. 1s. Murray.

A diffuse, popular, but not inelegant paraphrase on the text, Rev. xxi. 3, 4. with something subjoined on the *occasion*. We have that opinion of Dr. Hunter's good sense, that we believe he would have been as well pleased with Mr. Fletcher (the person to whom it is dedicated), had that gentleman not solicited its publication; though rather than be fatigued with repeated importunities, the preacher submitted to it, well knowing that a man can neither get nor lose much reputation by printing a single discourse.

It is impossible, he says, *for any one to think more humbly of this sermon than the Author*; whence we may infer, that, as a composition, he does not expect it to be greatly applauded.

N. B. We have long thought that the Dissenters have chosen a very awkward name for their places of worship by stiling them *Meeting-houses*.

CORRESPONDENCE.

THE *Marquis de Casaux's* obliging letter is received, and we are sorry that it is inconsistent with our plan, and incompatible with our narrow limits, to insert it in our journal, or to give those farther elucidations that might be agreeable to him. At his desire, we have revised the articles to which he is pleased to refer, but do not think we could make the alteration he wishes. Were it not on account of the great length into which the discussion would draw us, we think we could satisfy the liberal-minded Marquis himself of the propriety of this determination. We readily however admit, that an author is in all cases the best judge of the meaning of his book, and that a reader may sometimes misunderstand a passage, from his own deficiency of perception, and not from any inaccuracy in the expressions of the author. This may possibly have been our case; we are bound however, in justice to the Public, in all cases to adhere to what *appears to us* to be just and right, after having considered the matter with candour. At the same time, we must beg leave to remark, that in a work of so much originality, and of such nice distinction as that which has been published by the Marquis, an author may very naturally make use of an expression without perceiving it, which to another person will convey a very different meaning from that which the author intended: for his own mind, stored with congenial ideas, goes directly forward in its own track, like a traveller in a well-known road, without adverting to those avenues which sometimes diverge from it, and greatly perplex a traveller who goes that way for the first time. This consideration will, we hope, confirm our very ingenious author, in his design of giving a fuller development to his notions than he at first thought would be necessary; for in a work of the nature of that which he has undertaken, "he ought not to be ashamed of repetitions, nor of turning and re-turning the same idea, in every way which can tend to render it more acceptable, and serviceable, to the generality of mankind."

* * *TYRO's* polite letter is received. To answer it at large would require more room than we can at present spare. We must however briefly remark, that the specific gravities of substances cannot be taken with much accuracy by any other means than by weighing them in two different mediums; as we mentioned in our last month's answer to *Tyro*. The comparative density of two bodies thus obtained, is the ratio of their specific gravities, and though they are referred to one standard, as water, yet the ratio is not thereby altered: for example, when we say, silver is to water as 11 to 1, and copper as 9 to 1; it is evident that silver is to copper as 11 to 9.

††† *Biblicus* is acknowledged. Farther notice will be taken of the subject...

1‡ There is little probability of those volumes of the Review, concerning which P. P. enquires, being speedily reprinted.



THE MONTHLY REVIEW,

For AUGUST, 1787.

ART. I. *The Rural Oeconomy of Norfolk*; comprising the Management of Landed Estates, and the present Practice of Husbandry in that County. By Mr. Marshall (Author of Minutes of Agriculture, &c.), resident upwards of two Years in Norfolk. 2 Vols. 8vo. 12s. Boards. Cadell. 1787.

SENSIBLE men, who have applied to the study of agriculture, have often regretted that the knowledge which individuals have acquired by long and attentive practice, is suffered to die with them. They yet more regret that the knowledge of certain useful modes of practice, which have been long adopted in a particular district, should remain, even for ages, entirely unknown in other districts, where they could have been adopted with great success, had they been known. Several plans have been devised for remedying this inconvenience, none of which have hitherto proved entirely successful. The ingenious Author of the treatise now before us, who, at his first outset in his agricultural career, severely felt the want of that knowledge which might have been drawn from such sources, could they have been accessible to him, devised, with his usual ingenuity, a plan that bids fair for proving more effectual for these purposes (especially the last) than any other that has come to our knowledge; and we are now well pleased to find that he has been enabled, in a certain degree, to carry his plan into practice,—of which the present volumes will afford a very advantageous specimen.

Mr. Marshall, eager to acquire knowledge, not in that superficial way which satisfies theoretical speculators, but in that accurate manner, which alone can answer the purpose of those who are to depend on actual practice in agriculture, for the means of subsistence, very soon perceived, that no man, were he possessed of the brightest talents, could possibly acquire a knowledge of all the particulars necessary to direct the practical farmer, by the course of a hasty visit to the different districts where the best modes of practice were adopted; and that if his apprehension was slow, his imagination lively, or his judgment imperfect,

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error, instead of truth, might thus be widely propagated, and well-meaning individuals greatly misled.

To guard against these evils, our Author, in the year 1780, submitted to the London Society of Arts, &c. a plan for obtaining a very accurate knowledge of provincial practice in agriculture, and offered himself to carry it into execution. His proposal was, first, to fix a district that was known to possess some peculiar and valuable mode of practice—to place himself in some central farmer's house in that district, where he should remain for the space of *two* years at least, attentively observing the practice during all that time, conversing with the most intelligent farmers, and exercising himself in the actual performance of the different operations; at the same time minuting every thing that seemed worthy attention. In this way, he hoped to be able, at length, to delineate the peculiar practices in that district, with such accuracy as that it might be relied upon by others who had not the same means of information, without fear of being misled. This done in one place, he proposed to move to another—and so on, till he had thus made the round of the whole island. These are the outlines of his plan: and an excellent plan it doubtless was, in the hands of such an acute and attentive observer. But though it was approved of by the respectable society above named, no measures were adopted by them for facilitating the execution of this great national enterprize; and we feared the proposal would be no farther attended to: but we are now happy to be informed, that private circumstances have so far fortunately concurred with our Author's public-spirited views, as to enable him to carry his plan into practice, with regard to the county of Norfolk; and this has given rise to the present work; which, we are satisfied, will long occupy a distinguished place in the annals of English agriculture.

The work is divided into two parts, each of which forms a separate volume. The first volume contains a satisfactory account of the Norfolk practice of husbandry, which, for the sake of distinctness, he has arranged under the following heads; viz.

A general Description, with particular Observations on

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| 1. The Districts. | 6. Farmers. |
| 2. Estates. | 7. Workmen. |
| 3. Farms. | 8. Horses. |
| 4. Soils. | 9. Implements. |
| 5. Manures. | 10. Taxes. |
| 11. General Management of Estates. | |
| 12. Buildings. | 14. Hedges. |
| 13. Gates. | 15. Inclosures. |
| 16. Planting and general Management of Timber. | |

17. Ge-

17. General Management of Farms.

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| 18. Laying out. | 23. Vegetating process. |
| 19. Succession. | 24. Harvest process. |
| 20. Soil process. | 25. Farm-yard management. |
| 21. Manure process *. | 26. Markets. |
| 22. Seed process. | |
| 27. Wheat. | 35. Natural Grasses. |
| 28. Barley. | 36. Cattle. |
| 29. Oats. | 37. Sheep. |
| 30. Pease. | 38. Rabbits. |
| 31. Vetches. | 39. Swine. |
| 32. Buck. | 40. Poultry. |
| 33. Turnips. | 41. Decoys. |
| 34. Culture of Grasses. | 42. Bees. |

The second volume consists of *minutes* made by the Author, containing particular remarks on facts and circumstances as they occurred. These, in general, tend to illustrate particulars mentioned in the first volume; and they form a body of important observations, relative to a vast variety of subjects, which have a tendency not only to correct such defects in practice as our Author thinks imperfect, but to suggest new views to the experimental farmer, leading to important improvements: and as the characteristic peculiarity of this writer, is a laudable desire to attain accuracy in practice, and to guard against being misled himself, or misleading others, by unguarded speculations, these *minutes* form a most useful, as well as highly entertaining part of the present publication. Ever attentive also to the reader, and considering that this work is to be occasionally consulted for information on particular points, care has been taken, in the printing, so to number the minutes and distinguish the particulars, in the margin, as to admit of being consulted with the greatest ease. Such *minutes* as have a particular relation to the subjects of the different divisions of the first volume, are always referred to at the end of each article, so that an attentive reader can find all that occurs relative to each subject without trouble; and by turning to the places referred to, may see the whole at one view, if he so inclines. To the whole is added an Index, and a Glossary of Norfolk provincial words, which we think a most useful appendage, not only for the student of agriculture, who could not without it understand a great many terms that occur in treating that subject, but we also think it a valuable

* By *soil process*, Mr. Marshall means the operations performed on the soil, for fitting it to produce the different crops to be reared on it; in other words, the management of the soil. *Manure process* is, in like manner, the mode of managing manures. *Seed process*, the various modes of sowing and preparing the seed. *Vegetating process*, the general management of the crop while growing; and so of others.

addition to the lexicography of our language considered in a general view. Were such a Glossary of the provincialisms of all the districts of Britain compiled, it would be the means, in future times, of elucidating many points which must otherwise ever remain doubtful and obscure; and would prevent much error at present.

In a work, every page of which contains original matter, of importance to the rational student of agriculture; we cannot pretend to give our readers an adequate idea of every part. We must, therefore, content ourselves with selecting only a few particulars; referring, for farther satisfaction, to the work, which, we imagine, will soon be in the hands of almost every person who is keenly engaged in the improvement of agriculture.

The soil in *East Norfolk* (the district where our Author resided) consists, we are told, of a sandy loam, varying a little in point of fertility, and some other peculiarities. This soil lies above a sandy, absorbing substratum, from which it is separated by a thin crust, called in Norfolk the *Pan*, which, if broken, tends infallibly to render the soil less fertile than before.—The district is all arable (a few small meadows, and fenny patches, excepted) and inclosed. The crops reared to the greatest perfection, in this district, are turnips and barley; and with regard to the rotation, Mr. Marshall observes, ‘It is highly probable that a principal part of the lands in this district have been kept invariably, for at least a century past, under the following course of cultivation:

Wheat [with manure].

Barley.

Turnips [with dung, consumed by fattening bullocks].

Barley.

Clover [with some ryegrass].

Ryegrass, broken up about Midsummer, and followed by wheat in rotation.”

By which it appears, that one third part of the land is annually in barley—one third in grass—and the remaining third part divided equally between turnips and wheat. This may be considered as the true Norfolk system of husbandry; but we cannot suppose it to be adhered to invariably. Other crops are occasionally introduced, such as oats, pease, vetches, and buck,—usually called buck wheat [*Fagopyrum*], which are the only crops mentioned by our Author as ever cultivated in this district.

‘The whole system of the Norfolk management,’ Mr. Marshall remarks, ‘hinges on the turnip crop; and this depends in a great measure on the quantity of *dung* that can be spared to it.—No dung—no turnips—no bullocks—no barley—no clover, nor teathe upon the second year’s lay for wheat.’—Turnips, therefore, are in this district invariably dunged; and the remark of Mr.

Mr. Marshall, on the importance of this article, is extremely judicious: but he himself does not seem to be sufficiently aware how much of the success of that crop depends upon the manure here employed being *dung* properly so called, or what the Norfolk farmers call *muck*; nor do even the Norfolk farmers themselves seem as yet to have adverted to the very great consequence of having that *muck* fresh, and as little rotted as possible, for this particular crop. From experience we know, that this circumstance is of much greater consequence in the culture of turnips than is in general apprehended, and therefore recommend it to the attention of our Author, and others, who are anxious about the culture of this valuable crop. By *dung*, properly so called, we must be understood to mean animal excrementitious matter, mixed with litter, or dead vegetable substances, of any kind.

As Norfolk farmers peculiarly excel in the culture of turnips and barley, we shall endeavour to give our Readers a tolerably distinct idea of their practice in cultivating these two crops.

For turnips—First plowing about Christmas*,—Second plowing usually in April,—Third plowing in May. After the last plowing, it is well harrowed, and the root-weeds, if there are any, are picked off; the ground is then dunged,—the dung spread as evenly upon it as possible; and then it is immediately plowed a fourth time, and harrowed thoroughly. In this state it remains till the season seems favourable for sowing, when it gets a fifth plowing, usually about Midsummer. This is instantly followed by the harrow, and the seed sown directly, broad cast (quantity about two pints *per acre*), and covered with a pair of light harrows usually drawn backwards. Turnips are in this district invariably twice hoed. The price in Norfolk for both hoeings about six shillings *per acre*—consumed by bullocks—in the management of which kind of stock, the Norfolk farmers are well known to have attained an uncommon degree of skill. But, for particulars, we must refer the curious reader to Mr. Marshall's work.

The above, we are told, is the general practice in this district, though circumstances and seasons sometimes oblige even the best farmers to deviate from it. The most usual deviation, is, to omit the fourth plowing; though this is seldom done but in very unfavourable seasons. Our Readers will easily perceive that with a culture so excellent as this is, on a light soil, like that of Norfolk, the land must be remarkably clean and fine at sowing; and that, if a proper quantity of fresh dung be in the soil, it must make the plants push forward with vigour, so as to produce abundance, and leave the land in fine condition for a barley crop.

* This preparatory operation, they call *scaling in*.—It goes but a little depth; and is chiefly intended to bury the stubble, &c. *Edit.*

But, notwithstanding all this care, even the skill of a Norfolk farmer is found insufficient to guard against accidents to which this crop is liable, so that it often fails, and blasts his most promising hopes. The turnip fly, to which, by our Author's account, the coast of Norfolk is so peculiarly exposed, frequently destroys them when in the seed leaf. But the danger is perhaps yet greater, if the caterpillars afterwards attack the vigorous plants; which they devour with the rapacity peculiar to that class of animals, and totally destroy. The various expedients that have been devised to get the better of these destructive vermin, are described with all requisite attention by Mr. Marshall, and what he says ought to be read by every attentive farmer, as replete with much useful information. But since no care has hitherto been found sufficient to secure a turnip crop, on many occasions, would it not be prudent in the Norfolk farmer, instead of invariably adhering to the culture of this precarious article, to try to discover some other crop that might be substituted, in part at least, for his turnips, and thus render his situation less insecure than it is at present? When we contemplated the subject in this light, we could not help remarking with some degree of surprise, that neither potatoes, parsnips, nor carrots, are so much as once mentioned, as a crop that is ever on any occasion cultivated in the fields of Norfolk—though these vegetables are well suited to the soil, and might be reared there to great perfection. Should the soil be found to be too shallow for admitting carrots, or parsnips, to grow to their full depth, that objection does not lie against the potatoe, which by a skilful culture might be reared to perfection. We therefore cannot help thinking it would be a very great improvement, to introduce the culture of that truly useful plant more generally into that district than it hitherto has been *. The potatoe itself is an excellent food for cattle; and the stems, if properly secured from wet, answer for litter extremely well, and augment the quantity of farm-yard dung—an article evidently much wanted in that part of the country.

For barley after turnips, 'The soil is generally broken up as fast as the turnips are got off; if early in winter, by rice balking; if late, by plain plowing. The general practice, if time will permit, is to plow three times; the first, fleet [shallow], the second, full pitch, the last, a mean depth, with which last the seed is plowed in.

'But when it is late before the turnips are got off, different ways of management are followed according to the state of the soil, and the season, and the judgment of the farmer. Sometimes the ground is only plowed once, and the seed sown above; but more frequently

* The great labour of *digging* these roots may, after all, be deemed an insurmountable objection to their culture, as food for cattle; and give a decided preference of the turnip,—with all its hazard. *Edit.*

it is broken by three plowings as above; notwithstanding perhaps the farmer has not more than a week to perform them in.

'This,' continues our Author, 'at first sight, appears injudicious management, the plowings being so quick upon each other, neither the root weeds have time to wither, nor the seed weeds to vegetate; yet a principal part of the moisture of the soil (a thing peculiarly valuable in Norfolk at that time of the year) is necessarily exhausted. But this being a frequent practice of some of the best farmers in the district, we may rest assured that two plowings and harrowings are not wantonly thrown away. The Norfolk farmers in general are masters in the art of cultivating barley. They seem fully aware of the tenderness of this plant in its infant state, and of its *rootlings* being unable to make the proper progress in a compact or a cold soil: they, therefore, strive by every means in their power, to render the soil open and pulverous. To this intent, it is sometimes *two-furrowed*, and sometimes a fourth earth is given, especially in a cold and wet season.'

After each plowing, the ground is harrowed. Before sowing, it is usually smoothed by drawing a light wooden roller after the harrows. The seed sown broad-cast; and plowed under (sometimes, though seldom, it is sowed above) the furrow. It is harrowed directly after plowing, and very soon after rolled. The seed is never steeped, or otherwise prepared. Time of sowing, from the middle of April to the end of May—or, by adhering to a more infallible calendar, they close their sowing with the first leafing of the oak; agreeable to the following vulgar rhyme,

"When the oak puts on his gossling grey,
'Tis time to sow barley night and day."

On some occasions the ground is plowed once more, when the seed is just beginning to vegetate, and, as usual in this district, is immediately harrowed, and smoothed with a light roller. This practice, though not general, seems to be extremely judicious, where the ground is full of annual weeds, which spring up quicker than the barley, on a soil that is finely pulverized. When thus plowed over, these are entirely destroyed; and as the barley in this state of its progress is not at all injured by being turned over, but strikes its root rather more freely than before in this newly loosened soil, it springs up so quickly after this plowing, as to get the start of all annual weeds, which keeps them effectually under during the remaining part of the season. This, therefore, we look upon to be a practice in the highest degree beneficial on such soils as abound with spurrey, wild charlock, corn poppy, or others of the same kind,—the first and last especially,—as these grow so low, and close at the root, as not to be destroyed by any other means than hoeing.

What Mr. Marshall, in the foregoing extract, calls *two-furrowed*, is, we believe, a practice peculiar to Norfolk, which he thus describes: One plough is so set, that instead of turning over at once the whole thickness of the furrow, it takes

only a thin slice off the surface. Another plough follows in the same track, and takes up the bottom part of the furrow, which is laid above the other parts. In this case, the seedsmen goes between the two ploughs, and sprinkles the seed upon the upper part of the newly made furrow, so that it is immediately covered by the plough that follows.

In most parts of Britain, such frequent plowings and harrowings could not be performed, because the state of the soil will in few cases admit of them; and if this difficulty should be got over, it is but seldom that the expence of such operations could be afforded by the crops. In Norfolk however, from a peculiarity of circumstances that will be more readily praised than imitated by others, this last difficulty is much less felt than elsewhere. 'The price of plowing,' we are told, 'with a plain clean furrow, is TWO SHILLINGS AND SIX PENCE *per acre*! which is the current price of the country, and the rate which, I believe, is almost invariably adopted by referees between outgoing and incoming tenants.' This unusual lowness of price is occasioned by the extraordinary activity of the men and horses, and the cheapness of *keep* of the latter. Plowing is performed invariably by two horses abreast, without a driver. 'And the universal practice, I believe throughout the county, is to go, what is called *two journies*. In winter, when the days are short, the teams go out as soon as light, and return home at twelve o'clock to dinner:—go out again at one, and remain in the field till dark. In longer days the custom varies:—the most general practice is to go out at seven in the morning; return at noon:—go out again at two, and return at seven in the evening. Ten hours, namely five hours each journey, are the longest hours of work; except in the hurry of barley seed time, when these hours may sometimes be exceeded.

'The length of the day is, therefore, not excessive; but the work performed in so short a time is extraordinary. The Norfolk plowmen always do as much—in general, a great deal more—in five hours, than plowmen in general do in eight hours; which in most parts of the kingdom is the length of the plowman's day.

'This fact, however, is no longer extraordinary when we observe their paces respectively. Plough-teams, in general, travel at the rate of one to two miles an hour; whereas, in Norfolk, they step out at not less than three or four miles an hour; and the same, or a greater agility is preserved in the other departments.'

Two acres plowing, we are elsewhere told, and seven acres harrowing double time, is an ordinary day's work in Norfolk for a pair of horses. But even at this rate it would not be possible to account for the low price of plowing and other labour in that county, when compared with other places. The price of plowing, through England, Norfolk excepted, may, we believe, be fairly rated at from seven to ten shillings *per acre*; but a day's work of a Norfolk team is valued only at five shillings, instead of seven to ten shillings in other places. This difficulty, however,

however, our attentive Author does not leave unsolved; but thus accounts for it, in a very satisfactory manner:

'The *keep* of horses in Norfolk, notwithstanding the work they go through, is less expensive than that of other places, where large unwieldy horses seem to be kept for state rather than for labour. . . . The present breed (of horses) in Norfolk, still retaining a considerable proportion of the original blood, are kept at half the expence at which many farm horses in different parts of the kingdom are supported. . . . In the leisure months of winter, barley-straw is, in general, their only rack meat; and through winter and spring they are suppered up with it; except perhaps in the hurry of barley seed time, against which a reserve of clover hay is made. . . . With respect to corn, a bushel each horse a week is, in the busiest season, considered as an ample allowance; in more leisure times, a much less quantity suffices. . . . Chaff is universally mixed with horses corn. The chaff, or rather the acorns of barley, which in some places are thrown away as useless, are here in good esteem as horses provender.'

The same attention to oeconomy is remarkable in regard to the implements of husbandry and harness—articles of exceeding expence in some districts. Nor are the men, it should seem, less remarkable for their good qualities than the horses.

With respect to day labourers, says our attentive observer, 'two remarkable circumstances are united, hard work and low wages! A Norfolk farm-labourer will do as much work for one shilling, as some two men, in many other places, will do for eighteen pence each. There is an honesty, I had almost said an honour, about them when working by the day, which I have not been able to discover in the day-labourers of any other country.' This practical activity in the men, he supposes, originates in those habits of alertness which they are here accustomed to in all their motions, from their earliest infancy.

To men who practise agriculture *as a business*, these are interesting particulars, and Mr. Marshall with great propriety points out the importance of them on several occasions.

'Land,' says he, in one place, 'which lets here for fifteen shillings *per* acre, would not, in Surry or Kent (at twenty miles distance from London) let for more than half that money. The lowness of day-wages, the quick dispatch of business, and most especially the practice of plowing with two horses,' [ought he not to have said, light hardy horses?] 'and going two journies a day, account in a great measure for this disparity.'

The Norfolk farmer enjoys several other advantages, above those in different parts of the kingdom, which contribute to enable him to pay a higher rent for his grounds than they could afford. This is a corn country, in which agriculture has been practised on a great scale, for centuries. Hence it is that every thing respecting markets, the disposal of produce of every kind, the regular performance of labour by *the piece*, is reduced to a system, and brought to its lowest rate; so that the farmer who goes regularly forward in the established system, is never at a loss for any

one thing. The fields too, on account of the flatness of surface, and the general absorbency of the subsoil, admit of being divided into more regular closes than in most countries, which greatly reduces the price of plowing and other operations, by rendering them more easy.

But those very circumstances which render the *ordinary* operations of the Norfolk farmer easy, tend to make proportionally troublesome any thing that is attempted there out of the common track; so that here we meet with fewer new modes of practice, than perhaps in any other district of equal extent in England; and the farmers, when their operations are deranged by bad seasons, or other accidents, seem more at a loss to accommodate themselves to new situations. We do not observe, in the course of the present work, any modern improvement that has been introduced there, unless the *setting*, as they call it, of wheat, may be termed such; and whether this deserves the name of an improvement, we will not say; but it is doubtless an *innovation* lately introduced. As many obscure hints respecting that practice have appeared in different performances; and as we believe it is little understood in most other places, we shall give our Readers a general idea of the nature of that practice.

For time immemorial it has been a practice in Norfolk to plant *pease*, by means of the dibble, at three or four inches distance, plant from plant. This seems to have been introduced with a view to get a crop of pease, after ley, with only one furrow, but has come, in time, to be practised upon other grounds. The same method has been of late extended to the culture of wheat; and this is what they call *setting* wheat. Two rows of holes are made at once by a person holding a round-pointed dibble in each hand, walking backward, and one or two seeds are afterwards dropped in each hole by another person called a dropper, and covered up with a bush harrow, and gently rolled. Such is the practice; and on clean ground, free from annual weeds, a crop of wheat may no doubt be thus got with one plowing from ley, very good: but in other cases, where a drill could be made to go, the dibbling is evidently a more expensive, and a much worse practice than drilling either for pease or wheat would be; as the same quantity of seed could be more equally distributed by the drill, than by hand, and the distances be so regulated as to admit the hoe, and effectually destroy all annual weeds; which would strengthen the crop, and leave the ground in much better order than it can be where dibbling only is used.

Through the whole of the work, our Author's attention is chiefly directed to pointing out *useful* particulars, like those above specified; and seldom does he lose sight of them, to go in

search of the brilliant, though unimportant, objects of mere curiosity. In recording the practice of a body of men, who have become respectable for their success in business, he registers their transactions with a scrupulous fidelity, and respectful punctuality. He sometimes, indeed, ventures on reprehension, but without asperity, particularly with respect to the management of meadows and the dairy; but he more frequently, we think, treats even their theoretical opinions, with a degree of respect to which they are not justly entitled, and thus runs a risk of sometimes giving a sanction, as we should suspect, even to prejudice and error. Had the following decisive opinion been given by any other set of men whatever, we are persuaded, he would have thought that something like a fair and experimental proof of the fact assumed should have been produced, before he had implicitly acquiesced in the conclusion:

Speaking of dung, he observes, 'That of the stable, made from horses fed on corn and hay, is the best; that from *fatting* cattle the next; while that of *lean* cattle, and of *cows* in particular, is reckoned of a very inferior quality, even though turnips make a part of the food. The dung of *such* cattle fed upon straw alone, is esteemed of little or no value; and what may appear extraordinary to many [doubtless], the muck from the straw which is trodden only, is by some thought to be better than that from the straw which is eaten by lean stock.' What would Mr. Bakewell of Dishley say on this head? We, however, are not surprised to hear such an opinion seriously advanced even by a whole body of farmers, who have probably got it from their fathers before they knew their right hand from their left, and never conceived it was necessary to verify it by experiment. We know another district where the farmers believe with equal confidence, and possibly with equal justice too, that the dung of cattle, even lean cattle, is on all occasions of much greater value than that of horses. Men of enlarged minds know, that in certain circumstances, and for particular purposes, the one or the other may be best; and it should be our business, by accurate experiment, to discriminate these circumstances; but above all, to require *proofs* that the facts are as alleged, before they can be admitted.

The following we consider as equally doubtful, at least, with the foregoing, though it is asserted with much seeming certainty, and supported by a species of reasoning which we have not room to quote: 'It is a fact,' says he, 'well understood by every farmer here, that if the seed [*i. e.* turnip seed] be gathered repeatedly from *untransplanted* roots, the plants from this seed will become *coarse necked*, and *scul rooted*; and the flesh of the root itself will become rigid and unpalatable. On the contrary, if it be gathered year after year from *transplanted* roots, the necks will become

too fine, and the fibres too few; the entire plant acquiring a delicate habit, and the produce, though sweet, will be small.'

We venture, however, boldly to assert, from an experiment continued for upwards of twenty years, that no such effect *necessarily* results from employing transplanted turnips for seed; for we have found that the plants may be thus preserved without the smallest diminution in the thickness of the neck, or size of the bulb, or any other sensible variation whatever in the qualities and habitudes of the plant. We, nevertheless, have not a doubt but the fact may happen as it is said to take place in *Norfolk*; for if their turnip crop be of a mixed sort, which seems evidently to be the case, and if the farmer in picking out plants for seed, chuses a particular kind (the small necked kind, we shall suppose) in preference to others, there can be no doubt but the succeeding crops will approach more to the nature of that kind, than if they had been suffered to run up altogether promiscuously to seed. Many observations occur on this subject which we must pass over for want of room.

Some other particulars of the same nature might be picked out, with which a captious critic might be dissatisfied; but these are few, and of small importance. In some particulars, the attentive student of agriculture would wish for farther elucidations than our Author has given; but what author can entirely adapt himself to the views of every class of readers? One very uncommon kind of manure is mentioned as of great value in this district. In the neighbourhood of Yarmouth, we are told, straw for horse-litter is scarce, and necessity has introduced a practice of supplying the defect by covering the floor of the stables, &c. with sea sand, which is afterwards wheeled out to the dung-hill, impregnated with the dung and urine of the beasts. This compost, he says, forms a manure that is esteemed above all others, and is so much coveted by the farmers, as to be bought by them, and carried to their grounds to a great distance.—It would have been very desirable to know if there is any peculiarity in the nature of the sand of Yarmouth, which could account for its being possessed of any uncommon fertilizing power. Should it be of a calcareous nature, the effect would not be extremely surprising, but if be it mere crystalline sand, we should suspect that some part of the value of this manure must be imaginary; for though sea salt doubtless improves the quality of dung, if mixed in a dunghill, the quantity here can at best be so inconsiderable, as not to be sufficient, we should think, to counterbalance the weight of the rubbish with which it is mixed.

But though, among the multiplicity of objects that claimed the attention of Mr. Marshall, a few may not have obtained quite so much of his notice as they seem to require; he has illustrated

many particulars with a degree of minuteness and perspicuity that is highly satisfactory. Though no professed naturalist, his observations on the turnip caterpillar, and fly, are new, and highly important. Though no professed chemist, his analyses of the marles of Norfolk are accurate, and would do no discredit to one eminently skilled in that science. Though no experienced manager of cows, his remarks on the dairy discover a high degree of acuteness and sagacity. Though not an adept in the management of meadow ground, his remarks on the meadows of Norfolk deserve much to be attended to by the farmers of that district. Though he is not as yet fully instructed himself in the culture of timber trees, and the management of woods, his hints on that subject deserve consideration, as they naturally lead to greater knowledge of the subject. In short, to whatever particular, our Author's attention is called, his remarks discover an acuteness of mind and a soundness of judgment; which in many cases supplies the want even of experience itself, and points toward important conclusions. We could not read without emotion, his observations on the damage done to the crops in Norfolk, by the multitudes of game there preserved in *kept covers*, and the mischiefs, considered in a moral and political light, that are thus occasioned in the community, by the increase of *poachers* that these necessarily produce. The passage is too long for us to extract, but our Readers, we presume, will be surprised when they are told, that, from a calculation which we believe to be just, he supposes there are destroyed, annually, in the single county of Norfolk by pheasants, and hares, from kept covers, at least a thousand acres of wheat—one thousand acres of turnips—one thousand acres of barley, and one thousand acres of clover; the value of which he estimates at no less than TWENTY-THREE THOUSAND POUNDS, besides the disorders produced by driving many hundred persons annually to destruction, and reducing their families to misery. What dreadful havock for the indulgence of a mere childish gratification to a few wealthy individuals! After all, what is that gratification? for doubtless our Author's remark is well founded, 'That in point of real diversion, kept covers are utter enemies. What hounds can hunt in a cover with a thousand hares in them? And the diversion of shooting pheasants in a kept cover, is just equivalent to that of shooting small birds in a rick yard, or poultry at a barn door.' Men of sense laugh at the childishness of the favourite amusement of the present monarch of a great kingdom, who daily shoots with his own hand some hundreds of chickens, kept on purpose in a poultry yard. Is not the sport of our *great* men almost as childish, though not equally harmless?

We cannot take our leave of this work, without returning our thanks to the ingenious Author for the pleasure and instruction

tion it has afforded us; and we sincerely wish he may be enabled to prosecute his plan with alacrity: for nothing, we think, could more tend to promote the improvement of agriculture. We have no reason to be partial to this Author, beyond others who daily pass under our review, having no farther knowledge of him than his works afford; but it is our real opinion, that Britain possesses in him a jewel of great value, if she knows properly how to avail herself of it. A man of learning, activity, caution, acuteness, solidity of judgment, and unabating ardour in the pursuit and improvement of agriculture, is a phenomenon that may require many ages to produce. To a man of genius, the walk of agriculture is by no means the most inviting; because his task is not to invent, but to ponder, to sift, and investigate particulars, which though important to the prosperity of individuals, are by no means productive of *clat* to the investigator. The task is laborious, the progress necessarily slow, the emoluments—we are afraid to speak on that head—and the honour, unless it be from the discerning *few*, very inconsiderable. When, therefore, we meet with one who is evidently in every respect qualified for the undertaking, willingly offering his services in that line, we bend with reverence before him, and wish it were in our power to contribute effectually to the prosecution of the plans he may form for the public weal.

When Mr. Marshall first entered on his agricultural career, we admired the excentric boldness of his undertaking, and felt for the disappointments we saw he must encounter. With a spirit and intrepid perseverance that do him the highest honour, he met these difficulties, but did not succumb. Experience, instead of disgusting, only checked the ungovernable ardour of enterprize. The additional knowledge he has now acquired, has produced its usual effect. That petulant forwardness which was at first disgusting, is entirely done away; we now behold only the candid enquirer after truth, and the judicious observer of men and things: and though our Author is as yet evidently a stranger to many important particulars in the practice of agriculture, yet should he be permitted to go on in his career, the improvement he will daily make, must in time enable him to lay before the Public a body of agricultural knowledge which never yet was equalled in any age or country. Under this conviction of mind, we cannot but most heartily wish him all possible success.

Though our Author has now, in a great measure, laid aside his fondness for new coined words, we still meet with a few, such as *rootling*, *seed process*, &c. By misprinting, perhaps, we find *luxurious*, instead of *luxuriant*; and once or twice, *laying* and *laid*, for *lying* and *lay*. We wish him to avoid such blemishes in future.

We observe that the word *stot*, which, in the Scottish dialect, means a young castrated male of the cattle tribe, is invariably printed

printed *Scot*; a *Highland Scot*, *Galloway Scot*, *Isle of Skye Scot*, &c. It is easy to see, that Englishmen, not knowing the meaning of the word *flot*, and thinking they perceived a certain meaning, by converting it into *Scot*, have been induced to adopt that faulty phrase; and having once adopted it, they will gradually apply it to females (heifers) as well as males, which is never, to our certain knowledge, done by the Scotch drovers.—It is thus that languages are corrupted, and rendered obscure.

ART. II. *The Modern Part of Universal History*, from the earliest Accounts to the present Time: compiled from original Authors. By the Authors of the *Ancient Part*. 38 Vols. 8vo. With 2 Supplement in 4 Vols. 8vo; and the Plates and Maps, 1 Volume Folio. Payne, &c. For the Price, see our Account of the *Ancient Part*, in our last Month's Review.

AS this part of the *Universal History* has been amply described by us *, when it first appeared, we think it unnecessary to trouble our Readers with any farther account of its contents, or the plan on which it is executed: it may be sufficient, for the present, to examine into the merits of this new edition, and to point out the alterations that have been made in it. We are told, that 'the whole work has undergone a laborious and attentive examination; that the plan has been methodized; that superfluities have been retrenched; that parts which had been left imperfect, are rendered complete; and that inaccuracies are corrected: on the whole, that the work has now acquired such extent, in point of subject, and such essential improvements in regard to execution, as will not only obtain the approbation, but secure the encouragement of the Public, to an undertaking which has been accompanied with almost unprecedented expence.'

The former edition consisted of 44 volumes; this is comprized in 38; beside 4, which are called the Supplement, containing an abridgment of the histories of England, Scotland, and Ireland, 'compiled from the most approved authorities.' From the considerable reduction of bulk, which the work has suffered, it appears that many circumstances are omitted which were in the original publication; and although the editors profess to have made several additions, it does not seem that much room has been left for them. We could have wished, however, that, in making their retrenchments, the Editors had not expunged so many passages which we highly commended in our former account, and which, besides affording the intelligent reader much pleasure, were of great consequence to the learned and more cu-

* See Review, vol. xxiii. xxv. xxvi. &c. to xxxviii. where this work was noticed, with peculiar attention, as it was published.

rious enquirer. For instance; the disquisition into the origin of the Chinese, we are sorry to find is so much abridged, that it becomes very imperfect and obscure. The opinion that Noah and Fohi, the supposed founder of that empire, were the same person, was strenuously and ably supported; the arguments for it were ingenious, and the reasoning, used to establish it, was cogent. On these accounts, we approved of this part of the work, and lamented that our limits would not suffer us to lay it before our Readers, since the force of the arguments would have suffered by an abstract. There may, indeed, be many excuses made for this omission; such as; that it is not sufficiently supported by written authorities or records; that it is uninteresting to the generality of readers, for whom this publication was principally intended, &c. Yet in the perusal of a work of this kind, where there must unavoidably be a great sameness, and tedious uniformity, any ingenious enquiry that may either exercise the capacity of the reader, or afford him room to admire the learning of the writer, diversifies the scene, and refreshes the wearied attention.

The omission of these more curious and philosophical parts of the present performance, is the more regretted when we are detained; for several volumes together, with numerous and minute descriptions of the inhuman rites and savage customs of the barbarous nations that inhabit the greatest part of Africa. And what is worse, the same savage nation is described in different places; the Giagas, for instance, whose horrid manners are in the highest degree shocking to humanity, are repeatedly introduced, together with all their abominable rites and ceremonies, the bare recital of which is enough to make even cruelty itself shudder.

The language in the former edition was by no means such as the importance of the work demanded: it was unequal, owing to the variety of authors concerned in the compilation, and in many places; as we formerly observed, jejune, puerile, and, sometimes, not strictly grammatical. In its present form, it is greatly altered in these respects; the faults which we then pointed out have been duly attended to, and the inaccuracies we mentioned are rectified; the *who* and the *which* are not confounded, nor have we any account of the Chinese or Japanese: yet we often meet with inelegancies, to call them no worse, as, 'the king returned without having *struck a stroke*, or done any harm to *any* *:' 'the carpenters shops consist *in* a mis-shapen axe, &c. †:' 'both *her's* and his relations ‡,' with others of a similar kind, in abundance. What shall we say of the title of

* Vol. xiii. p. 73.

† xiii. p. 80.

‡ xiii. p. 85. ,
the

the 5th §. of chapter lxxvii. 'The history of the reign of Gustavus to his death?'

Historians and travellers cannot always be contradicted in their assertions. We are told, that 'some of their [the Japanese] scymetars will cut through an iron bar at one blow, without breaking, or blunting*.'

From these and several other passages of a similar kind, it is evident, that the present edition might have been much improved; and though justice obliges us to acknowledge, that the work has received many emendations, yet much more might have been expected. It is a production of great consequence; and therefore we are sorry to see so useful a performance make its appearance in an unsuitable dress.

The division of the book is, in its present form, not the same as in the last edition; this being only divided into chapters and sections, the whole containing 99 chapters, beside the conclusion, wherein the geography of the globe of the earth is considered in a new light, with a view to future discoveries. In this long conclusion, we expected to have found some account of the late discoveries in the South Seas, especially as there is a minute relation of most of the early circumnavigators. It is surely the business of editors, in compilations of this kind, to enumerate the discoveries that have been made since the appearance of former editions, in order to render the book perfect, to the time in which it is republished. If the original authors had brought down their accounts to the latest dates, or, as the title professes, 'to the present time,' the Editors ought to have added accounts of transactions subsequent to the first publication of the work, continuing the original, making the performance as complete as the nature of it would admit, and fulfilling the promise in the title-page, of giving an account of all nations, down to the *present time*. This, however, has not been done; for few of the empires and states have their history continued lower than the year 1700, and none later than 1750. The whole of this conclusion might have been very well spared, for it contains little that was not mentioned in the former part of the work. A geographical description of the country generally employs the first section of the chapter allotted to the history of it; and to give another geographical account of the same country, pretty nearly in the same terms, is a repetition totally unnecessary, and tending only to increase the bulk of a work already too voluminous.

One considerable addition has been made to the original work, viz. a supplement consisting of four volumes, containing a history of Great Britain and Ireland. What materials the Editors have

employed in this compilation, or what authorities they have followed, we are not informed; but from the attentive perusal we have given it, we do not hesitate to pronounce it a tolerable abridgment of the history of these kingdoms. The history of England is brought down to the death of his late Majesty George II. that of Scotland to the year 1707, and that of Ireland to 1691; from which periods, the histories of these two kingdoms are naturally blended with that of England. To a general and universal history, such an addition may by many be thought necessary; but to English readers, for whom principally this work is intended, it is the less necessary, since we have so many good abridgments already published, and since the history of his own country is supposed to be known before any reader proceeds to that of foreign kingdoms.

The plates and maps accompanying this Part of the Universal History are not inserted in the places to which they belong, as in the Ancient Part, but are published separately, in a folio volume. This is much more convenient, as most of them are on large paper, and the folding into an octavo form is both troublesome, and destructive to the cuts. They are 26 in number, among which one is a general Chart of the World, according to Mercator's projection, shewing the latest discoveries of Captain Cook: there is also a new Map of the United States of America, agreeably to the Peace of 1783: both these are neatly executed, and appear to be accurate. All the maps indeed are new, and their accuracy may be (as far as we can discover, from comparing them with the most approved ones extant) depended on: a circumstance of much more weight than neatness of engraving, in which, however, these are not deficient.

ART. III. *An Historical View of the English Government*, from the Settlement of the Saxons in Britain, to the Accession of the House of Stewart. By John Millar, Esq. Professor of Law in the University of Glasgow. 4to. 18s. Boards. Cadell, &c. 1787.

MUCH attention and discussion have, within our memory, been bestowed on the important and interesting subject of the English Constitution; yet there are still many difficulties attending it, and many parts of it lie in great obscurity: so that the endeavours of any writer to clear it from the clouds in which it is enveloped, and to reflect on it an additional degree of light, must, undoubtedly, confer an obligation on the Public.

To an Englishman, every book that treats of the government under which he lives, must be interesting. An eloquent and ingenious foreigner has presented us with a just view of the constitution, in its present state; but he has not noticed those progressive

gressive stages through which it has passed, and been enabled to assume its present appearance.

To account for the peculiar nature of the English government, is, surely, matter of rational curiosity; and to do this in a satisfactory mode, it is necessary to consider the different events that have taken place, and to examine the circumstances which have produced the various changes it has undergone. This, however, did not fall within the plan of M. de Lolme, who proposed to give an impartial statement of the Constitution, in its present form; and what he proposed, he has with ability effected. Judge Blackstone, in the first volume of his excellent "*Commentaries on the Laws of England*," has given us much pleasing information on this important topic; but still in the same limited way in which the above-mentioned author proceeds. He has satisfied himself with telling us in what situation we are, and explaining the nature of the rights we enjoy; and the same point is the beginning and end of his labours; for, curious as the detail would have been, he has neglected to relate how we arrived at the one, or by what means we procured the other. Mr. Hume, whose name, as an historian, will ever be mentioned with a considerable degree of respect, has not paid that minute attention to the *earlier* that he has to the *later* periods of our history. He probably considered them as immaterial, and apprehended that a diligent investigation of them would be no more amusing to the writer, than entertaining to the reader. In this instance, however, though supported by the respectable authority of Sir William Temple, and many others, we may venture to affirm that he was mistaken; he should have remembered, that in the Saxon period, a period he has passed over in too cursory a manner, those foundations were laid which were adapted to the superstructure that future hands were to erect, and which succeeding ages have concurred in admiring. Such a period, with such circumstances attending it, could never be unfruitful; there must be in it many pleasing and agreeable views to diversify the attention, and many prolific spots to gratify the taste of the reader.

A good account of the Saxon times has long been much wanted, though that want is in a partial degree supplied by the labours of the animated and acute Mr. Whitaker, in his *History of Manchester*; but his plan is necessarily of too circumscribed a nature to give all that information which curiosity would require. The present volume comes seasonably to our assistance, and promises us much rational entertainment, by a view of those times, which, hitherto, have not attracted a sufficient degree of attention.

We shall transcribe our Author's plan from his Introduction.

* The great series of events in the history of England may be divided into three parts: the first, extending from the settlement of the Saxons in Britain to the Norman conquest; the second, from the reign of William the Conqueror to the accession of the house of Stewart; the third, from the reign of James the First to the present time. The important changes exhibited in the state of the country, and in the situation of its inhabitants, appear like a sort of natural boundaries, to mark out these different periods, and to recommend them as objects of distinct and separate examination.

* The first period contains the conquest of England by the northern barbarians, the division of the country under the different chiefs by whom that people were conducted, the subsequent union of those principalities under one sovereign, and the course of public transactions under the Saxon and Danish monarchs.

* The reign of William the Conqueror, while it put an end to the ancient line of kings, introduced into England a multitude of foreigners, who obtained extensive landed possessions, and spread with great rapidity the manners and customs of a nation more civilized and improved than the English. The inhabitants were thus excited to a quicker advancement in the common arts of life, at the same time that the nation, by acquiring continental connections, was involved in more extensive military operations.

* By the union of the crowns of England and Scotland, upon the accession of the house of Stewart, the animosities and dissensions, with all their troublesome consequences, which had so long subsisted between the two countries, were effectually suppressed. By the improvement of manufactures, and the introduction of a considerable foreign trade, England began, in a short time, to establish her maritime power, and to assume a higher rank in the scale of Europe.

* The same periods are also distinguished by remarkable variations in the form of government.

* Upon the settlement of the Saxons in Britain, we behold a number of rude families or tribes feebly united together, and little accustomed either to subordination among themselves, or to the authority of a monarch. During the reigns of the Anglo-Saxon princes, we discover the effects produced by the gradual acquisition of property; in consequence of which some individuals were advanced to the possession of great estates, and others, who had been less fortunate, were obliged to shelter themselves under the protection of their more opulent neighbours. Political power, the usual attendant of property, was thus gradually accumulated in the hands of a few great leaders, or nobles; and the government became more and more aristocratical.

* When the advances of the country in improvement had opened a wider intercourse, and produced a more intimate union between the different parts of the kingdom, the accumulated property in the hands of the king became the source of greater influence than the divided property possessed by the nobles. The prerogatives of the former, in a course of time, were therefore gradually augmented; and the privileges of the latter suffered a proportionable diminution. From the reign of William the Conqueror in England, we may date the first exaltation of the crown, which under his successors

of the Plantagenet and Tudor families, continued to rise in splendour and authority.

About the commencement of the reign of James the First, great alterations began to appear in the political state of the nation. Commerce and manufactures, by diffusing a spirit of liberty among the great body of the people, by changing the system of national defence, and by encreasing the necessary expences of government, gave rise to those disputes, which, after various turns of fortune, were at last happily terminated by the establishment of a popular government.

With reference to that distribution of property, in the early part of our history, which goes under the name of the feudal system, the constitution established in the first of these periods, may be called the *feudal aristocracy*; that in the second, the *feudal monarchy*; and that which took place in the third, may be called the *commercial government*.

Similar periods to those which have now been pointed out in the English history, may also be distinguished in the history of all those kingdoms on the continent of Europe, which were established upon the ruins of the Roman Empire, and in which the people have since become opulent and polished. Thus the reign of Hugh Capet in France, and of Otho the Great in Germany, correspond to that of William the Conqueror in England; as those of Lewis XIII. and Ferdinand II. in the two former countries, were analogous to that of James the First, in the latter.

In the following treatise, it is proposed to take a separate view of these periods of the English history, and to examine the chief differences of the political system in each of them. As the government which we enjoy at present has not been formed at once, but has grown to maturity in a course of ages, it is necessary, in order to have a full view of the circumstances from which it has proceeded, that we should survey with attention the successive changes through which it has passed. In a disquisition of this nature, it is hoped, that, by considering events in the order in which they happened, the causes of every change will be more easily unfolded, and may be pointed out with greater simplicity. As the subject, however, is of great extent, I shall endeavour to avoid prolixity, either from quoting authorities and adducing proofs in matters sufficiently evident, or from intermixing any detail of facts not intimately connected with the history of our constitution.

Mr. Millar proposes, in the course of his work, opinions different from those entertained by many of his predecessors, who have written on the same subject; and, in our judgment, he supports them with so much ingenuity and ability, that, notwithstanding the weight of authority against him, we are inclined to favour his decisions. It has long been an article of popular belief, that the system of feudal tenures was introduced into England at the Conquest. Spelman, in his Glossary, *in verbo* "*Feudum*," expressly says, that William brought it from Normandy, and incorporated it with the body of the English law then subsisting. His words are, "*Feodorum servitutes in Bri-*

tanniam

anniam nostram primus innoxit Gulielmus Senior, Conquestor nuncupatus; qui lege eâ e Normaniâ traductâ, Angliam totam suis divisit commilitibus."

It cannot be denied that some authors, before Mr. Millar, entertained different sentiments on this subject; and among them appear the respectable names of Lord Coke and Mr. Selden, who clearly were of opinion that the existence of feuds was prior to the Norman Conquest. The manner in which this position is, in the present instance, illustrated, appears to us ingenious, new, and satisfactory. It is an attempt to shew, that the situation of the Anglo-Saxons being similar to that of the other barbarous nations who over-ran the Roman Empire, it was natural to expect that their forms of government would bear a great resemblance.

As the original manners and customs of all these nations were extremely analogous to those of the Saxons in England, and as their conquest and settlement in the Western empire were completed nearly in the same manner, it was to be expected that they would fall under a similar government. It has happened; accordingly, that their political institutions are manifestly formed upon the same plan, and present, to the most careless observer, the same aspect and leading features, from which, as in the children of a family, their common origin may clearly be discovered. They differ, no less remarkably, from all the other systems of policy that have been recorded in ancient or modern history. It may be worth while, therefore, to examine the causes of the uniformity, so observable among all those nations, and of the peculiarities, by which they are so much distinguished from the other inhabitants of the world.

Our Author concludes, from the following premises, that *the Anglo-Saxons were governed by the same laws as the other barbarians who settled in the provinces of the Western empire*:

1. The settlement of the barbarous nations, upon the western continent of Europe, as well as in England, was effected by the gradual subjection of a more civilized people, with whom the conquerors were at length completely incorporated.

The accounts of the various conquests that have been achieved in different ages and countries, bear no resemblance to those exhibited at this period in Europe. Rude and uncivilized nations have been engaged in war with nations as rude and uncivilized as themselves. Again, people arrived at a considerable degree of refinement in their manners have conquered nations in the *same*, or perhaps in a more *advanced* stage of refinement; and, lastly, the barbarous and the uncultivated have been reduced to subjection by the elegant and the polished. But never did a conquest, with such peculiar circumstances attending it, take place till the period which we are now describing.

2. The German or Gothic nations, who settled in the western part of Europe, were enabled, in a short time, to form kingdoms of

of greater extent than are usually to be found among people equally rude and barbarous.

The disposition to theft and rapine, so prevalent among rude nations, makes it necessary that the members of every family should have a watchful eye upon the conduct of all their neighbours, and should be constantly upon their guard to preserve their persons from outrage, and their property from depredation. The first efforts of civil government are intended to supersede this necessity, by punishing such offences, and enabling the individuals of the same community to live together in peace and tranquillity. But these efforts, it is evident, are likely to be more effectual in a small state than in a large one; and the public magistrate finds it much more difficult to extend and support his authority over a multitude of individuals, dispersed through a wide country, than over a small number, confined to a narrow district. It is for this reason that government has commonly been sooner established, as well as better modelled, in communities of a moderate size, than in those which comprehend the inhabitants of an extensive region.

In proportion to the great number of people, and the great extent of territory, in each of the modern European kingdoms, the advances of authority in the public were slow, and its capacity of restraining violence and disorder was limited. The different families of a kingdom, though they acknowledged the same sovereign, and were directed by him in their foreign military enterprizes, were not, upon ordinary occasions, in a situation to feel much dependence upon him. Acquiring great landed possessions, and residing at a distance from the capital, as well as in places of difficult access, they were often in a condition to set the whole power of the crown at defiance; and disdaining to submit their quarrels to the determination of the civil magistrate, they assumed a privilege of revenging with their own hands the injuries or indignities which they pretended to have suffered. When not employed, therefore, in expeditions against a public enemy, they were commonly engaged in private hostilities among themselves; from the frequent repetition of which there arose animosities and feuds, that were only to be extinguished with the life of the combatants, and that, in many cases, were even rendered hereditary. In such a state of anarchy and confusion, the strong were permitted to oppress the weak; and those who had most power of hurting their neighbours, were the most completely secured from the punishment due to their offences.

As the individuals of a nation were thus destitute of protection from government, they were under the necessity of defending themselves, or of seeking protection from one another; and the little societies composed of near relations, or formed accidentally by neighbourhood and acquaintance, were obliged to unite in the most intimate manner, to repel the attacks of their numerous enemies. The poor were forced to shelter themselves under the influence and power of the rich; and the latter found it convenient to employ a great part of their wealth, in order to obtain the constant aid and support of the former. The head of every family was commonly surrounded by as great a number of kindred and dependents as he was capable of maintaining; these were accustomed to follow him in war, and in

time of peace to share in the rural sports to which he was addicted ; it was their duty to espouse his quarrel on every occasion, as it was incumbent on him to defend them from injuries. In a family so small, that all its members could be maintained about the same house, a mutual obligation of this kind was naturally understood from the situation of the parties ; but in larger societies it was rendered more clear and definite by an express agreement. A man of great opulence distributed part of his demesne among his retainers, upon condition of their performing military services ; as, on the other hand, the small proprietors in his neighbourhood, being incapable of maintaining their independence, were glad to purchase his protection, by agreeing to hold their land upon the same terms. Hence the origin of vassalage in Europe, the nature of which will be more particularly explained hereafter. Every considerable proprietor of land had thus a number of military servants, who, instead of pay, enjoyed a part of his estate, as the reward of their services. By this distribution and arrangement of landed possessions, the most natural remedy was provided for the evils arising from the weakness of government. Men of inferior station, who singly were incapable of defending their persons or their property, obtained more security, as well as consideration, under their respective superiors ; and the inhabitants of a large territory, being combined in societies, who had each of them a common interest, were in a better condition to resist the general tide of violence and oppression.

From these observations we may discover how far the connections between the superior and vassal, and the various parts of what is called the feudal system, are peculiar to the modern states of Europe, or belong to them in common with other nations.

In Greece and Rome, or in any of the small states of antiquity, there are few or no traces to be discovered of the feudal institutions. From the inconsiderable number of people collected in each of those ancient states, and from the narrowness of the territory which they inhabited, the government was enabled, at an early period, to extend its protection to all the citizens, so as to free them from the necessity of providing for their own safety, by associating themselves under particular military leaders. If any sort of vassalage, therefore, had been introduced in the infancy of those nations, it appears to have been abolished before they were possessed of historical records.

In many rude nations of greater extent, both in ancient and modern times, we may discern, on the contrary, the outlines of the feudal policy. This, if we can trust the relations given by travellers, is particularly the case at present in several of the kingdoms in Asia, and upon the southern coast of Africa. In these kingdoms, the number of barbarians collected under one sovereign has probably rendered the government so feeble, as to require a number of subordinate associations, for the protection of individuals ; but the coalition of different families being neither so extensive, nor produced in the same rapid manner, as in the modern states of Europe, the regulations to which it has given occasion are neither so numerous and accurate, nor have they been reduced into so regular a system.

Mr. Millar, proceeding, gives us a very ingenious account of Tythings, Hundreds, and Counties ; and shews that they were not,

not, as many have imagined, owing to the positive institution of any one man; some attributing the merit of their origin, and of every thing else remarkable in the English Constitution, to the superior abilities of Alfred; but he proves that they were the natural result of the peculiar situation and manners of the Anglo-Saxons.

We cannot deny ourselves the pleasure of transcribing a passage from the chapter in which this subject is considered, where the regulation, obliging the members of every tything to become responsible for the conduct of each other, is shewn to be founded on the common notions of justice entertained by a rude nation.

‘ Among barbarians in all parts of the world, persons who belong to the same family are understood to enjoy a community of goods, and to be all jointly subjected to the same obligations. In those early ages, when men are in a great measure strangers to commerce, or the alienation of commodities, the *right of property* is hardly distinguished from the privilege of *using or possessing*; and those persons who have acquired the joint possession of any subject are apt to be regarded as the joint proprietors of it. At the same time, when a debt is contracted by one of several persons who have a perfect community of goods, it must of necessity be discharged from the common funds; and the obligation of every individual becomes therefore a burden upon the whole society.

‘ After a family has been enlarged, and subdivided into different branches, their possessions are not upon this account entirely separated, nor their notions of common property altogether effaced. Though the different families, who are thus formed into a tribe or village, reside in different houses, their neighbourhood allows them still to maintain a promiscuous intercourse; and their situation disposes them to act in concert with each other in all their important employments and pursuits. As, in their expeditions of war and hunting, they go out in a body, so, according to the primitive state of agriculture, they labour in the field, and gather in the harvest in common; and what has been acquired by their united exertions, before it is divided among them by consent, is naturally conceived to be the joint property of all.

‘ It is no hardship, that persons connected in so intimate a manner should be liable for the obligations of one another; and when an individual has become bound to a stranger, who cannot easily know for whose benefit the debt was incurred, it seems reasonable that the creditors should be allowed to demand payment from the community, who alone have access to distinguish the rights of their particular members.

‘ But the greater part of the debts contracted in a barbarous age arise from injuries and hostilities; for which it is usual to make atonement by pecuniary compositions; and as in such cases it commonly happens, either that the offence was originally committed by a whole village, or, if it arose from a single individual, that the quarrel was afterwards adopted and prosecuted by the other members of the community, this appears a sufficient reason for subjecting them to a share of the punishment.

‘ Thus,

‘ Thus, by the general custom of rude nations, the vengeance of the injured party for murder and other atrocious crimes is not confined to the guilty person, but is extended to his family, and even to the whole village or tribe of which he is a member. The prosecution of claims, founded upon this general custom, makes a considerable part of the history of mankind in the early periods of society. Traces of this primitive law of nations may be discovered even in some civilized countries; where, upon account of enormous offences, the criminal, together with his innocent children and other relations, have been condemned to the same common punishment.

‘ Among the Jews, when a person was found murdered in the neighbourhood of a city, and the murderer was unknown, it seems to have been thought that the punishment might with justice be extended to all the inhabitants; who are, upon that account, directed to perform an expiatory sacrifice. “ And all the elders of the city that is next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley. And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it. Be merciful, O Lord, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people Israel’s charge. And the blood shall be forgiven them.”

‘ When it is customary to demand satisfaction from a whole village for the highest personal injuries committed by an individual, it cannot appear surprising that the same privilege should be claimed upon account of the ordinary violations of property.

‘ I am assured, from the most respectable authority, that, in the villages belonging to the Highlands of Scotland, a rule of this kind has been immemorially established. The stealing of cattle was formerly the only species of theft from which the inhabitants of that country could suffer any great prejudice; and when stolen cattle could be traced within the district of any particular village, the inhabitants were liable to repair the damage, unless they could point out the track of the cattle, passing again without their territories. This law, which was founded merely upon long usage, remained in force at least as far down as the beginning of the present century.

‘ It was a custom, we are told, among the ancient Irish, “ that the head of every *sept*, and the chief of every kindred, or family, should be answerable and bound to bring forth every one of that sept, and kindred under it, at all times, to be justified, when he should be required, or charged with any treason, felony, or other heinous crime.” It is probable that this Irish regulation was analogous to that of the other Celtic nations.

‘ From the code of Gentoo laws, published in 1776, it appears that a similar regulation has been introduced among the ancient inhabitants of Indostan. If the footsteps of a thief have been traced, or if stolen goods are found, within a certain distance from any town, the thief is presumed to be concealed in it.—And whenever a robbery or theft is committed in the neighbourhood of any town or city, the *head-person* of that town or city is bound to make up the loss.

‘ Upon

* Upon some parts of the coast of Guinea, the villages or towns, it should seem, are liable for the obligations of every sort contracted by any of their members; for we are informed, that when a person in that country neglects to pay a debt, the creditor is under no necessity of arresting the real debtor, but, in the district where he resides, has the liberty of seizing, at pleasure, such a quantity of goods as will satisfy the demand, leaving the sufferers to indemnify themselves in the best manner they can.

* About the middle of the thirteenth century, it appears that the states of Germany had very generally adopted a similar practice; which is mentioned by historians as a proof of uncommon rudeness and barbarism.

* The inhabitants of the same foreign country happening, at any one time, to reside in London, were formerly viewed in the same light, and any one of them might be prosecuted for the debts contracted by his countrymen. In a treaty between Edward the Second and Alphonso King of the two Castiles, it is agreed, that the merchants of Bilboa, and the other towns of Biscay, shall not for the future be arrested, nor have their goods distrained, for the debts of any Spaniard, for whom they have not become personally bound. It is probable that the small number of Spanish merchants residing in London, and the distance of their native country, made them appear as much connected as if they had been members of a single rude village or tribe.

* This noted regulation concerning the Saxon tythings is therefore to be regarded as the remains of extreme simplicity and barbarism, rather than the effect of uncommon refinement or policy; and in this view, it may be observed that, in consequence of some improvement in the manners of the people, the original obligation imposed upon every tything, to repair the injuries committed by any of its members, was, in a period subsequent to that which we are at present examining, subjected to certain limitations. By a law which has been ascribed to William the Conqueror, but which is probably of an earlier date, we find it enacted, that, if a crime is committed by any member of a decennary, who escapes from justice, his tythingman, with two others of the same tything, together with the respective tythingmen, and two others, out of the three neighbouring tythings, shall assemble to examine the state of the fact, and if the tything to which the criminal belongs is purged by the oath of these twelve persons, it shall be freed from the obligation to pay the damage. The progress of government, by enlarging the general intercourse of society, contributed, to diminish the peculiar connection among the inhabitants of the same village, and made it appear an intolerable hardship, that they should, without distinction, be accountable for the misdeeds of one another.

Finding it impossible, from the nature of our Review, to follow this ingenious and philosophical writer through the whole course of his work, we have rather chosen to dwell on the earlier than the later periods of the history, as containing information more difficult of access, and consequently more useful to our Readers. We must, however reluctantly, now take leave of

of the Author,—who pursues his subject with the same diligence of investigation, and accounts for further difficulties with similar acuteness and soundness of argument. We have perused his volume with satisfaction, we thank him for the pleasure we have received from his labours, and hope he will meet with encouragement sufficient to induce him to persevere in his undertaking.

ART. IV. *Idées sur la Météorologie, &c. i. e. Thoughts on Meteorology.*

By J. A. de Luc, Reader to the Queen, Member of the Royal Societies of London, Dublin, &c. &c. Vol. II. 8vo. 6s. Elmsley. 1787.

THE first volume of this work, of which we gave an account in our Review for April, is employed in unfolding the general principles of meteorology; the constitution, the modifications, and distinctive characters, of the different substances which exist in the atmosphere; on the incessant decompositions and recompositions of which, all the atmospheric phenomena appear to depend. In this second volume, the Author proceeds to consider the phenomena themselves, particularly the grand one of RAIN, and the numerous circumstances connected with it. He examines the received hypotheses on this subject, and shews, that they are not only, in several instances, inadmissible in themselves, but likewise that if they were admissible, in their fullest extent, they would be utterly insufficient to account for the formation of rain. On the great and valuable work of M. de Saussure, he enters into ample discussions; and while he bestows just praise on the industry and accuracy of that ingenious philosopher, in his very important meteorological observations and experimental enquiries, he employs many of those observations and experiments for overturning the hypotheses which they were meant to support, and for confirming some of his own opinions, which M. de Saussure had controverted. With some of the materials of the systems which he has demolished, with new ones from his own stores, and with those which the late experiments on air have afforded, he has established an interesting and consistent theory, which accords admirably with the phenomena, and gives a new face to the whole science of meteorology.

The grand question in this enquiry is, what becomes of the water that rises in vapour into the atmosphere, or what state it subsists in there, between the time of its evaporation, and its falling down again in rain? If it continues in the state of watery vapour, or such as is the immediate product of evaporation, it must possess the distinctive characters essential to that fluid:—it must make the hygrometer move towards humidity, in proportion as the vapour is more or less abundant in the air:—on a di-

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minution of heat, the humidity, as shewn by the hygrometer, must increase; and on an increase of the heat, the humidity must diminish:—and the introduction of other hygroscopic substances, dryer than the air, must have the same effect as an augmentation of heat. These are the properties of watery vapour, on every hypothesis of evaporation; and therefore all the water that exists in the atmosphere without possessing these properties, is no longer vapour, but must have changed its nature. M. de Luc shews, that the water which forms rain, though it has ever been considered and reasoned upon as producing humidity, does not possess these properties, and must therefore have passed into another state.

His first doubts on this subject arose from a circumstance which he mentions in a memoir communicated to the Royal Society in 1773, viz. that the upper regions of the atmosphere, notwithstanding the continual ascent of vapours thither, and the diminution of heat at the same time, are *dryer* than the lower: on the tops of high mountains, a degree of dryness prevails unknown on the plains. Repeated observations, with hygrometers more perfect than he was then in possession of, have confirmed this remarkable fact; and he mentions a ruder, though not less sure, symptom of this increased dryness, that the ferrule of his cane dropped off in ascending one of the Alps, and did the same on repeating the journey two years afterwards, though it had never been found loose on the plains.

There is another remarkable circumstance of the air on mountains, that it is a little *dryer* in the night than in the day. As, in these elevated situations, the heat diminishes but little in the night, the humidity should not increase much, but it should rather increase than diminish. M. de Luc seems to suspect that this circumstance also may be connected with a still latent cause, but for our own part, we are perfectly satisfied with the explanation which he has himself given of it; viz. that the air on the plains being condensed into less bulk by the considerable diminution of heat which takes place there, the superior air must subside, and the air on the mountains is of course replaced by the dryer air above them; *dryer* both as coming from a greater height, and as being free from the immediate vapours of the ground.

It does not appear certain, whether this *increased* dryness in the night is so constant as the dryness in the day. The Author has often arrived at the tops of mountains before sun-rise, and sometimes found the grass covered with *dew*; but having at those times no hygrometer with him, he could not ascertain the state of the air. There might have been clouds in the night, though clear at sun-rise, for this is frequently the case. Nor is dew upon *vegetables* any sure sign of humidity in the air, as there are

grounds to believe that it has a dependence on the mechanism of vegetation; for he found grass, when covered with glass plates, to become moist as well as the uncovered parts, and the plates themselves became moist on the lower surface as well as the upper; though the same plates, suspended a foot above the earth, were bedewed on the upper side only.

This dryness of the air on mountains, in the night-time at least, was observed also by M. de Saussure; and though he does not make it so great, probably from the imperfection of his hygrometer, as it appears to be from M. de Luc's observations, yet he fully establishes the fact. On *Mont Blanc*, where he passed a night at the height of 1200 fathoms, he examined his hygrometer frequently, and found that from six in the evening to half past five the next morning, it moved 21 degrees (of which the whole scale contains 100) towards dryness. He does not, however, seem at all struck with this circumstance, but thinks it consistent with his own theory, and refers to a part of his first volume, where he had even predicted it. He had there said, that from sun-rise to three or four in the afternoon, the quantity of vapours in the neighbourhood of the earth is continually diminishing, because they *ascend* in the atmosphere, either in virtue of their own levity, or by means of a vertical wind which he supposes to be produced by the heat of the sun; that from that time till next morning, their quantity increases in the lower strata, because the upper ones *re-descend* in proportion as they condense; and that in the higher regions of the atmosphere, the reverse ought to be the case, the descent of the vapours in the night leaving the upper strata then dryer. Specious as this reasoning appears, M. de Luc shews it to be wholly groundless: it is inconsistent with what M. de Saussure himself says in another part of the same volume, that in the middle of the scorching heat of the day, the air [in the neighbourhood of the earth] contains really *more water* than it does at the moment when a refreshing dew falls, being enabled by the heat to load itself with a greater quantity.

Vapours doubtless ascend in the day-time, but without the aid of a vertical wind; for M. de Luc proves that no such wind can be produced by the heat of the sun. He proves also, at some length, that very little can re-descend in the night on any hypothesis of vapour, particularly on Saussure's, who considers vapour as being a chemical solution of water in air, and who finds, from his own experiments, that air saturated with water does not differ sensibly, in its expansion by heat or condensation by cold, from dry air. On these principles, the watery part cannot descend, without being accompanied by all the air it is combined with; and no part of it can descend till the air becomes supersaturated, that is, according to M. Saussure, till it has received more than it can hold in solution in its then exist-

ing temperature; in which case the surplus would separate, and become a visible cloud or mist, and *extreme humidity* would be produced, whereas it is *dryness* that is to be accounted for.

On every hypothesis of the formation of rain from vapour, as it is heat that produces the evaporation, so it is a diminution of heat that occasions the return of the vapour into water again; and therefore rain should happen only in the night, or at the coldest times of the day, whereas experience shews that it has no connection with heat or cold. And whatever the degree of heat be, as the air can part with only so much of its water as it is unable to retain in that degree of heat, no rain should be formed unless the air was saturated, or at extreme humidity; and how contrary this is to fact will appear from M. de Luc's account of a storm in which he was caught on one of the Alps:

‘ Though the hygrometer was within $33\frac{1}{2}$ degrees of extreme dryness, or $66\frac{1}{2}$ from extreme humidity, thick clouds formed round us, which obliged us to think of retreating: in a little time, the summit of the mountain was surrounded by them: they spread, and covered the whole horizon: a premature night surprised us in a very dangerous road, and we suffered one of the most violent tempests I ever experienced, of wind, rain, hail, and thunder. The storm lasted great part of the night, and extended over all the neighbouring mountains and plains; and after it ceased, the rain continued, with only a few intermissions, till next day at noon. In one of these intervals I examined the hygrometer, on the outside of our cabin: it shewed only $1^{\circ}\frac{5}{8}$ more humidity than before, and even this increase was no other than what the difference of heat was sufficient for producing. Nevertheless, new clouds rolled around us, and the rain, which presently begun again, accompanied us, as it were by fits, to the bottom of the mountain. When arrived there, we saw the clouds disperse entirely. I observed the hygrometer again in the open air; and though the earth was all drenched with water, and the heat of the sun much less, the hygrometer was $1\frac{2}{3}$ dryer than it had been two days before, after a course of fine weather. Where was all this water, and all the ingredients of the storm, while the hygrometer shewed such a degree of *dryness* in the very stratum where it was formed?’

M. de Luc, in refuting M. de Saussure's reasonings and suppositions, has given many curious observations respecting the clouds; all tending to confirm his general proposition, that they do not arise from watery vapour existing as such in the atmosphere, but that they are formed in dry air, and that the air in which they have evaporated or dispersed is likewise dry; though clouds themselves are necessarily of extreme humidity, being in the state of vapour that has rapidly passed its maximum, or to a stage of decomposition. He conceives them to consist of bubbles of true elastic vapour, each coated with a watery film, like the bubbles in soap water; and hence with De Saussure, he calls them *vesicular vapour*. The particles may be distinguished by

the eye, when placed at a proper elevation, with a dark ground of mountains or woods behind the cloud. The evaporation of the clouds is also very sensible, some parts continually becoming detached, and gradually diminishing and disappearing, while new ones are formed, so that the clouds do not continue the same for two moments together; and the evaporation goes on so fast, that a cloud could not subsist without constant and large supplies. These phenomena appear to be independent of heat and cold; for sometimes clouds form suddenly in the middle of a hot day, and after they have poured down their water, all is clear again; and sometimes they evaporate after sun-set, gradually vanishing, in the calmest weather, without change of place. The appearances are such as would be produced by a large mass of water, in violent ebullition, suspended invisibly in the atmosphere; and the similarity in the effect naturally points out an analogy in the cause, that is, a source of vapour in the atmosphere itself. It is only when the vapour is produced too abundantly and too rapidly to be dispersed by evaporation, that rain is formed; the vesicles in this case running together, and the water falling to the lower part, as it does in soap bubbles, till they become thin enough to burst.

Having fully shewn, from the phenomena of clouds and storms, that the water which rises in vapour must, in the interval between evaporation and its falling again in rain, pass into a state in which it is not sensible to the hygrometer, and consequently that the laws of hygrometry are insufficient for explaining the formation of rain, M. de Luc considers the phenomena of *fair weather*, and finds that these also concur in establishing the same truth. Continued evaporation, from that inexhaustible source of vapour, the ocean, and from the earth after it has been thoroughly soaked with rain, would, if the vapour did not change its nature in the atmosphere, render the air more and more humid, and bring it at length to the *maximum* of humidity, as it does under a glass bell. But experience shews, that though evaporation continues for several months together, on vast extents both of seas and continents, the air does not become moister, but on the contrary more and more *dry*. The diminution of heat in the night produces dew, but this symptom of humidity diminishes from day to day, and sometimes ceases altogether.

In climates where the air retains so much heat in the night, that the vapour passes its *maximum* slowly, the formation of dew is accompanied with little alteration in the transparency of the air. In colder climates, a mist is frequently produced, and the height of this mist may be looked upon as a mark of the height at which the vapours subsist, in any considerable quantity, in their unchanged state. It was natural to suppose, when vapours are known to be formed so abundantly, though no symptoms of

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any increase in their quantity are discoverable in the lower strata of the atmosphere, that they ascended and were accumulated in the upper; till the observations of Messrs. de Saussure and de Luc evinced, that the upper strata are still dryer. Indeed, if the vapours did ascend thither, they would necessarily fill those cold regions with perpetual fog. It is by the conversion of the vapours into another state, into an *aeriform fluid*, that the mountains enjoy a transparent atmosphere, and that the rays of the sun are permitted to reach the plains.

The reader will by this time perceive, that M. de Luc's own theory is built on the late discovery of the mutual convertibility of water and air; a principle undoubtedly of most extensive influence in the œconomy of nature, and which the Author has applied to the present object with equal judgment and ingenuity. He gives a history, from his own knowledge, of the progressive steps through which this interesting discovery advanced to its final completion, and a view of the results of the principal experiments that have been made on the subject, with several observations of his own, respecting the constitution of the different kinds of aeriform fluids, the proportions of latent fire which they contain, the changes and decompositions produced by combustion, and the effects of Argand's lamp, in addition to what he had said thereon, in the first volume of this work.

The next object of enquiry is, the particular species of aeriform fluid into which the watery vapours in the atmosphere are converted; and by what means this change, and the sudden and copious re-conversion into water, are effected.

M. Lavoisier has found, that from any quantity of atmospheric air, one fourth of what is called déphlogisticated or vital air, and three fourths of fixed or mephitic air, are producible; that a mixture of these two airs, in those proportions, has the same effects, in supporting animal life, &c. as atmospheric air; and thence concludes that the atmosphere actually contains the two distinct airs, which we believe is now the received opinion. But M. de Luc observes, very justly we think, that two fluids, so different in gravity, can hardly be supposed to mingle uniformly through the whole extent of the atmosphere, so as to be every where, and at all times, in the same proportions to one another, especially after long calms; whereas in every climate, and at every height, the atmospheric air, when not affected by local causes, has been found to be uniform in its composition. He therefore supposes the atmosphere to be an *homogeneous fluid*, every particle being similar to every other, and consisting of all the ingredients which we extract from the mass, together, probably, with others yet unknown to us. Though a mix-

ture of vital and mephitic air produces many of the effects of atmospheric air, we cannot thence conclude their absolute identity: the one may suffer a decomposition in order to the production of those effects, while the other produces them immediately. The mixture may support life for a time, but will it equally maintain health also? Though mephitic air, by the mixture of one third of vital air, is prevented from being immediately fatal to animals, we are not authorised to conclude that it is altogether innocent.

On the whole, then, if it is not in the immediate product of evaporation that rain has its source; if the vapours change their nature in the atmosphere, so as no longer to be sensible to the hygrometer, or to the eye; if they do not become vapour again till clouds appear; and if, when the clouds are formed, no alteration is perceived in the quality of the air; we must acknowledge it to be very probable that the intermediate state of vapour is no other than air, and that the clouds do not proceed from any distinct fluid contained in the atmosphere, but from a decomposition of a part of the air itself, perfectly similar to the rest.

Water appears, from the late experiments, to consist of dephlogisticated air and inflammable air, or rather of their bases or gravitating substances, deprived of great part of the latent fire which is essential to the aerial state. M. de Luc, joining his idea of the homogeneity of atmospheric air, to Mr. Cavendish's experiments of nitrous acid being produced while those two airs are decomposed together into water, supposes atmospheric air to consist of these two, combined with that principle which discriminates the nitrous acid from the other bodies of its class; so that atmospheric air, by being deprived of this principle and a certain quantity of its latent fire, becomes watery vapour or water; and water, by the union of fire and the nitrous principle with it, becomes atmospheric air.

With regard to the means by which these important changes are immediately produced, we still remain in the dark. The rays of the sun are doubtless a principal agent in these and many other operations that are daily going on in the atmosphere; for aeriform fluids contain more latent fire than watery vapours do, and it is by the union of light with another particular substance (not yet known in its separate state) that fire is formed; and as this other ingredient of fire must exist in the atmosphere in a state of combination, *that* combination cannot be broken without other changes taking place beside the formation of fire.

The Author is hence led to consider the agency of the rays of the sun more particularly, and the cause of the difference of heat in the upper and lower strata of the atmosphere. He examines some curious experiments and observations of M. de Saussure,

sure, and clearly shews that they afford no foundation for that gentleman's hypothesis, of the rays of the sun being, in themselves, fire.

M. de Saussure supposes that the cold on the prominent tops of mountains is owing to the air that surrounds them being incapable of receiving much heat from the rays of the sun, on account of its own transparency, or from the earth, on account of its distance. To try whether the direct rays of the sun would have the same influence there, as on the plains, on a body defended from the air, he made a wooden box, half an inch thick, lined with plates of blackened cork, an inch thick, and covered at top with three sliders of plate glass above one another, at distances of an inch and a half. On the top of Cramont, July 16th, the box being gradually warmed in the sun, a thermometer in the bottom rose to 50° : being then kept with the glass side exposed directly to the sun for an exact hour, from 12 minutes past 2 till 12 minutes past 3, the thermometer rose to 70° : another thermometer, laid on blackened cork on the outside of the box, rose only to 21° , while a third, with its bulb naked, exposed in the open air to the sun's rays, four feet from the ground, was only at 5. Next day, which happily was a fine one, perfectly such as the preceding, the experiment was repeated on the plain, with particular attention that every circumstance should be the same: when the box was warmed in the sun, the thermometer in it rose as before to 50: by direct exposure to the sun, it rose to 69, or 1 short of what it had been on the top of the mountain; though the thermometer on the outside rose 6, and that in the open air 14, higher than they did in the other situation. Thus an elevation of 777 fathoms produced a diminution of 14 degrees in the heat which the rays of the sun are capable of communicating to a body entirely exposed to the air, a diminution of 6 only in a body partly sheltered from the air, and an increase of one degree in a body entirely sheltered.

We believe most of our Readers would be apt to conclude from these experiments, as M. de Saussure has done, that it was the cold air on the mountain which diminished the effect of the sun's heat on the thermometer exposed to it; but M. de Luc considers them in a different light, and, instead of being inconsistent with his theory, finds that they confirm it. The bulb of a *mercurial* thermometer is not affected at all by the rays of the sun, because it reflects them: it shews only the temperature of the air or contiguous bodies, a fact which M. de Saussure himself, as well as M. de Luc, have established in some of their other works. The air on the mountain is least heated by the sun, because it is rarest and contains least of that matter which forms fire with the light: the cork contains much of that matter, and part of the fire formed in it passed to the thermometer

in contact with it. The coldness of the air on the mountain occasioned this fire to be dissipated faster; though the quantity produced was somewhat greater, on account of the greater density of the rays of the sun, as being less intercepted by a purer or rarer air.

M. de Saussure observes, that the rays of the sun, in passing through a rare and pure air, heat it but little, and that they produce greater and greater heat in proportion as the air is more dense and loaded with vapours. Now this very circumstance may be considered as a proof that light is not fire, for fire would follow a very different progression: if a globe of metal, very hot but not luminous, was suspended in the upper part of the atmosphere, it would heat the parts nearest to it most, and the earth could receive no greater heat than that of the stratum of air contiguous to it.

M. de Saussure endeavours to prove likewise, that the greater heat of the air on the plains is owing to the heat communicated to it by the earth. But M. de Luc has shewn, from the curious experiments of M. Piclet, that, in the night, to the height of 50 feet, which is as far as these experiments went, there is no stratum of air less hot than that which rests immediately on the ground; and how little influence the heat of the earth can have in warming the air, may be judged from some observations made by M. de Luc himself, of hoar frost forming on grass, and the thermometer, when laid on the surface of the grass, sinking below the freezing point, though in the air it was a little above the freezing point, and at the bottom of the grass several degrees higher still; the heat of the earth being insufficient to counteract the effect of evaporation, even in the stratum contiguous to it.

Of the difference between the sun's rays and fire, our own sensations are produced as an evidence. Every one who has observed the march of a thermometer in the air must have taken notice how differently the heat produced by the sun affects us, from that which arises from other causes; but M. de Saussure gives an account of some facts, relative to this subject, more striking than any that had before occurred to us. Speaking of an attempt made by four mountaineers to reach the summit of Mont Blanc, he says they went on without impediment till they came to a great valley of snow that seemed to lead directly to the summit: "The reverberation of the sun upon the snow, and stagnation of the air in this valley, made them feel a *suffocating heat*, and gave them such a disgust to their provisions, that, exhausted with inanition and fatigue, they had the mortification of being obliged to turn back."—Three others, who made a like attempt, "were marching on courageously, when one of them, the boldest and most robust, was seized almost suddenly with an

absolutely insurmountable desire of sleep, which made them give up the enterprize: they were all incommoded excessively by heat, a thing astonishing at that height; their appetite left them; they loathed their wine and provisions." In another place he says, "the most insurmountable obstacle met with by those who attempted to reach the top of Mont Blanc, has always been the heat of the sun. I should have been tempted to doubt an assertion so strange, and so contrary to the received ideas of the coldness of those elevated regions, if the relations had not borne all the characters of truth, and if I had not myself experienced the same sensations. During an hour which we passed at the height of 1900 fathoms, the sun incommoded us to such a degree as to appear insupportable when his rays struck directly on any part of the body; we could not bear to be out of the shade of our umbrellas *. Yet these rays, so insupportable to our bodies, produced an effect on the ball of the thermometer equivalent only to 2 degrees."

This extraordinary sensation of heat, while there was so little real heat in the air, and while a fire, lighted in the shade of some projecting rock, would probably have been comfortable, is apparently most favourable to the theory of M. de Luc. M. de Saussure attributes it to the relaxation and weakness of the animal frame, in the rare atmosphere, from the diminution of external pressure; but though it doubtless depends on the animal œconomy, its source must be of another kind, connected also with some *local* circumstance as yet unknown. M. de Luc and others have ascended to equal heights without perceiving any inconvenience of this kind. So far are the mountaineers from having any uneasy sensations at great heights, that they find all bodily exertions, walking in particular, to be easier and more agreeable the higher they ascend; and to this, principally, the Author attributes 'their delight in hunting the chamois, a kind of life in appearance so laborious, and attended with so little profit; but they are content with little on the mountains, because they *feel* themselves happy there.'

From the whole of the observations on aerial heat, M. de Luc concludes, that the greater heat which the sun's rays produce in the lower part of the atmosphere is owing, not to the greater density of the air, but to the greater quantity of *watery vapours* it contains. As it is in that part of the day in which the sun produces greatest *heat* in the lower strata, that the watery vapours *diminish* there, yet without reaching the upper ones, it is natural to conclude, that the two effects are connected with one another, and that it is the sun's rays which produce the transformation of

* Some of our aeronauts also, if we remember right, experienced excessive heat from the *direct* action of the sun's rays at great heights.

the vapours into air. And as in this case a sufficiency of fire must be formed, not only for supplying what is necessary to the constitution of the new air, but likewise for producing an increase in the quantity of free fire; it will follow, that the water, which then disappears, contained the *matter of fire*, and that the sun's rays, in producing fire with that matter, produce also the substance which distinguishes the nitrous acid.

That water is transformable into air by the sun's light, appears directly, from an experiment of Dr. Priestley's. Of two equal receivers, containing the same quantity of water, one was exposed to the sun, and the other kept in the shade: a quantity of air was collected in the upper part of the former, and on shaking the water, a multitude of air bubbles appeared through its whole mass; but nothing of this kind took place in the shaded receiver, though the heat was the same in both.

The Author is hence led to consider the *electricity* of the atmosphere; and from the numerous observations of M. de Saussure, and the general laws of aerial electricity deduced from them, of which he has here given an abstract, he shews the production of the electrical fluid to correspond remarkably with the two above mentioned diurnal phenomena of heat and vapours; and concludes, that this fluid also, like fire and air, is generated by the sun's rays; that its generation and decomposition are incessantly going on; and that its ingredients separately, or in other combinations, have much more important functions in the œconomy of nature, than the electrical fluid itself in the compound state in which it is sensible to us.

We next meet with some interesting observations on the re-conversion of air into vapour, that is, the formation of clouds and rain; the immediate cause of which the Author does not pretend to have discovered. To stop up some roads that would mislead us in this enquiry, he observes, that though the cause of the transformation of vapour into air be given, it does not follow that any analogy should obtain in the converse change; and that clouds have no connection with light or with heat, with the time of the day or the season of the year. They form in distinct masses, in a particular stratum of the atmosphere, always at a great height, where the air is rare and dry. In the continuance of cloudy or overcast weather, which sometimes happens over the highest Alps, the cause of clouds and rain is incessantly acting, though not in a sufficient degree to counterbalance evaporation. The Author thinks it probable, that they may be produced by some exhalation from the earth, collected in a stratum of the atmosphere corresponding to it in gravity.

The theory of clouds and rain lays the foundation of a new theory of winds also, which now appear to be, very frequently at least, a directly chemical effect. When a mixture of dephlog-

gified

sificated and inflammable air is converted into water by the electrical spark, an *explosion* happens, that is, in becoming vapour, it expands into a larger volume; and this vapour being condensed (instantaneously in our small experiments) into water, a vacuum is left. It will therefore readily occur to the reader, what agitations must happen in the atmosphere, from the expansion which accompanies the formation of a cloud, and from the filling up of the immense vacuity produced by rain.

The work concludes with some general remarks on the nature of causes and effects in the atmosphere; pointing out the necessity, and the foundation which the late philosophical discoveries afford by analogy, for admitting the existence of substances as yet unknown to us. Wherever we see physical actions, there must be physical agents; and most of these agents are, in their uncompounded state, so utterly imperceptible to our senses, that we cannot have the least intimation of them any otherwise than by rational induction from the phenomena.

We have the pleasure of finding at the end of the volume, that the Author is continuing his ingenious labours, and that we may soon expect from him two other works, one directly on hygrometry, the other on miscellaneous philosophical subjects. Some of his hygrometers have been made by Nairne and Blunt, and Mr. Hurter, and found to correspond sufficiently with one another, but to differ exceedingly from those of M. de Saussure, these last being apparently erroneous.

ART. V. *Seconde Suite, &c.* A Second Continuation of Considerations on the Mechanism of Societies. By the Marquis de Cafaux. 8vo. 3s. Elmsley. 1787.

WITH the zeal of a writer altogether convinced, himself, of the rectitude of those principles on which his system is founded, the Marquis de Cafaux endeavours, in this *seconde suite*, to explain the principal doctrines contained in his original works, in a more familiar, and, to us, in many cases, a more satisfactory manner than before; and we doubt not but it will be read with pleasure by many who found less entertainment in the first performance. Many positions, which, as they were first announced, had too much of a paradoxical appearance, are here very satisfactorily explained. When we first perused his *Considerations on the Mechanism of Societies*, we thought it a performance remarkably calculated for rousing the mind from that state of lethargy into which it is apt to fall, by the deference that men are naturally disposed to pay to received opinions; and we have now no reason to alter our judgment in this respect. Though we cannot always assent to the justness of his principles, yet he will be found to be an attentive observer, and an acute reasoner, on all occasions; so that his positions deserve to

be weighed with care, and never rejected but upon very mature deliberation.

Readers who have not formed a system which they wish not to be forced to abandon, but who are desirous of discovering truth in this intricate science, will here find many suggestions that lead to conclusions extremely different from what they expected, though by those whose reasoning faculties are strong, and whose imagination is less lively than our Author's, the conclusions will, we doubt not, be very different, in many cases, from those he has drawn. We cannot deny ourselves the pleasure of transcribing the following explanation which the ingenious Author gives of the principles of that work which is here continued, as it exhibits at least a very agreeable picture of the state of his own mind.

'Tout le bien se fait de lui même dans la société; tout le mal qui produit l'ignorance se répare naturellement;—et de quelque point qu'on parte aujourd'hui,—avec le degré de lumière actuellement existant en Europe,—le choc des intérêts particuliers conduiroit seul au bien générale par la voie la plus courte, si les conducteurs actuels vouloient bien se porter à écarter à chaque occasion qui s'en présenteroit, les obstacles que leurs prédécesseurs ont jette sur le route.——Voilà mon principe; ou plutôt, voilà le résultat de tous les faits sur lesquels j'ai réfléchi, de toutes les hypothèses que mon imagination m'a suggérées, & de toutes les opérations sociales dont j'ai tenté l'analyse.'

A system which strikes the mind with so grand an idea of concord in nature, must doubtless make a powerful impression on one of a warm imagination, and benevolent heart,—for such must have been the man who first was struck with the idea of such a concord.—And can it be surprising that he should seem solicitous to impress others with conviction, in regard to the same pleasing opinions? Nor can there be a doubt that, in many cases, our benevolent Author has fully succeeded in proving this much more clearly than others have done. We ourselves had lately occasion to reprehend a very ingenious author for endeavouring to establish a doctrine that had a very contrary tendency [Monthly Review, Feb. 1787, Vol. LXXVI. p. 107.]; and every man who has bestowed a moderate share of attention on the constitution of societies, must have occasion to remark, that, in innumerable instances, the evils produced in societies, by the brutality, or ignorance, of governors, have been silently and speedily repaired when the scourge of such oppressors was withdrawn, by the exertion of this hidden principle, which, like the vegetative power in plants, can only be traced by its effects. We shall conclude this article in the energetic words of our Author, who, after tracing the little disorder that can be produced in society by a difference of ranks and riches, thus addresses his reader:

Nous

‘N’êtes-vous pas tenté de croire qu’un pouvoir supérieur, une main invisible, a fixé les bornes de tout dans la société, comme elle y a tout enchainé, tout balancé ? N’êtes-vous pas même tenté de conclure que l’homme inconsideré, ou plutôt l’audacieux, qui porteroit la main à ces bornes quand elles seront reconnues, meritoit le sort de celui qui la posa sur l’arche ?’

Can any person, who attentively examines the constitution of the universe, avoid remarking the perpetual influence of this healing power ? a power pervading all nature, and by whose means those partial disorders which seem calculated to destroy, produce changes that are in general (or perhaps, could we observe it, universally) salutary. We do not, however, mean to assert that the efforts of man can in no case co-operate in forwarding these beneficial influences ; though it is an undoubted truth that in many cases, his efforts tend to produce effects directly the reverse of those he wished or intended.

ART. VI. *Discours sur le Commerce extérieur, &c.* A Discourse on the external Commerce of European Nations. By Mr. Herrenschwand. 8vo. 2s. 6d. Hookham. 1787.

IN reviewing Mr. Herrenschwand’s Discourse on Population, we gave a general sketch of his idea of the comparative effects of *internal* and *external* commerce (Review, Febr. 1787, p. 104.). In the present discourse, he repeats the illustration he there gave, as the foundation of all his further observations on the subject, and of course strongly contends that the prosperity of Britain has been greatly retarded by the attention which, for some time past, has been bestowed on external commerce. A nation, he argues, which undertakes to promote its prosperity by means of *external* commerce, compared with a nation which relies upon *internal* commerce for promoting its prosperity, is like a man who undertakes a long journey, under the conduct of an unfaithful guide, compared to a man who (with the compass in his hand) undertakes, by himself, to prosecute his voyage. In the first case, the nation and the man are continually in danger of being left alone in an unknown situation, and to wander without advancing in their course, or to return to the place whence they departed.—In the second case, nothing can prevent the nation and the man from arriving at the place of original destination. ‘For an age past’, Mr. H. says, ‘England has boasted of her external commerce. Her ministers in the senate, and her authors in their writings, have never ceased to magnify the nation’s grandeur, &c. &c. But what do the Britannic isles, definitively owe to this prodigious commerce ? what has it added to their true prosperity ?’—He then endeavours to shew, by calculation, that our real prosperity has been very little augmented. It is not, he elsewhere remarks, for want of capitals in England,

and

and in France, that these two nations are so considerably behind in their agriculture, but because, in the employment of their capitals, they have departed from the natural order in appropriating capitals to *external commerce*, and he might have added *external agriculture*, by our cultivating West-Indian estates before they were ripe for such enterprises; and in thus necessarily impeding as much agriculture, as they diminished *internal commerce*.

But, continues he, in appropriating their capitals prematurely to external commerce, the nations of Europe have not only diminished, without ceasing, their national industry, but they have made it participate, continually, in all those vicissitudes to which this kind of commerce is naturally subjected; and it is chiefly in these two circumstances that we ought to look for the reason why these nations have advanced so slowly, with so much deficiency, and with such irregularity, in their prosperity. Hence it is, that the territory of Europe does not produce half the subsistence, and does not contain half the men, it was capable of producing or maintaining. In a word, this is the reason why the nations of Europe have hitherto only been able to mount and descend again, or to stagnate in their degree of prosperity, without ever being able to rise above mediocrity. China, he thinks, is the only nation, which, by employing their whole attention in promoting *internal commerce*, has cultivated every inch of land, and has augmented population; and general prosperity, to the highest possible degree.

In estimating the prosperity of Britain, he counts for nothing the money she may have accumulated by her gainful balances of trade. Seeing that these have done nothing toward augmenting her population (this he assumes on very doubtful data), and so little for agriculture, they must have performed their functions very improperly; and the true prosperity of England, he thinks, cannot have been thereby promoted. To that influx of money, he alleges that she owes her corruption of manners, and by the corruption of manners, her constitution is endangered. By that she has been enabled to contract a monstrous debt; to pay and maintain mercenary armies; to equip formidable fleets; and to brave other nations, in all the seas of the globe.

‘But the power to do such things is not prosperity in its true principles, because they do not rest on the foundations of a true prosperity. It is a tree, whose roots are placed only on the surface of the ground, which cross accidents may easily overturn. It is that kind of prosperity and power which Venice once had, and possesses no more; it is that kind of prosperity and power which Holland once had, and no longer enjoys.— And thus shall disappear all that prosperity and power, which has no other basis than *external commerce*.’

Our

Our Readers will observe, from these few extracts, that the Author's reasoning is not altogether so close as could be wished on a subject of so much importance; and though we are convinced of the rectitude of the general principle he wishes to establish, we are by no means satisfied with the validity of many of his arguments. He admits, however, that external trade is useful as contributing to the strength and defensive power of the state, and in this view only should be attended to.

In this discourse, is introduced a long dissertation, very much out of its place, on the circulation of money, which contains many pertinent observations [some of them are inserted in his former work], which we shall take no farther notice of at present, as we chuse to reserve the whole of what we mean to say on the subject, till he has published his promised dissertation on the circulation of money. We cannot however help remarking that this desultory manner of writing, subjects the purchasers of his works to more expence than ordinary, in buying the same thing again and again, as it is repeated in different performances, as well as to a considerable degree of embarrassment, by announcing a few abstruse opinions on an intricate subject, and then abruptly departing from it. Even in this essay, we are referred to another for the principles of internal commerce. We could wish the Author would publish his dissertations in a more complete state; for these imperfect notices have somewhat a questionable appearance, which may raise a prejudice against him in the reader's mind. He takes occasion also, in this small work, strongly to disapprove of the treaty of commerce with France, which he imagines must be productive of very serious bad consequences to Britain.—But we must not enlarge.

N. B. We have just seen, by the same Author, a Discourse on Public Credit, which we have not yet had time to review.

ART. VII. *Hawkins's Edition of Dr. Samuel Johnson's Works*, concluded. See our last, p. 56.

THE life of this eminent writer, together with the miscellaneous compilation of Sir John Hawkins, has already occasioned a series of articles in our Reviews for April, May, and July last. We now come to Johnson's works. In this edition, we expected to find his translation of *Father Lobo's Voyage to Abyssinia, from the French of Monsieur Le Grand*; and we therefore promised a review of a piece, upon which Dr. Johnson had laid out part of his time. The work, for reasons good or bad, is with-held by the Editor. We have, however, now before us, in the *Literary Magazine, or History of the Works of the Learned* for March 1735, an account of the book, by which it appears to have been published by *Bettesworth and Hitch*, of *Paternoster Row*. There can be no doubt but this is Johnson's

Johnson's translation. The substance of it is as follows: **F**ather Jerome Lobo, a Portuguese Jesuit, embarked, in 1622, in the same fleet with the Count *Vidigueira*, who was then, by the King of Portugal, appointed Viceroy of the Indies. They arrived at *Goa*; and on January 26th, 1624, Father Lobo set out for *Abyssinia*. The mission, he knew, was extremely dangerous, two of the Fathers, appointed at the same time with himself, having been murdered in their attempt to get into that empire. *Lobo* had better success; after undergoing great toils, he got with safety into that country, so much talked of, and so little known. Then follows a description of *Abyssinia*: it formerly extended from the *Red Sea* to the kingdom of *Congo*, and from *Egypt* to the Indian Sea, containing at the time of *Lobo's* mission forty provinces. The inhabitants are *Moors*, *Pagans*, *Jews*, and *Christians*. The last was then the reigning and established religion. This diversity of people and religion is the reason that the kingdom, in different parts, is under different forms of government, and that their laws and customs are extremely various. Some of the people neither sow their lands nor improve them, living on milk and flesh, and encamping like the Arabs, without any settled habitation. In some places they practise no rites of worship, though they believe that there dwells in the regions above, a **BEING** who governs the world. This Deity they call *Oul*. The Christianity professed by the *Abyssinians* is so corrupted with superstitious errors, and so mingled with ceremonies borrowed from the *Jews*, that little beside the name of Christianity is to be found among them. They live in tents, or cottages made of straw and clay, very rarely building with stone. *Ethiopia* produces very near the same kind of provisions as *Portugal*, but, by the laziness of the inhabitants, in a much less quantity. What the ancients imagined of the torrid zone is so far from being true, that the climate is very temperate. The blacks have better features than in other countries. They have two harvests in the year, one in winter, which begins in May, and lasts, with great rigour, through the months of July, August, and September; and the other in spring. Lent is kept by the *Abyssinians* with great strictness.

Among the animals of the country are, the lion, the elephant, the rhinoceros, the unicorn, horses, and cows. Every man who has a thousand cows saves once a-year a day's milk, and makes a bath for his friends; so that to give an idea of a man's wealth, their common expression is, *he bathes so many times a-year*. Their males marry about ten years old, and their females younger. Their marriage tie is so loose, that they part whenever they find that they cannot live agreeably together. Their money is an iron coin, and salt is a general barter for other commodities.

Of

Of the river *Nile*, which has furnished so much controversy, we have a full and clear description, on the authority of *Father Lobo*, who speaks from his own knowledge. This mighty river is called by the natives *Abavi*, the *Father of Waters*. It rises in *Sacola*, a province of the kingdom of *Goiana*, one of the most fruitful in all the *Abyssinian* dominions. On the declivity of a mountain, in the eastern part of this kingdom, the source of the *Nile* has been discovered. It springs from two holes, each about two feet diameter, and distant a stone's cast from each other. One of them is about five feet and a half in depth, *Lobo* not being able to sink his line farther: a line of ten feet did not reach the bottom of the other. These springs are supposed to be the vents of a great subterraneous lake. As to the course of the *Nile*, its waters, after their first rise, run to the eastward, about the length of a musket-shot; then turning to the north, they continue hidden in the grass and weeds for about a quarter of a league, where they again discover themselves among some rocks. The *Nile* receives large increase from other rivers, and in the plain of *Boad*, which is not above three days journey from its source, it is so broad, that a musket-ball will scarce fly from one bank to another. Here it begins to run northward, deflecting a little towards the east, for the space of nine or ten leagues; it then enters the so much talked of lake of *Dambia*, and flows with so violent a rapidity, that its waters may be distinguished through the whole passage, which is no less than six leagues. Here begins the greatness of the *Nile*. At a place called *Alata*, fifteen miles farther, it rushes precipitately from the top of a rock, and forms one of the most beautiful waterfalls in the world. *Lobo* says, he passed under it without being wet, and resting himself for the sake of the coolness, was charmed with a thousand delightful rainbows, which the sunbeams painted on the water in all their shining and lively colours. After this cataract, the *Nile* collects its scattered stream among the rocks. A stone bridge of one arch was here built over the river by *Sultan Segued*. At this place the *Nile* alters its course, and visits various provinces. To pursue it through all its mazes, and accompany it round the kingdom of *Goiana*, is a journey of twenty-nine days. From *Abyssinia* it passes into the countries of *Faculo* and *Omarca*. Of these vast regions, *Lobo* says, we have little knowledge. In the year 1615, *Rassela* * *Christos*, Lieutenant General to *Sultan Segued*, entered these regions with his army, but not being able to get intelligence, returned, without daring to attempt any thing.

* From this officer, Johnson, it is probable, took the name of *Rasselas*, for his philosophical romance.

As Abyssinia terminates at these deserts, *Lobo* adds, that 'he followed the course of the *Nile* no farther. Here, says he, I leave it to range over barbarous kingdoms, and convey wealth and plenty into Egypt, which owes to the annual inundations of this river its envied fertility. I know not any thing of the rest of its passage, but that it receives great increase from many other rivers; that it has several cataracts like that already described; and that few fish are to be found in it; which scarcity, doubtless, is to be attributed to the *river-horses* and *crocodiles*, that destroy the weaker inhabitants of these waters. Something, likewise, may be imputed to the *cataracts*, where fish cannot fall far without being killed.'

As to the causes of the inundation of the *Nile*, *Lobo* says, 'some theorists have been of opinion, that they are occasioned by high winds, which stop the current, and force the water above its banks. Others pretend a subterraneous communication between the ocean and the *Nile*, and that the sea, being violently agitated, swells the river. Many ascribe it to the melting of snow on the mountains of Ethiopia; but I never saw snow in Abyssinia, except on mount *Semen* in the kingdom of *Tigre*, very remote from the *Nile*, and on *Namera*, which is indeed not far distant; but there never falls snow enough to wet the foot of the mountain, when it is melted. To the immense labours of the *Portuguese*, mankind is indebted for the knowledge of the real cause of these inundations. Their observations inform us, that Abyssinia, where the *Nile* takes its rise, is full of mountains, and, in its natural situation, is much higher than *Egypt*; that all the winter, from *June* to *September*, no day is without rain; that the *Nile* receives, in its course, all the rivers, brooks, and torrents that fall from those mountains; these necessarily swell the *Nile* above its banks, and fill the plains of *Egypt* with inundations. This,' says *Lobo*, 'is all I have to inform the reader of concerning the *Nile*; which the *Egyptians* adored as the Deity, in whose choice it was to bless them with abundance, or deprive them of the necessaries of life.'

With this curious account of the *Nile*, and its inundations, we imagine the Reader will not be displeased. We find it in the *Literary Magazine*, or the *Works of the Learned*, for March 1735. Father *Lobo* gives a copious account of the progress of the Catholic religion, to the time of the expulsion of the Jesuits, which happened on the death of *Sultan Segued*. *Le Grand*, the French translator, has added a curious sequel to *Lobo's* history, wherein we are informed of the many fruitless attempts which have been made to introduce again the *Jesuit* missionaries into the *Abyssinian* empire, in order to bring the Emperor and his subjects under obedience to the See of *Rome*. There are many other

other curious dissertations added by M. Le Grand. It is to be regretted, that Sir John Hawkins did not reduce the life of Johnson to one fourth of its present quantity, and fill the rest of his volume with a tract which teems with important matter.

Of the tragedy of *Irene*, which has been long in every body's hands, we intended to give a full and critical analysis; but this we find has been already done in the Gentleman's Magazine for February 1749. By this account, it appears, that the tragedy was first acted at Drury-Lane on Monday, February the 6th, 1749, and from that time represented without interruption to Monday February 20th, being in all thirteen nights; since that time it has not, as we believe, been exhibited on any stage. The cause of this failure may be imputed to the bad contrivance of the fable. The action is cold and languid. There is not, throughout the piece, a single situation to alarm the passions of terror or pity. *Irene* may be added to some other plays in our language, which have lost their place in the theatre, but continue to please in the closet. Johnson's diction is, at once, nervous, rich, and elegant. The versification is harmonious throughout; but splendid language, and melodious numbers, though they may form a fine poem, will not constitute a tragedy. The sentiments are beautiful, always happily expressed, and often with a full comprehensive brevity. As it is the drama of an eminent writer, we should wish to see it revived. For this purpose the opportunity is fair. No monument is erected in Westminster Abbey to a writer, whose genius and learning are held in the highest esteem. The managers of our theatres would do themselves honour, if they would order *Irene* to be prepared for representation, and appropriate the receipts of the night to the erecting of a monument to this great Author.

The Vanity of human Wishes, was published January 9, 1749, a few months before the commencement of our Review. Sir John Hawkins says, it was after *Irene*, and therefore he concludes, that the profits arising from that tragedy were inconsiderable. This inference is not warranted. The Gentleman's Magazine calls it "*a satire long wished for, being an imitation of Juvenal, by the author of London*;" and at the same time adds, "*We hope to be able soon to give our readers a specimen of a tragedy, intitled Irene, by the same ingenious author, Mr. Garrick having it now in rehearsal.*" The poem of *London*, we find from this account, was universally admired, since it whetted the public curiosity for another by the same hand. The *Vanity of human Wishes* was therefore published, and, as it should seem, sent forth as a percursor to dispose the minds of the public in favour of the tragedy of *Irene*, which followed in less than a month. The tenth satire of Juvenal has been always justly admired; and though translated by Dryden, Johnson's imitation approaches

nearest to the spirit of the original. The subject is taken from the second Alcibiades of Plato, with an intermixture of the sentiments of *Socrates* concerning the object of prayers offered up to the Deity. The general proposition is, that the favours prayed for by mankind are, when granted, ruinous and destructive. This is exemplified in a variety of instances, such as, riches, the honours of state pre-eminence, the powers of eloquence, military glory, long life, and the advantages of beauty. Juvenal's conclusion is admirable! Let us, he says, "leave it to the Gods to judge what is fittest for us: Man is dearer to his Creator than to himself. If we must pray for any special grace, let it be for a sound mind in a sound body. Let us pray for fortitude, that we may think the labours of Hercules, and all his sufferings, preferable to a life of luxury, dissipation, and the soft repose of Sardanapalus. This is a blessing within the reach of every man; this we can give ourselves. It is virtue, and virtue only, that can make us happy." Johnson has succeeded wonderfully in giving to his imitation the air of an original. The Christian had to struggle with the Heathen poet, and though we cannot say that he has surpassed him, he has, at least, entered into a noble competition. For the characters, which *Juvenal* has chosen, to illustrate his doctrine, Johnson substituted others from modern history: for *Sejanus*, he gives Cardinal *Wolsey*, the Duke of Buckingham stabbed by Felton, Lord *Strafford*, and Lord *Clarendon*: for *Tully* and *Demosthenes*, *Lydiat**, *Galileo*, and Archbishop *Laud*: for *Hannibal*, Charles XIIth of Sweden; and to shew the consequences of long life, he says,

"From Marlborough's eyes the streams of dotage flow,
And Swift expires a driv'ler and a show."

The whole of the English poem is in a style that rivals the vigour and the harmony of *Pope*.

* *LYDIAT* was a very learned divine, and mathematician, fellow of New College, Oxon, and rector of Okerton near Banbury. He wrote, among other things, a Latin treatise, *De natura cæli*, &c. in which he attacked the sentiments of *Scaliger* and *Aristotle*, not bearing to hear it urged, that some things are true in philosophy and false in divinity. He made above six hundred sermons on the harmony of the evangelists. Being unsuccessful in publishing his works, he lay in the prison of *Bocardo* at Oxford, and in the King's Bench, till Bishop *Usher*, Dr. *Laud*, Sir *William Boswell*, and Dr. *Pink* released him, by paying his debts. He petitioned King Charles I. to be sent to Ethiopia, &c. to procure MSS. Having spoken in favour of monarchy and bishops, he was plundered by the parliamentary forces, and twice carried away prisoner from his rectory; and afterwards had not a second shirt in three months, unless he borrowed one. He died very poor, in 1646.

We

We shall now proceed to give, as succinctly as we can, the works of *Johnson*, as they are arranged in the edition before us.

The second and third volumes, and one half of the fourth, contain the Lives of the Poets, in the same order as in the edition of 1781. These biographical pieces were originally published in 1779, as prefaces to the works of the English poets, which were printed in sixty volumes small 8vo. Our Readers will find a particular account of that work, in several detached articles, in the 61st, 65th, and 66th volumes of our Review.

Sir John has added several notes to these lives, consisting of stories about characters and persons, wholly foreign to the life of the poet.

The remaining half of the fourth volume contains the lives of several eminent men. 1st, *Father Paul Sarpi*, author of the History of the Council of Trent, from the Gentleman's Magazine for 1738, p. 581.—2d, *Boerhaave*, from ditto for 1739, p. 176.—3d, *Admiral Blake*, from ditto for 1740, p. 301.—4th, *Sir Francis Drake*, ib. p. 389.—5th, *Baratier*, ib. p. 612.—6th, *Morin*, for 1741, p. 375.—7th, *Burman*, for 1742, p. 206.—8th, *Sydenham*, prefixed to a translation of Sydenham's works by Dr. Swan, published in 1742.—9th, *Cheynel*, first published in the *Student*, 1751.—10th, *Cave*, 'This life,' as we are informed in a note, 'first appeared in the Gentleman's Mag. for 1754, and is now printed from a copy revised by the author, at the request of Mr. Nicholls, in 1781;' we find it the same as in the Mag. for 1754, p. 55. with no other alteration than the addition of a note, containing the epitaph on Cave, and a short description of his monument.—11th, *The King of Prussia*, first printed in the Literary Magazine, 1756.—12th, *Sir T. Browne*, prefixed to the second edition of Sir Thomas's *Christian morals*; see Monthly Review, vol. xiv. p. 448.—13th, *Ascham*, first printed with Ascham's works in 4to, of which we gave an account in our Review, vol. xxxviii. p. 147.

The 5th, 6th, and 7th volumes contain the Rambler, and the 8th the Idler. These works are so well known, that we need not here add a syllable in their praise.

The 9th volume contains the essays written by Johnson in the Adventurer; and a collection of tracts, chiefly philological. These are the plan of, and preface to, his English Dictionary.—*Proposals* for printing Shakespeare's works.—The preface to Shakespeare, and notes on his plays.—An account of the Harleian Library; this dissertation was noticed in our Rev. vol. i. p. 147.—An essay on the origin and importance of small tracts.—Some account of a book called the life of Benvenuto Cellini*.—A view of the

* Of this work we also gave an account, from Nugent's translation. See Rev. vol. xlv. p. 148.

controversy between M. Croufaz and Mr. Warburton, concerning Pope's *Essay on Man*; first published in the Gentleman's Magazine for 1743, p. 152.—*Preliminary discourse to the London Chronicle*.—*Introduction to the World Displayed*. The World Displayed was a collection of voyages and travels, from writers of several nations, in four volumes, published by Newbery, 'to oblige whom,' says Sir John Hawkins, 'it is conjectured that Johnson drew up this curious and learned paper.' It contains, in a pleasing style, the history of navigation, and the discovery of America and the islands of the West Indies.—*The preface to the Preceptor*.—*The preface to Rolé's Dictionary*; see an account of this work in our Review, vol. xvi. p. 243.—*Preface to the translation of Father Lobo's voyage*.—*An essay on epitaphs*.

The 10th volume contains, the *False alarm*; see Rev. vol. xlii. p. 62.—*Thoughts on the transactions respecting Falkland's island*; see Rev. vol. xlii. p. 330.—*The Patriot*; see Rev. vol. li. p. 298.—*Taxation no tyranny*; see Rev. vol. lii. p. 253.—*Observations on the state of affairs in 1756*.—*Introduction to the political state of Great Britain*. Then follow, some reviews of books and original essays * from the Literary Magazine, and other periodical papers, in which Johnson was known to have been engaged; and the volume concludes with *The journey to the Western Islands of Scotland*; see Rev. vol. lii. p. 57.

The 11th, and last volume, contains, *Rasselas*; of which see our account in Rev. vol. xx. p. 428.—*The vision of Theodore*; first published in the Gentleman's Magazine for 1748, p. 159. and afterward in the Preceptor.—*The apotheosis of Milton*, from the Gentleman's Magazine for 1738, p. 232. and seq. This was not Johnson's, as we have already said in our last month's Review, p. 69. Then follow some *prayers and devotional exercises*. These are succeeded by a collection of *apophthegms, sentiments, opinions, and occasional reflections*. From Mrs. Piozzi, and others, Sir John Hawkins has given the public a number of maxims, observations, and stories; but divested of time, place, and the occasion that produced them, for which reason they are, in a great degree, flat and insipid, many of them coarse, and some of them lessen the character they were meant to heighten.

The remainder of the volume consists of Johnson's poetical works: of these, the first is *Irene*. See p. 135.

The next is *London*, a poem, the merits of which we mentioned when we gave Johnson's life, in our Rev. for April last, p. 282. & seq. In this edition, we discover a most material typographical error.

* These are not all Johnson's. See our last month's Rev. p. 70, &c.

‘ Let such raise palaces, and manors buy,
Collect a tax, or farm a lottery ;
With warbling eunuchs fill our *silenc’d* stage,
And lull to servitude a thoughtless age.’

The sense requires that it should be *licensed* stage.

The vanity of human wishes is the next in order.

These three larger poems are followed by prologues, odes, epitaphs, Latin poetical translations, imitations, impromptus, &c. chiefly collected from the Gentleman's Magazine for the years between 1747 and 1750, inclusive. By looking at the magazines, about that period, we observed many poems, which from analogy we think were Johnson's productions: we again repeat the observation, that it is an indispensable part of an editor's duty, especially in collecting small and fugitive pieces, to shew their authenticity. If Sir John thought several essays, reviews of books, odes, &c. which Dr. Johnson, in the earlier part of his life, furnished for periodical publications, worthy of a place in this edition of his works, why did he not select the debates in the senate of Lilliput? they are excellent, both in style and sentiment, and ought by all means to have been preserved. This omission, however, is not much to be lamented, as these debates have been collected into two volumes, published as a supplement to Johnson's works, by Mr. Stockdale.

Such is the collection given to the Public by Sir John Hawkins. Beside some insertions, which did not belong to Johnson, we imagine there are some omissions. The table of *Cebes*, in the Preceptor, we have been told, was the work of Johnson. The translation of P. Brumoy's essay on the Greek comedy, published in Mr. Lenox's Greek Theatre, was also his; and we recollect beside, Remarks upon the tragedy of *Macbeth*, published about 1746, as a specimen of an intended edition of Shakespeare. Why these pieces are not reprinted in this edition, we do not know. They ought at least to have been mentioned in a catalogue of Johnson's works. Of the Latin poetry, we have given no critical account, having run already into great length. That subject may be resumed upon some future occasion.

We have only to add, that in what we have said of *Lobo's* voyage to Abyssinia, we were obliged to trust to the abstract which we found in the history of the works of the learned. We have since been able to obtain the entire volume, published by *Bettesworth and Hitch*, 1735. The preface agrees with that reprinted in this edition. In the style there are evident marks of Johnson's manner. We see the infant *Hercules*: the translation has numberless inaccuracies, but if it be true that *Johnson*, in his diary, claims it as his own, we think, if no better evidence should throw new light on the matter, that it must be

considered as the first work of an eminent writer. How it came into the hands of *Bettefworth and Hitch* cannot, perhaps, now be known. It might be through the means of a Birmingham bookseller.

To conclude; the works before us will remain a lasting monument of the genius and the learning of Dr. Samuel Johnson. Had he written nothing else, there is here a quantity that marks a life spent in study and meditation. When to this we add the labours that attended his Dictionary, we may allow, as he was used to say of himself, that he *has written his share*. From the volumes now published, great improvement may be derived. With due precautions, men may learn to give to their style precision and energy; they may be taught to think with depth and perspicuity; and all by these books may advance in virtue.

ART. VIII. *The Sixth and Eleven following Chapters of Genesis*, translated from the original Hebrew; with marginal Illustrations and Notes. By Abraham Dawson, M. A. Rector of Ringsfield, Suffolk. 4to. 3s. 6d. sewed. Baldwin. 1786.

A VERY considerable interval has passed since this Author presented to the world his last publication of this kind. We must direct our readers back to the Review for July 1772, p. 1. where they will find an account of his remarks and criticisms on the fourth and fifth chapters of Genesis. The title of the present performance is given according to Mr. Dawson's own division of the chapters, for it begins, he observes, with the ninth verse of the sixth, and ends with the fourteenth chapter of our English translation.

This Author proceeds on the plan he had before laid down; and we are inclined to credit him when he tells us, 'I can truly say that I have given all the attention to my subject, and taken all the pains in my power.' As some little specimen of the work, the Reader will accept the few following extracts:

Chap. vi. 4. 'Make thee an ark of bulrushes; of reeds shalt thou make the ark, and shalt¹ pitch it within and without with pitch: and thus shalt thou make it; three hundred cubits the length of the ark, AND fifty cubits its breadth, and thirty cubits its *highth*:² Sloping shalt thou make the ark, even to a cubit shalt thou finish it above; and³ the door of the ark in its side shalt thou set, with lower, second, and third stories shalt thou make it.'

¹ Smear it within and without with slime, pitch, or some glutinous matter, to secure the vessel from leaking.

² A sloping roof shalt thou make to the ark, &c. the better to carry off the waters.

³ A door—doors.

In support of the first difference from our common translation, viz. 'of bulrushes; of reeds,'—Mr. Dawson, among other things,

remarks, that Syr. hath translated *āsi gphr* in the same manner as *gma* in Exod. ii. 3. 'Will not this,' he asks, 'in some measure justify our supposing the original reading to have been—*āsi gma knim*—and rendering them—of bulrushes; of reeds—?' He observes, that the word *krim* is never used to denote *rooms* that he knows of, except by a strong poetical figure: he might have added, that though the word *kn* signifies properly *a nest*, the word *knb* signifies *arundo*, a reed; and to this our Author certainly refers, though, for some readers, it would have been yet better to have expressed it more explicitly. But our limits forbid the inserting all he says in his notes:—To those who object that *bulrushes* and *reeds* must be very improper materials for constructing so bulky a vessel, he replies, that boats and ships were anciently built of these materials; and farther, that the history of the deluge cannot be supported without having recourse to miracles.

'*Sloping*,'—'*tser*'—Engl. and commentators—a window—but *tser* never denotes this; and the word so rendered (chap. viii. 2.) is not *tser*, but *zloun* "Possibly (saith Bp. Kidder) of some diaphanous stone, to give light into the ark." How fanciful and unauthorized is this? Sept. much better *επισυναγων*—*tsour*, *tser*,—*colligo*, *coarcto*, to narrow, straiten, slope, &c.—*tser* for *tsour*, *tser*, *tsre*, by changing, inserting, or merely transposing the letter *e*. This seems to be the true sense.—Narrowing or sloping shalt thou make the ark, even to a cubit, &c. that so the cover of it might better carry off the waters falling on it; Syr. *ouzouidna āba*—translated, *Et speculas fac*.—But doth this word ever denote *specula*? I find in Schindler, *Ztade*, an Arabic word, denoting *Additio*, *Incrementum*; &c. Might not the idea of Syr. be, that when the ark was built up to the *high* of thirty cubits, an Addition was to be made of a roof or covering, which was to be sloped to a cubit, &c.? If so, it falls in exactly with Sept.'

Chap. ix. 3. 'And every thing that moveth on the ground, and all the fishes of the sea, into your hands have I given: *Even* every moving thing that liveth shall be to you for food; as the green herb have I given to you: all things: except that flesh in its life's blood ye shall not eat;—'

¹ The ground produceth.

² Viz. all living things.

³ Raw, live flesh.

Some of the variations in the above verses from the English version in general use may appear doubtful. Mr. Dawson contends with the commentators, who suppose the grant of animal food to have been first made to Noah: This passage, says he, is plainly no more than a recital and confirmation to Noah and his sons of the original grant to Adam, with a view to introduce the exception immediately subjoined: this exception he refers to raw

flesh; and farther remarks, on the expression—*ouch*—“except that”—Engl. *and surely*—‘there doth not seem to be any necessity for varying the translation of *ach* from that just above,—except that—the clause may perhaps denote a prohibition from killing and eating human flesh.’

Chap. xii. 1. ‘Come on, let us build for ourselves ² a city and a tower, and let its top be in heaven, and let us make to ourselves a high conspicuous monument, lest we be scattered abroad on the face of the whole earth.’

* A city with a high tower—a city with a number of high towers.

“A high conspicuous monument”—‘*šm*, according to Schulz, denotes a mark, a sign, raised up and conspicuous; and the Arab. word *šma šme šmi* signifies—to be high, elevated, eminent, &c.—These builders were for erecting a city with a lofty tower, or, it may be, with a number of such towers, which might be seen at a great distance, whenever for the sake of pasture, or from other causes, they might find themselves obliged or disposed to remove to a considerable distance, and be separated a while from each other; and which would be a mark and sign for them to resort to, and bring them together again, and to prevent their wandering too far and being dispersed over the earth.—Engl. *let us make us a name, lest we be scattered, &c.*—Can we suppose the historian to represent the whole earth as instigated to this attempt merely by a principle of vanity? or how would making themselves a name prevent their being scattered abroad?—I shall only add, that one sense of *šm* is well known to be—*There*—and it is not impossible but it may have this meaning here—Let us build a city with a lofty, magnificent tower, and let us make it—*There*;—setting out, and pointing to, as we may suppose, the particular spot of ground on which to erect it. I own myself inclined to this interpretation, preferably to that of Engl.—making a name.’

Chap. xiv. 1. ‘And I will make of thee a great nation, and I will bless thee, and I will make great thy name, and it shall be ² blessed; and I will bless them that bless thee, and them that curse thee I will curse; and ³ in thee shall be blessed all the families of the earth.’

² A blessing—thy name shall be used proverbially in blessing.

³ Thou shalt be proclaimed blessed by all nations around thee—all the families of the earth shall bless themselves in thee—shall wish themselves and their friends like prosperity with thee.

We have inserted the above extract, on account of the explanation which Mr. Dawson proposes of the last passage, *and in thee shall be blessed all the families of the earth*. His translation agrees with our common version; but the meaning which he assigns

assigns in the margin is very different from the interpretation that has generally obtained, and which the learned have without hesitation acknowledged and supported. 'It seems,' he says, 'to be expressive merely of the many and great blessings to be conferred on Abram in a numerous posterity which was to be put in possession of the land of Canaan, and to become a great and mighty nation; without any relation to the coming of the Messiah to bless the world.' He produces other passages of Scripture that may, he imagines, vindicate his account, and takes notice of the use which is made of the text by St. Paul, Gal. iii. 8. and seems to suppose (for he hardly expresses himself with a sufficient and determinate perspicuity), that the apostle's method of reasoning concerning it was in conformity to the manner of arguing from and interpreting the Hebrew Scriptures which then prevailed among the Jews. Now it must be allowed, that quotations from the Old Testament appear sometimes to be applied in the New to particular circumstances and events only in a way of illustration or accommodation: yet conclusions of this kind ought not to be hastily admitted, and good reasons should be produced for their support. In the present case, when it is considered, that, even according to Mr. Dawson's translation, the words imply some blessing which should be interesting to all people; that St. Paul has explained them as signifying the gospel-dispensation, and that Abraham, as we are expressly told in another place, foresaw the coming of the Messiah; on such accounts we must deem our commentator mistaken, and perhaps rather precipitate in his attempt to divert this passage from that sense which has been allotted it, so universally, and with so much apparent truth and justice.

Chap. xvii. 7. (or according to the common version, chap. xiv. 17.) 'Now the king of * Salem went out to meet him, after he returned from smiting Chedorlaomer, and the kings that were with him, at the valley of Shaveh, which is the king's dale: and * Melchizedeck king of Salem brought forth * bread and wine; and being a worshipper of the most High God, he * blessed Abram, and said, Blessed be Abram of the most High God, Creator of heaven and earth, and * blessed be the most High God, who hath delivered thine enemies into thine hand!'

* Engl. Sodom — so Heb. — but see the notes.

* The merciful, compassionate king, the king of Salem brought —

* Provisions and necessities, as a mark of his respect for Abram, and for the accommodation and refreshment of him and his companions; —

* Congratulated Abram on the victory obtained —

* Praised.

The exchange which is made in the first clause of this passage, by inserting *king of Salem*, instead of *king of Sodom*, appears natural and proper, though not justified by any MSS. or ancient

version. Mr. Dawson apprehends 'the text to be corrupt as to the word *sdm*, both here and to the end of the chapter.' After other remarks which we cannot lay before the reader, he asks, how the king of Sodom's meeting Abram can be reconciled with its having been said in the former verses, that he with others fell or perished in the battle ?

Several of our Author's notes are merely hints, such as a student might be supposed to enter into his memorandum-book : they answer the end in the present form, yet a little enlargement might have rendered them to the generality of readers more easy and acceptable : others are long, and some very considerably so, among which is the note that considers and defends an alteration in the *latter part* of the above passage, where, instead of the word *priest*, according to the common version, he reads a *worshipper*, of the most High God. 'Where do we read,' he asks, 'of the king of Salem offering animal-sacrifices, or indeed any material sacrifices ; any other than the sacrifice of praise and thanksgiving to God for the victory which he had granted to Abram ?' The proper and primary sense of *chen*, he apprehends, is a minister, or person principally confided in, and honoured by the person whose minister (or servant) he is.—But the reasoning he here employs is too long for us to allow a more particular account.

We proceed to take notice of the words that directly follow the above passage ; according to the common version, *And he gave him tithes of all*, supposing that Abraham gave to Melchizedeck ; but in Mr. Dawson's translation, 'And he would have given him riches of all he had.' He critically considers this and other passages, in order to vindicate his own account, and insists, that Melchizedeck, not Abram, was or would have been the donor ; but we shall only insert farther what he adds at the conclusion. 'In passing, let me observe, no argument can be drawn for the obligatory nature of tithes in a Christian state and church, either from their having obtained among the Hebrews and the worshippers of the true God before the law of Moses (even supposing that to have been the case), for the practice of sacrificing animals obtained likewise ; nor from the Levitical dispensation, which was merely local and temporary, and which ceasing, the obligation of course ceased with it. What is the most expedient method of providing for the maintenance of the ministers of the gospel, or for other necessary and useful purposes, is a question of a very different nature ; and I meddle not with it. I shall only observe farther, that, even supposing *māšsr*, in the passage before us, necessarily to denote the tenth part, it will not be easy perhaps to assign a sufficient reason for supposing Abram to have given to the king of Salem the tenth of spoil, rather than the king of Salem to have given to Abram the

the tenth part of the riches which he brought along with him. Will it be said that the king of Salem was priest of the most High God, and that Abram gave the tenth to him as such? But we have seen that *chen* is not necessarily to be restricted to that sense. Besides, may not Abram be deemed a priest with as great propriety as the king of Salem? Do we not read of Abram building an altar to Jehovah, who appeared to him, and there calling on the name of Jehovah? Abram is indeed nowhere called *chen* *lal alioun*. Is he not, however, expressly called, "the friend of God?"—Will it be said that Abram gave the tenth to Melchizedek as king of Salem, in acknowledgment of his dignity and his own inferiority? But was not Abram more than the king of a petty district? Was he not at this very time the conqueror of four such kings, and, for aught I know, much greater ones than this king of Salem?—On the whole, the sense which I have given to the passage under consideration appears to me to be the true one—that the king of Salem would greatly have enriched Abram—'

Did the limits of this work allow, we might easily present other extracts to the reader: but we must satisfy ourselves with some general observations. The notes concerning Noah and his sons are of some length: we shall only insert the following lines; 'Noah, to express the greatness of his displeasure at the undutiful and indecent behaviour of his young son Canaan towards him, his apprehension that some curse would befall him on account of it, and his high approbation of the different treatment which he had received from his sons Shem and Japhet, prayeth that God would be the God of Shem—would honourably distinguish Japhet—humble his young son Canaan, and make him a servant of, much inferior and subject to, his brethren.—What is there now prophetical in this speech of Noah?—What evidence is brought to prove, that it was dictated by the spirit of God, and delivered by Noah just before his death?—Surprising as it may appear—no divines or commentators, as far as I know, have ever attempted a proof of this speech being prophetical, which surely was fundamentally necessary to their laying so mighty a stress, and raising so many wonderful theories, on it as they have done. But as they have no firm ground to stand on, no solid foundation first laid, all the superstructure must fall.'

Thus our Author is inclined to discard in some instances explanations long established; and, in the present case, may probably have truth and justice on his side, as he undoubtedly has when he dismisses, without any particular insertion of them, the many typical significations and mysteries to be met with in Augustine, Ambrose, and other writers ancient and modern; they are, as he says, to be looked on as the issue of a wild and luxu-

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riant imagination; too whimsical and extravagant to stand in need of a confutation, or indeed to merit any attention. At the same time, we are not to rank with these, all those interpretations and remarks which have been advanced by men of understanding, and supported by sense and learning; to depart from and surrender which, is not to be done without caution and mature reflection.

Mr. Dawson, after enumerating some of the remarks made by Shuckford, Heidegger, Patrick, &c. on the dispersion of mankind, observes,—‘Here is certainly miracle, vengeance, confusion enough. But can all this be collected from the words of Scripture? Can this be called explaining? is it not rather, I do not mean intentionally, burlesquing Scripture? If in commenting on this ancient memoir, as containing a literal historical narration of a fact, recourse must be had to numberless extravagant opinions and wild fancies, would it not be much better to content ourselves with translating it faithfully as an ancient mythological account of the first peopling of the earth, the dispersion of mankind over the face of it, and of the origin and diversity of languages in the world?’ Commentators, it must be owned, have given too much occasion for reflections of this kind: yet surely the word *mythological* (fabulous) is stronger than this writer, on farther deliberation, would have chosen to insert.

In another place he observes, ‘I have not entered into any geographical disquisitions, nor attempted to assign habitations and settlements to these first inhabitants and peoplers of the earth, after the flood. A work this, if at all possible, of much greater difficulty than importance! The curious reader may have recourse to Bochart, Mede, Le Clerc, Michaelis, &c. who have written professedly on the subject; and if he meet with nothing or very little that is certain, solid, or satisfactory, he may be amused, however, by some ingenious conjectures, and many whimsical etymologies and vestiges of ancient names.—’ *All* critics and antiquaries will not entirely concur with our author in these reflections. Possibly some little attention to geography might not have been unsuitable to his work: a few illustrations, which have some foundation and solidity, might have been acceptable and useful; for it by no means follows, that because a great part of the observations that have been offered are frivolous, or fanciful, or unsupported, therefore the whole is to be set aside, and rejected with contempt.

But it is time we should finish this article.—We could still wish that Mr. Dawson had expressed the Hebrew words in the original characters, instead of the Italic which he continues to use.—In his preface, he does not appear to be any great advocate for a new English version of the Scriptures; but, he adds, ‘there is another work which would be a much less arduous one, in which

there

there would be much less danger of committing any material faults, and which, says he, in my opinion, would be of much greater, because of more general utility; and that is, *A revival of our Book of Articles and Liturgy.* This he strenuously recommends in the words of the late Dr. Durell and his own. Hence he passes to observe the necessity there is that ministers should make the books of the Old and New Testament their principal study and employment. With which remark we shall take our leave of this Writer.

A&T. IX. *Sermons on different Subjects.* By the Rev. John Hewlett, of Magdalene College, Cambridge, and Lecturer of the United Parishes of St. Vedast, Foster-lane, and St. Michael le Querne. 8vo. 6s. Boards. Rivington. 1786.

THERE is scarcely a sermon in this collection from which we might not easily make copious extracts for the satisfaction of our readers, and to the advantage of the author's reputation; but we must content ourselves with only enumerating the subjects of the different discourses, at the same time referring our readers, for farther gratification, to the sermons themselves; from the perusal of which, we doubt not, they will receive pleasure, as well on account of the elegant simplicity of the style, as the liberality of the sentiments.

The first sermon treats on the benefits of experience and reflection. Sermon II. On the charity and forbearance of Christ, contrasted with the manners of the world. The subject is ingeniously treated from 'A bruised reed shall he not break, and smoking flax shall he not quench.' III. and IV. On devotion, in which the author discovers a strong understanding, and a liberality of mind which is rendered more pleasing by his usual eloquence and address. V. Is an admirable charity sermon. VI. and VII. On the resurrection and immortality of the soul. VIII. and IX. On christian humility, illustrated from the conduct of the pharisee and the publican, recorded by Luke xviii. 10. The following extract from the former of these discourses will serve as a specimen.

'By humility we are not to understand that grovelling disposition, or slavish turn of mind, which often characterizes the most worthless of the human species, and which is always associated with the meaner vices. Christian humility is so far from being an abject submission, that it is in reality the highest exaltation of the soul. It should spring from the two great sources of every mental excellence, our reverence of God, and our love of man. It is equally remote from pride and meanness: it is a habit of mind arising from internal sentiment, rather than from the observance of any positive precept; a disposition that teaches

us to consider all mankind as brethren, and is never found inconsistent with true dignity, except when it is misconceived by the ignorant, affected by hypocrites, or assumed by knaves.

‘ Study humility in this sense therefore as the true source of social love ; and should you ever be inclined to think unjustly of the world, before you cherish the hateful principles of misanthropy, carefully examine your own bosom, and ask if no pharisaical pride lurks there, which fills you with ideas only of your own merit, and makes you despise others ; consider if no sense of guilt seeks for justification from the worst examples ; no self-love, or erroneous opinions, that make you view men with unprejudiced eyes.’

Sermon X. is on the frailty of human virtue and the necessity of guarding against temptation. The text is, ‘ Lord, is it I ?’ XI. On unanimity : here our author inveighs against ‘ the ribaldry of Voltaire, and the frosty scepticism of Hume.’ XII. On the parable of the good Samaritan. XIII. On death. XIV. On the government of the temper ; an excellent discourse. XV. ‘ The causes considered, that made our Lord’s ‘ word with power.’ XVI. On the sufferings of Christ. XVII. On the birth of Christ ; shewing how that event was calculated to promote ‘ on earth peace, good-will toward men.’ XVIII. On the duties of youth. XIX. On the benevolence and mercy of the Deity, who ‘ knoweth our frame and remembereth that we are dust.’

We cannot dismiss this article without congratulating the Public on the appearance of a work which deserves their attention, and displays the genius, learning, and piety of the author. Though we seldom discover want of power in Mr. Hewlett, yet we cannot always acquit him of haste and negligence. The language has sometimes a tendency to pleonasm, and a few of the sentences are rather too long. But any little defect that we have observed in this volume, weighed in the balance against its general merit, is only as a grain of sand to a mountain.

ART. X. *An Elucidation of the Unity of God*, deduced from Scripture and Reason. 4th Edition ; to which is subjoined, *A Letter to the Archbishop of Canterbury.* 8vo. 3s. sewed. Wilkie. 1786.

THIS piece, which was first published under the title of *Reflections on the Unity of God, &c.* is here reprinted, with large additions. It states at length the arguments for the strict and proper unity of the divine nature, both from reason and scripture, and is written with great decency and temper. The design of the Author appears to be, rather to remove what he judges to have been erroneous opinions concerning the Supreme Being, than to establish either the Socinian or Arian hypothesis concerning the person of Christ.

In the letter to the Archbishop of Canterbury, the point which the Author [Mr. James Gifford] labours, is, to obtain such an alteration of the public forms of religion as shall remove out of sight the controversies concerning Jesus Christ, by speaking of his nature and offices in the LANGUAGE OF SCRIPTURE. The following extract contains sentiments which merit the serious attention of those who are disinclined to listen to any proposals for farther reformation.

‘The confining ourselves within the narrow pale of our forefathers, betrays an inexcusable indolence, and a manifest lukewarmness for the *further* propagation of the gospel. It may be considered as a certain fact, that the wise and benevolent Author of nature, plainly intends (notwithstanding some partial exceptions), that the rational part of his creation shall not ultimately decline; shall not become less enlightened; more ignorant and depraved; but shall assuredly move forward, by gradual steps, in the paths of useful knowledge and improvement. If this be granted, how contradictory to these gracious designs doth it appear, that we should implicitly rely on our remote ancestors for our present opinions and practice, and by obstinately or supinely continuing on the same ground, contract all our ideas within the circle of their knowledge?’

‘I believe, however, that this last is far from being now the prevailing inclination. The necessary distinction between sound faith and thoughtless credulity, is no longer *heretical*. I greatly rejoice when I reflect, that no inconsiderable number of our most respectable clergy, not only conceive themselves to be bound in their profession, by some very hard and illiberal engagements of human construction, but many of them are also sensible, that some further amendments in our doxologies, and forms of worship, are become absolutely necessary: they justly think, that these may be rendered more generally unexceptionable and safe, *by reducing them to a more direct congruity with those of the scriptures*. Were this measure strictly adopted, it must prevent all controversy and uneasiness, on the point in question (at least among the reasonable part of mankind), so long as our holy records are considered as the incontestable rules of our faith. It would be most injurious to suppose, that those reverend gentlemen who are zealous for so desirable a reform, have not the welfare of Christianity as much at heart as their opposers. Their wishes can proceed from nothing but a watchful and conscientious attention to religion, and a sincere love of it; with a conviction of its infinite importance to the world when rightly understood: and they well discern, that if such a step were taken, it would at once free the *whole* from a weight of anxiety and vexation, which every honest man would be happy to see them fairly rid of.’

In this passage, and indeed through the whole work, the writer expresses himself like an honest and candid inquirer, and a good man.

* * For our former accounts of Mr. Gifford's publication, see Review, vol. lxviii. p. 550; *Reflections on the Unity of God*; also vol. lxxi. p. 79; and vol. lxxiii. p. 397, *Letter to the Archbishop of Canterbury, &c.*

ART. XI. *Letters to Dr. Horne, Dean of Canterbury; to the Young Men who are in a Course of Education for the Christian Ministry at the Universities of Oxford and Cambridge; to Dr. Price; and to Mr. Parkhurst; on the Subject of the Person of Christ.* By Joseph Priestley, LL. D. F. R. S. Ac. Imp. Petrop. R. Paris. Holm. Taurin. Aurel. Med. Paris. Harlem. Cantab. Americ. et Philad. Socius. 8vo. 3s. sewed. Johnson. 1787.

THIS publication, though miscellaneous in appearance, is not without unity of design. Its great object is that which Dr. Priestley, in all his theological writings, pursues with indefatigable perseverance, the support of the Unitarian doctrine,

In the Letters to Dr. Horne, the Author exculpates himself from the charge of having reflected upon the learning and integrity of the advocates for Athanasianism, and his brethren from that of intolerant principles and intentions: he invites Dr. Horne to give the argument for the doctrine of the Trinity taken from antiquity a farther examination; assuring him, that, after all that has been done by Dr. Horsley and others, the subject is by no means exhausted: he insists upon the necessity of considering in what *manner* three persons are one God, upon the general principle, that every proposition, before it can be believed, must be understood in some sense or other: and lastly, he examines the Doctor's explanation of several texts of Scripture. On the subject of a reform in the public Liturgy, Dr. Priestley discovers a better disposition toward an amicable accommodation, than we have observed in any of his former works.

'We can now' says he, 'join in using the Lord's Prayer, and in almost all the service of the church of England, except the *Litany*; so that there is very little that is offensive to an Unitarian in the whole of your afternoon service. Remove, therefore, only your subscriptions to articles of faith, and reform your morning service after the model of that in the afternoon, and I believe you will remove the greatest of our objections. We are not, I assure you, so fond of *schism* as to stand out for trifles; but do not compel, or tempt us, to pay supreme worship to a fellow creature, to a man like ourselves; who, though highly honoured by God for his virtue and obedience, was so far from considering himself *as God*, that, with the most genuine humility, he always ascribed every thing that he said, or did, to his Father that sent him, and worshipped him with the same deep reverence that he inculcated upon all his followers.'

The Letters to the Students in Divinity at the Universities are intended to urge them to a careful examination of the doctrines of religion, to make them sensible of the difficulties and hardships of their situation, and to engage them to associate as petitioners to the Legislature for the removal of subscription, and the reformation of the Liturgy.—Whatever may be thought of the expediency of the measure which Dr. Priestley here proposes, the end which he wishes to obtain is, we have no doubt, an object of earnest desire

fire with great numbers, both of clergy and laity, in the established church.

These Letters also contain animadversions on Dr. Purkis's Sermon before the University of Cambridge on Commencement Sunday, 1786, and on a work recommended to young students by Dr. Horne, "*Jones's Catholic Doctrine of the Trinity*." The former, he censures for misrepresenting the tenets and conduct of the Unitarians; and the latter, he convicts of weak and absurd explanations of Scripture.

Our Author treats Dr. Rice with great tenderness, as a friend. At the same time he endeavours to convince him of the improbability of the Arian hypothesis that a created Being was the creator of the world; and to shew, that all the passages of Scripture, which the Arians adduce in support of their opinion, admit of a satisfactory explanation on Socinian principles. In the following passage the Author reasons as a philosopher, against the Arian doctrine:

' You say, p. 143, "This earth, with its inhabitants and connections, includes all of nature that we have any concern with.— This observation is applicable to the account of the creation in the first chapter of Genesis; that account, most probably, being an account only of the creation of this earth, with its immediate dependencies." But in that account, the most express mention is made of the creation of the sun, moon, and stars. Indeed, if we consider the *connections* and *dependencies* of the earth, which you suppose to have been made by Christ, we must admit that the *moon*, at least, was also made by him, on account of its intimate connection with, and dependence upon the earth; and if the moon, surely the *sun* also, on which they both depend for light and heat; and if the sun, the whole of the planetary system, including the newly-discovered *Georgium Sidus*, and all the *comets*, which belong to the sun. And if the sun, with all that is connected with it, and depends upon it, was created by Christ, why should we not suppose that he made all that cluster, or *system of stars*, of which our sun is one; and if those stars, all the habitable worlds belonging to them?

' In this manner I do not see how we can consistently stop, till we include the whole universe, be the extent of it ever so great, or even infinite. So great is the *uniformity* in the system of nature, that we must pronounce it to be *one work*, and of course conclude that the Author of it is *one*. This indeed, is the proper argument for the unity of God on the light of nature, and this argument respects the immediate Maker of the world, whoever that Being be.'

Concerning some of the opinions maintained in these Letters, among which is that of the natural fallibility of Christ, Dr. Priestley says:

' Some of the opinions on which you have slightly descanted are, I believe, novel, and a step, as you may say, beyond what other Socinians have gone; and yourself, and others of my best friends, are a good deal staggered at them. But in a short time this alarm, which is already much abated, will be entirely gone off, and then I shall

expect a calm discussion of what I have advanced ; and that doctrine will, no doubt, be established which shall appear to be most agreeable to *reason*, and the true sense of *Scripture*. May whatever will not stand this test, whether advanced by myself or others, soon fall to the ground ; but let no sentiment, however alarming at the first proposal, be condemned unheard, and unexamined.'

In Mr. Parkhurst's work, Dr. Priestley finds nothing which requires any farther refutation than is already provided in his *History of early Opinions* ; he therefore enters no farther into the examination of this Writer's arguments, than to expose the futility of his reasoning from the plural form of the word used to denote *God* in the Hebrew language, and to vindicate himself from the charge of deficiency in the knowledge of the learned languages.

In the preface to this publication, Dr. P. expresses a pretty confident expectation that the present dispute concerning the person of Christ will terminate in a general uniformity of opinion upon this subject. Perhaps a more visionary expectation was never entertained. If Dr. Price continues an Arian, and Dr. Horne an Athanasian (as our Author suggests) from the influence of early prepossessions, and in consequence of their frequently recruiting their faith, by perusing their favourite writers, and not paying sufficient attention to arguments on the other side, it is probable that others will continue to adhere to their respective systems from the same causes. The same 'hostile disposition towards every thing that is established,' and the same rapidity of genius, which have led Dr. P. on 'from one opinion to another—always in the same direction—and will not allow him to say when his creed will be fixed,' may push others beyond the utmost verge of Socinianism, into a country—*whence no traveller returns*. If, in perusing the scriptures, 'particular texts never fail to be accompanied with their usual long approved interpretation,' and every one 'has some method of disposing of those passages which seem unfavourable to his opinions,' this kind of bias will, probably, always continue upon the minds of different persons, according to their several modes of education and connections in life, and perpetuate different systems of theology. From these causes, men of equal ability and integrity will always continue to think differently upon these subjects ; and if it be (as our Author pathetically laments) too much to be expected of man, that Dr. Price should abandon Arianism altogether, neither is it to be expected that Dr. Horne should abandon Athanasianism, or Dr. Priestley Socinianism. As long as the world lasts, the maxim will be true, *Quot homines, tot sententiæ*.

MONTHLY CATALOGUE,

For AUGUST, 1787.

TRADE and COMMERCE.

Art. 12. *A brief Essay on the Advantages and Disadvantages which respectively attend France and Great Britain with regard to Trade.* By Josiah Tucker, D. D. Dean of Gloucester. 8vo. 2s. Stockdale. 1787.

THIS treatise is reprinted from the third edition, which was published in 1753. It states the advantages and disadvantages that France enjoys with respect to trade, and compares them with the advantages and disadvantages which England enjoys.

Three essays are added, I. On the balance of trade. II. On the jealousy of trade. III. On the balance of power. These were written by Mr. Hume, and first published in 1751, in a collection of *Political Discourses*, for which see an account in the 6th volume of our Review, p. 19, and 81. The abilities of the Dean of Gloucester, in regard to subjects of this kind, are universally allowed.

POLITICAL.

Art. 13. *Caricature Anticipations and Enlargements*; occasioned by a late pious Proclamation; also by two celebrated Speeches in Parliament relative to a *Repeal of the Test-Act*; one by Lord North, the other by the Chancellor of the Exchequer. 8vo. 1s. Kearsley. 1787.

Ironical. Lord North and Mr. Pitt are here the objects of ridicule.

Whatever share the Author possesses of wit and argument, is employed in defence of the Dissenters' cause; or, in his own words, 'to assist in promoting the interest of religion and virtue, of truth and liberty;—to raise in the minds of British subjects an abhorrence of intolerance and priestly domination, slavery, and despotism.' His plan is formed on the supposition that the Dissenters have renewed their application to Parliament, for a removal of the *test-barrier*, which separates them from the establishment.

Art. 14. *An Inquiry into the Effects of Public Punishments upon Criminals, and upon Society.* Read in the Society for promoting political Inquiries, convened at the House of his Excellency Benjamin Franklin, Esq. in Philadelphia, March 9th, 1787. By Benjamin Rush, M. D. Professor of Chemistry in the University of Pennsylvania. 8vo. 1s. Dilly.

Dr. Rush observes, that 'the design of punishment is said to be,—1st, To reform the person who suffers it;—2dly, To prevent the perpetration of crimes, by exciting terror in the minds of the spectators; and,—3dly, To remove those persons from society, who have manifested, by their tempers and crimes, that they are unfit to live in it.' He argues very sensibly on the inefficacy of public punishments in all these points of view; but has experience established the fact, that when the passions of men, and their habits of thinking, are become so depraved as to subject them to the censure of the law, that

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punishment

punishment *in any mode* will reclaim them to sobriety and integrity? Our Author, indeed, in the ardour of speculative refinement, is bold enough to declare—‘I have no more doubt of every crime having its cure in moral and physical influence, than I have of the efficacy of the Peruvian bark in curing the intermitting fever. The only difficulty is, to find out the proper remedy or remedies for particular vices.’ So Archimedes thought it possible to move the whole world, if he could but find a fulchrum for his lever; but even then, where was the lever? This confidence in our Author arises from his profession; he first supposes an analogy between disorders of the mind and those of the body, and then loosely infers, that a pharmacopœia might be adapted to the one as well as to the other. But though the doctrine of specifics is nearly discarded from bodily medicine, we have the offer of one for the cure of malefactors, and here is the recipe:

‘Let a large house, of a construction agreeable to its design, be erected in a remote part of the state. Let the avenue to this house be rendered difficult and gloomy by mountains or morasses. Let its doors be of iron; and let the grating, occasioned by opening and shutting them, be encreased by an echo from a neighbouring mountain, that shall extend and continue a sound that shall deeply pierce the soul. Let a guard constantly attend at a gate that shall lead to this place of punishment, to prevent strangers from entering it. Let all the officers of the house be strictly forbidden ever to discover any signs of mirth, or even levity, in the presence of the criminals. To encrease the horror of this abode of discipline and misery, let it be called by some name that shall import its design.’

The plan of this prison appears to have been conceived from a description of the dungeon in some enchanted castle in romance! Nor is the application of this horrid place less romantic—‘Let the various kinds of punishment that are to be inflicted on crimes, be defined and fixed by law. But let no notice be taken, in the law, of the punishment that awaits any particular crime.’ That is, a number of tortures and severities are to be invented; they cannot be called punishments until they are applied to crimes, and this application is referred to the discretion of fluctuating transitory courts! Is this the boasted land of liberty, that is to give the old corrupted states of Europe models of pure government and sublime legislation? But to shew that we are totally got into fairy land, let us, with the aid of a conjunction, see how the grating of iron hinges, echoes, and private discretionary discipline, are to operate.

‘If crimes were expiated by private discipline, *and* succeeded by reformation, criminals would probably suffer no more in character from them, than men suffer in their reputation or usefulness from the punishments they have undergone when boys at school.

‘I am so perfectly satisfied of the truth of this opinion, that methinks I already hear the inhabitants of our villages and townships counting the years that shall complete the reformation of one of their citizens. I behold them running to meet him on the day of his deliverance.—His friends and family bathe his cheeks with tears of joy; and the universal shout of the neighbourhood is, “This our brother was lost, and is found—was dead and is alive.”’

If Dr. Rush by any improvement of animal magnetism, or by some other new discovery, can so purge the human constitution, as to purify his countrymen from those propensities, that generate crimes in Europe; his plan may possibly operate according to his ideas, which are, at present, far above our gross conceptions.

Art. 15. *Debate on the Repeal of the Test and Corporation Acts*, in the House of Commons, March 28, 1787. 8vo. 1s. 6d. Stockdale.

Those who have attended to the important subject of the above-mentioned debate, and wish to preserve the memorials of the transaction, will be glad to find, in the present collection, the speeches of Mr. Beaufoy, Sir Harry Houghton, Lord North, Lord Beauchamp, Mr. Smith, Sir James Johnstone, Mr. Pitt, Mr. Fox, Mr. Young, Mr. Courtenay, and Sir W. Dolben. The principal speech (the opening of the business), by Mr. Beaufoy, hath already been noticed, with approbation, in our Review for April, p. 349.

NAVAL.

Art. 16. *An Address to the Right Honourable the First Lord Commissioner of the Admiralty*, on the visible decreasing Spirit, Splendour, and Discipline of the Navy. With a Proposition for reducing the Guard Ships to eight Sail of the Line, and employing Twelve additional Frigates upon the Home Service, to prevent Smuggling, &c. Also a Dissertation upon the alarming Decrease and Consumption of Naval Timber in Great Britain. By an Officer. 8vo. 1s. 6d. Stockdale. 1787.

This officer thinks proper to abuse his correspondent, as a man ungracious in his manner, unfeeling in his nature, of a mysterious, perverse disposition, dispensing his favours among boatswains, carpenters, gunners, and cooks, while in the superior line of naval service, he pursues indigested pitiful plans of œconomy, totally repugnant to the honest generous feelings of veterans. What may be the reason of his addressing his Lordship in a style so very ungracious, does not appear; but if any part of his performance merits attention, it may be what he observes respecting the growing scarcity of ship timber for large vessels; and so far as he may be well informed on this most serious object, the legislature ought to take it up.

IMPEACHMENT of Mr. HASTINGS.

Art. 17. *Articles exhibited by the Knights, Citizens, &c. in Parliament, against Warren Hastings, Esq.* 8vo. 2s. Debrett. 1787.

To give the heads of these twenty articles of impeachment, would be in our opinion unnecessary, since those to whom they relate, or who would wish for information on this subject, would not rest satisfied with such an abstract as that to which our narrow limits would confine us.

POETRY.

Art. 18. *Ode on General Elliot's Return from Gibraltar.* By Anna Seward. 4to. 1s. Cadell. 1787.

The services rendered by General Elliot [now Lord Heathfield] to his country, during the memorable siege of Gibraltar, demand from the voice of gratitude the loudest and the liveliest strains.

Miss Seward, a lady whose poetical talents are known to the world, has welcomed the saviour-hero to his native shore in numbers which will noway diminish her fame.

The situation of the French and Spaniards, when their floating batteries had taken fire, is described with considerable grandeur—

‘ Mark the invading host, elate no more,
Recoiling pause between a choice so dire!
Alike they hear the British lion roar
In the o’erwhelming flood and raging fire!
Groaning, they plunge, in wild despair,
With raiment scorch’d and blazing hair—
The billows closing o’er their struggling frames,
Are purpled by the gore, illumin’d by the flames!’

The fair Author, however, sometimes uses a language which we cannot thoroughly understand. She says—

‘ Thy honour’d chief,—O rescued Britain meet!
Whose dauntless prowess, in resplendent rays,
Shone on the darkness of thy long *defeat*, &c.

Again,

‘ Think Britannia—
That thy vain foes, elated to behold
The long INVINCIBLE at last subdu’d.’

* * * *

‘ Crest fall’n Britain where were then
The rumours of thy matchless might, &c.’

But when was Britain conquered? When was Britain *subdued*? By talking, in another place of the ‘western flood’—the ‘provincial standard,’ &c. the Author undoubtedly alludes to the war in America. But though the English, for so long a time, were endeavouring to *conquer* and *subdue* the Americans, it by no means follows that, failing in that attempt, themselves were conquered and subdued:—nay, far, very far was Britannia from being even what the poet is pleased to call *crest-fallen*. As her enemies increased in strength, she redoubled her efforts; and actually rose superior to the several powers which were leagued against her.

Art. 19. *Ode to the Right Honourable Lord Melton, Infant Son of Earl Fitzwilliam.* 4to. 1s. Debrett. 1787.

This Ode is written in praise of Earl Fitzwilliam, and the patriot phalanx to which he belongs. The Poet addresses the son of that nobleman in the following lines:

‘ Heirs * not the racer all his lineal speed?
Burns not the war-horse with paternal fires?
So to the progeny of man’s decreed
To boast th’ inherent virtues of his fires:

* This verb has something particularly harsh and disagreeable in it. But perhaps the Poet was driven to the use of it by necessity. We do not remember to have met with it in any other writer than Dryden:

“ His son in blooming youth was snatch’d by fate,
One only daughter *beir’d* the royal state.”

And hence, in confidence of Nature's laws,

My song, with bold preface, thy portrait, Melton, draws.'

Thus would the Author, by induction as it were, insist on the future excellency of the infant Lord. To say that 'the racer heirs his lineal speed'—that the war-horse burns with paternal fires—that the child shall inherit the virtues of his progenitors, &c. is poetically pleasing, but it is by no means philosophically just. Virtues and vices, no doubt, pass continually from father to son; but not according to any invariable law of nature. It is certain, that we frequently note *degeneracy* not only in the race of man, but throughout the animal world. Our Author's *sophism*, however, as we have already hinted, is an agreeable one.

Dr. Johnson has observed of Gray, that "there is a kind of cumbersome splendour in his Odes, with which the reader of taste must be dissatisfied." This is undoubtedly true. In the production now before us, however, there is nothing of the kind to complain of. The stanzas (if we except the one already cited) have in them all that beautiful simplicity and clearness of expression, which we have been taught to look upon with reverence, as well in lyric poetry as in every other species of composition; though we are very sensible that *sumour*, and even *obscurity*, are by many supposed to be essential to, and characteristic of, the genuine Ode. But the reader shall judge of the merits of this performance himself. The Poet, after lamenting the death of the Honourable George Fitzwilliam, proceeds:

' But whither roves my song? The mournful lay

Due to the honour'd manes of the dead,

The weeping Muse some future hour may pay,

In cypress veiling her dejected head.

Now swiftly borne from Woe's afflicted choir,

Who bend, slow dirging, o'er the recent tomb,

To happier themes she dedicates her lyre,

And round her brow bids festal roses bloom,

As through the deepening chords her hand she flings,

And to Fitzwilliam's praise awakes the sounding strings.'

The Earl is then addressed on the subject of training, and forming the manners of the youthful Lord:

' Nor lose the hour of childhood's candid morn,

On the blank tablet of the mind to trace

Those moral truths which best the man adorn,

And lend to silver age a Besb'rough's grace.

For as light lines, on tender bark impress,

Expand and deepen as the sapling thrives,

So truth, once grav'd on youth's retentive breast,

The wreck of time and passion's rage survives;

And if the frolic heart deluded stray,

She back to Virtue's paths will guide the wanderer's way.'

' Nor here, Fitzwilliam, be thy task confin'd;

But early train him to those arduous toils,

Which ask that rectitude, that force of mind,

No influence misleads, no danger foils,

That when in judgment ripe, as ripe in age,
 With soul high panting for a world's applause,
 Resolv'd, he treads the senate's glorious stage,
 A firm supporter of his country's cause,
 Each nervous argument may full reveal
 The statesman's depth of thought, the patriot's glowing zeal."

Art. 20. *A new Collection of Fables in Verse.* By John Tapner.
 8vo. 2s. 6d. Bew.

It is impossible to learn, either from the title-page, or the preface to this collection, whether the fables are the production of Mr. Tapner's pen, or whether they are selected from various authors. They all inculcate moral duties, by shewing the benefits, advantages, and happiness of a virtuous life, and the evil consequences which attend the votaries of vice.

The Fables are in number 35; of which we have found twelve, namely the 7th, 11th, 12th, 16th, 17th, 19th, 20th, 23d, 29th, 32d, 34th, and 35th, copied verbatim from the Gentleman's Magazine, in which work they were published between the years 1740 and 1750. They are frequently signed J. Greville; Peckham. We know not whether any more of these fables are to be found in the same work.

As to the merit of the poetry, it is various; some of the fables are below mediocrity, while others are distinguished by a lively fancy, and easy versification.

Art. 21. *A Hermit's Tale*: recorded by his own Hand, and found in his Cell. By the Author of *The Recess*. 4to. 2s. Cadell, 1787.

The Public will be prepared to give this poem a favourable reception; and we foretell, with confidence, that it will not disappoint their expectations. The tale is interesting; and it is related in verse, which, for the most part, possesses the pathetic simplicity of the ancient ballad.

Art. 22. *Instructions to a celebrated Laureat; alias the Progress of Curiosity; alias a Birth-day Ode; alias Mr. Whitbread's Brew-house.* By Peter Pindar, Esq. 4to. 2s. 6d. Kearsley.

In former days, when Kings were tyrants [we have more sense than to let them be so now], it was customary with their Majesties, for want (no doubt) of better *amusement*, to persecute their subjects. —How are the times altered! The subject now persecutes the sovereign! and this, too, only by way of *amusement*. —“Parson-roasting” was pretty much the humour in the two last reigns, but, now, “King-roasting” is the *ton*. —How long the Muse will indulge herself, or be indulged, in these freaks and familiarities with the Lord's anointed, who can pretend to say? —As yet, however, the diversion seems to create no ill-blood. The poet laughs; the people laugh; and, we hope, the good-natured monarch laughs too. *Vive la bagatelle!* —The present laugh was occasioned by the late royal visit to Mr. Whitbread's brewhouse. All is turned into ridicule—à la mode de Peter, the Pasquin of the age!

Art.

Art. 23. *The Mousiad: an herai-comic Poem.* Canto I. By Polly Pindar, Half-sister to Peter Pindar. 4to. 1s. Ridgeway. 1787.

Half-sister!—no—not *so* near akin, surely!—She may, however, be a branch of the family. She flies not at such high game as Peter boldly pounces. Instead of **KINGS**, and such **GREAT THINGS** [as Crazy Hall would say], Miss Polly only claws the '*sacred periwig*' of a celebrated D. D. whom we will not more distinctly mark out, because we think the attack an unjustifiable one: it is low, and it is indecent.—As a specimen of her talents, however, we will transcribe her Address

‘ TO THE REVIEWERS.

‘ If you, GRAVE SIRs! most kindly will admit
That POLLY PINDAR has a little wit,
When next she earns a SHILLING on the TOWN,
Nor YOU, nor any PRUDE, shall wear a frown.
For she most *chastely* will her STORY tell.

Then spare the BARDLING!—bursting from her *shell*!”

By the way, is not the poetess a little unfortunate in styling herself *Bardling*? The word meets our ear somewhat like the *lapsus lingue* of Counsellor G——, who, in the warmth of his encomium on a young lady's Beauty, called her “a perfect Adonis.”

A second Canto is announced for speedy publication.

Art 24. *Verses by John Frederick Bryant*, late Tobacco-pipe Maker at Bristol. Together with his Life. Written by himself. *The second Edition.* 8vo. 2s. 6d. Author. 1787.

When Savage wrote his famous satire on Bristol, that city was regarded as the seat of Dulness,—the very *Ætolia* of our island; but her reproach has, since the time of Savage, been done away; and a stream from Helicon seems to have found a communication with the salubrious spring of St. Vincent's Rock. Genius now prevails, where once the sordid spirit of gain alone presided; and the very milk-woman and mechanics of the place are become favourites of the Muses.

John Frederick Bryant, a poor, uneducated pipe-maker, having indulged, and somewhat cultivated, a natural turn for poetry, has here given us a collection of his verses, printed in the order in which they were written. His earlier compositions are crude enough; but it is curious to observe the growth and progress of his abilities. His *later* productions are not unworthy the public notice, or the patronage they have gained; as will, we apprehend, appear from the following specimen:

‘ A P R A Y E R.

‘ Amid the ceaseless din of human strife,
The groans of entering and departing life;
Amid the songs of joy, the wails of woe,
That living nature utters here below;
Amid the harmony of all the spheres
In concert, unenjoy'd by mortal ears;
Amid Heav'n's trumpets loud, by angels blown,
And lyres of Seraphim, around thy throne,
O Great Supreme! and while their voices join,
Proclaiming praise and glory only thine,

Presuming more, perhaps, than angels dare,
 A trembling worm of earth intrudes his prayer.
 'Thou great, eternal, awful, gracious Cause
 Of Nature's being, motion, form, and laws!
 That gav'st me tastes of pleasure and of pain;
 That gav'st me passions which alternate reign,
 And reason, passion's riot to restrain:
 By whom I first inspir'd this mortal breath;
 In whom I trust for being after death:
 Should I enjoy thy first great blessing, health;
 And should thy Providence bestow me wealth,
 And crown me parent of a num'rous race,
 Whose virtues should my name and fortune grace:
 To love, to duty, should my fair adhere;
 Should ev'ry friend approve himself sincere;
 Should'st Thou my life reserve to ripest age,
 And give me all the wisdom of the sage;
 O! let no cursed avarice, my store
 With-hold from friend distress'd or from the poor!
 In love, or friendship, or paternal care,
 In each enjoyment with the world I share,
 Through life, O! give this feeling heart to be
 For ever warm with gratitude to Thee!

'But should thy wisdom the reverse ordain,
 And send me pale disease, and life-consuming pain;
 Should pinching poverty *still* keep me down,
 To pine beneath my fellow-mortals' frown;
 Did I paternal feelings never know,
 Or should my fruitful loins bring future woe;
 Should an unfaithful wife dishonour bring;
 Should slight of fancied friends my bosom wring;
 Should my weak mind endure the scoff of fame,
 And Dulness be my substituted name;
 Should Nature early find herself outworn,
 And that her earth to earth must soon return,
 Without a friend to comfort or to mourn—
 Amidst this gloomy, complicated throng
 Of sharp afflictions, while I press along
 Through each or real pain or seeming ill,
 O give me resignation to thy will!'

The Author, who is about 36 years of age, having met with friendly assistance, sufficient to enable him to quit his miserable trade of pipe-making, and to set up a shop, for the sale of stationary, books, &c. modestly solicits his benevolent readers, for the favour of their custom, at No. 35, Long Acre, London.—For farther particulars relating to his personal story, which is not uninteresting, we refer to his own narrative, prefixed to his poems.

Art. 25. *Elegies and Sonnets*. By Samuel Knight, A. M. of Trinity College, Cambridge. 4to. 3s. Cadell.

This publication first appeared in 1785, without the name of the Author: See Review, vol. lxxiii. p. 121.

Art.

Art. 26. *Orlando and Almeyda*. A Legendary Tale, in the Manner of Dr. Goldsmith. By John Thelwall. 4to. 2s. Hookham. 1787.

The general characteristics of poems of this kind (the productions of the modern Muse), are, *simplicity* and *tenderness*; but some of them have only the simplicity, with no other recommendation: and those of this class were well ridiculed by Johnson:

"I put my hat upon my head,
And walk'd into the Strand,
And there I met another man,
Whose hat was in his hand."

Mr. Thelwall's performance reminds us of Johnson's lines; yet it is not the worst poem of the kind, that we have perused: there are, however, no flowers in it that we can select for our Monthly Nose-gay.

Art. 27. *The Garrickiad*, a Poem; being a Companion to the Rosciad of Churchill. By a Gentleman. 4to. 1s. 6d. Symonds.

It is probable that this 'Gentleman' meant to entitle his poem *The Garrickiad*; but, alas! he was *not up* to so difficult a piece of orthography. But if he has failed in his title, he is still more unfortunate in his verses.—The design of the work may be sufficiently intimated in his own words:

'Garrick is now no more! that actor great!—
So great! he filled fam'd Roscius' seat!'

* * * *

'The seat vacated is, and must be fill'd
By one in acting and expression skill'd.'—

Accordingly, Fame being umpire, Candour and Envy are appointed to set forth—one the merits, the other the defects of the candidates: but such pleadings! such pretensions! such decisions! and, above all, such poetry!! the lowest bellman would be ashamed to repeat—if he *could* repeat, the unreadable lines with which this poem abounds: the four that we have transcribed, are some of the best in the pamphlet.

D R A M A T I C.

Art. 28. *The Trial of Mr. John Palmer, Comedian, and Manager of the Royalty Theatre, Well-cloze Square, for opening the said Theatre, in Defiance of an Act made in the 10th of Geo. II.* Tried before the Right Hon. Lord Chief Justice *Shakespeare*, and the following august special Jury, *John Milton, Joseph Addison, Thomas Otway, &c. &c.* 4to. 1s. Ridgeway.

A piece of wit, from the pen of some friend of Mr. Palmer's.—The Reader will, in course, suppose, that an honourable acquittal, in such a cause, must have taken place, where the chief of our dramatic writers were judge and jury.

Art. 29. *A Review of the present Contest between the Managers of the Winter Theatres, the Little Theatre in the Haymarket, and the Royalty Theatre in Well-cloze Square.* 8vo. 1s. 6d. Stalker.

The circumstances relative to the opening the new theatre in Well-cloze Square have been amply discussed and contested in the News-papers.

papers. The Author of the present Review vindicates Mr. Palmer's conduct, and confutes that of the managers of the old theatres. His arguments seem plausible; but with respect to differences between the managers of theatres, we shall only observe, that it is no part of the duty of our tribunal, *TALES componere lites.*

Art. 30. *A very plain State of the Case:* or, the Royalty Theatre *versus* the Theatres Royal. 8vo. 1s. 6d. Murray. 1787.

This pamphlet is written in answer to the former. We refer those who wish for particular information on the subject, to both these publications.

NOVELS.

Art. 31. *Spanish Memoirs;* in a Series of original Letters. Containing the History of Donna Isabella della Villarea, Niece to Don John, twentieth and last Duke of Arandina. 12mo. 2 Vols. 5s. sewed. Elliot. 1787.

Some good and virtuous sentiments are scattered through the pages of this performance. But why an ordinary love-story should be dignified with the title of '*Spanish Memoirs,*' we have not been able to discover. There is, moreover, nothing characteristic of the Spaniard in the book, unless indeed it be the excessive *pride* manifested by the Duke of Arandina; the fatal effects of which are very properly held up to view.

Art. 32. *Caroline;* or the Diversities of Fortune. 12mo. 3 Vols. 7s. 6d. sewed. Lane. 1787.

A pleasing and well-wrought story. From the diversities of fortune which the heroine of this novel experienced, and from the manner in which she conducted herself on every occasion, and in every change of state, the young and unthinking female may discover that it is as easy, when armed by virtue and fortitude, to pass without injury through the thorny, as she may have already proceeded through the flowery paths of life. The moral inculcated in this performance is, that Honour, or Chastity, has nothing to fear amid the severest storms of fortune, however surrounded by perils and dangers; or, as the sublimest of our poets expresses himself, when speaking of it:

"She who has that, is clad in complete steel,
And like a quiver'd nymph with arrows keen
May trace huge forests and unharbour'd heaths,
Infamous hills and sandy perilous wilds:
Yea there, where very desolation dwells,
She may pass on with unblench'd * majesty."

Art. 33. *Lumley-house:* The first Attempt of a young Lady. 12mo. 3 Vols. 7s. 6d. Lane.

Almost every female of sensibility (and we observe it with much regret) is apt to imagine herself a Burney, and to believe that she cannot be better employed than in *favouring the public with a pretty novel.*

The performance now before us, intitled and called *Lumley-house,* is one of those 'agreeable Nothings' with which our circulating libraries abound. We discover in it, indeed, the traces of an elegant mind; but the work has no discriminating feature. Not a single

incident is to be found in it which we have not met with an hundred times before: not a sentiment that is new or striking. How, then, are we to characterise such productions? We can only say of them, with the facetious Mr. Shandy, that they resemble the affair of an *old bat cocked*, and a *cocked old bat*; or, in the language of logicians, that they exhibit a distinction without a difference,—for as to the major part of those which we have lately perused, we find them now way varying from each other but in the arrangement of words and sentences. The *substance*, if substance it can be called *, is always the same.

Art. 34. *Georgina: or Memoirs of the Bellmour Family.* By a young Lady. 12mo. 4 Vols. 10s. sewed. Baldwin. 1787.

This novel exhibits a good deal of fancy, and it is written, for the most part, in a correct and pleasing manner; but the fair Author introduces too many characters on the scene, and all of nearly the same importance: so that her work, in fact, becomes so many separate histories. However, therefore, we may be pleased with its several parts, we can by no means commend it as *a whole*.—A perfect fable, it should be remembered, is composed of incidents which have a nice and regular dependence on each other: and which, though they may at first appear distinct, are at the same time assisting and co-operating in one and the same final purpose. Such are the novels of Fielding, particularly those of *Amelia* and *Tom Jones*, in which the *unity of design* is admirable; and which, on account of that and their other excellencies, cannot be too attentively and diligently studied by the novelist.

We cannot too much commend the spirited manner in which our Author has depicted the *petit maitre*, the man of mode, he who thinks it impossible for any woman to look on him without affection; and whose confident air seems to say to her, ‘did you ever behold such an accomplished gentleman? don’t you think me a wonderful creature?’ Such a character cannot be too severely and sarcastically treated; and we are truly glad to find that this is his fate in the present performance—our modern novels rather serving as lessons to him in folly and foppery than otherwise, occasioned by the romantic manner in which the power of love is represented in them.

The scene of this novel is occasionally removed to America; and the Author has drawn a very animated picture of the distresses to which the *Bellmour family* were reduced, during the fury of the late unnatural war.

PHILOSOPHICAL.

Art. 35. *A Treatise on Elementary Air.* By Hamilton Kelfo, M.D. 12mo. 1s. Murray.

What Dr. Kelfo means by elementary air will be best conveyed to our Readers in his own words: ‘Atmospheric air is a mixed, transparent, compressible fluid, which covers the whole terraqueous globe,

* ——— “The other shape,
If shape it can be call’d, that shape had none;
Or substance might be term’d that shadow seem’d.”—

MILTON.

and goes upward to an unknown height, and is composed of celestial air, which consists of inert, evanescent particles, and elementary air, which consists of active, pellucid, and compressible particles, which give the celestial air density and motion.' The Author then describes the modifications of his elementary air, recites many of its properties, and shews the effects it produces; but his philosophy is wholly his own, and will not be immediately comprehended by his readers.

L A W.

Art. 36. *The Trial of Andrew Robinson Bowes, Esq.* Edward Lucas, Francis Peacock, Mark Prevot, John Cummins, otherwise called Charles Chapman, William Pigg, John Richley, Henry Bourn, and Thomas Bowes, Attorney at Law, on Wednesday the 30th Day of May 1787, in his Majesty's Court of King's Bench, Westminster. Before the Hon. Mr. Justice Buller and a special Jury. For a Conspiracy against the Right Hon. Mary Eleanor Bowes, commonly called Countess of Strathmore. To which are added the Speeches of Mr. Erskine, Mr. Chambre, and Mr. Fielding, in Mitigation of Punishment on behalf of the Conspirators; and of Mr. Mingay, Mr. Law, and Mr. Garrow, in Support of the Prosecution, previous to the Judgment of the Court on Tuesday the 26th Day of June, which is also included. Taken in Short Hand by E. Hodgson, Short Hand Writer to the Session at the Old Bailey. Folio. 3s. 6d. Robinsons. 1787.

The Reviewer is much obliged to Mr. Hodgson, for making his title-page so full and circumstantial, that it requires nothing to be added; except our acknowledgment of the care and accuracy with which he appears to have given this Trial to the Public.

MECHANICS.

Art. 37. *A Treatise of the Mechanical Powers.* To which are added several useful Improvements in Mill-Work, &c. By John Imison. 8vo. 1s. Jameston. 1787.

What we said of a former work by Mr. Imison, in our 73d Vol. p. 394, will equally apply to the present performance, viz. 'Readers who have not an opportunity of consulting many books, may meet with amusement and information in this.' It is compiled from some of our best writers on the subject; particularly Emmer-son and Ferguson; and though it is not a complete treatise on mechanics, yet it explains, in a satisfactory and popular manner, the principles of the simple mechanic powers, and delivers some fundamental rules for the construction of mill-work.

FISHING.

Art. 38. *A concise Treatise on the Art of Angling.* Confirmed by Experience, and minute Observations, &c. To which is added, *The Complete Fly-Fisher.* By Thomas Best, Gent. late of his Majesty's Drawing Room in the Tower. 12mo. 2s. bound. Stalker. 1787.

The design of the Writer, as set forth more particularly in the title-page, is to give us 'a concise Treatise on the Art of Angling, exempt from the redundancies and superfluities, which tend

more to perplex than instruct.' In doing this, a particular eye has been had to old Walton, where the many anecdotes, &c. related by that pleasing Writer, have been designedly omitted, and nothing new is given us in their stead; so that while we have to complain that the venerable Patriarch is stripped of his beautiful coat of many colours, very little is left to compensate for his nakedness, except the bare skeleton of a figure, of which, as of Hamlet, we might say, 'This was a Man.'—The printing too (we are sorry to mention it) gives no additional credit to the work. Those who shall peruse the first line, quoted from Thomson, in page 100,

"Soon as the first foul torrent of brooks,"

will lament the desperate halt given to that smooth Poet, which by the Irish would be termed downright *boughing*. But nothing can possibly exceed the injury done to Pope in the following line, page 112,

"The Lodden flow, with vendant alders *craw'd*."

Blunders of this nature are almost sufficient to raise a much less irritable Bard, than Pope, from the dead; and as the Greek poet said of the potter that sung one of his songs out of tune, all the wares in his shops are not sufficient to compensate for it.—In short, we see nothing in this Treatise, which may not be found at least full as good almost any where else.

EDUCATION.

Art. 39. *Improved Latin Orthography.* Phædrus; or Phaidros' Fables in Latin, adapted to the Use of Learners, &c. By S. B. *A. B.* 8vo. 1s. 6d. Debrett. 1787.

This improved method of Latin orthography consists in substituting additional vowels, characters, and marks, to distinguish the long and short vowel. We cannot give a specimen of it for want of types. It seems an ingenious thought, though, we apprehend, not a very useful one; for, boys accustomed to this whimsical kind of spelling, will never, or at least with great difficulty, be able to read a book in the common Latin character.

Art. 40. *Select Parts of Grey's Memoria Technica*: to which is added, *Johannes Sleidan de quatuor Imperiis*; and the general Divisions of Ancient and Modern Geography, with a Table exhibiting their Correspondence. 12mo. 2s. Lowndes.

Those parts of knowledge which involve a large field of enquiry, discourage the young student; the seemingly unbounded prospect that lies before him excites despair, either that he shall be never able to wander over it, or to recall the memory of the numerous objects which have attracted his attention. By collecting what lies widely scattered, in the same or different authors, into a narrow compass, the prospect that before perplexed the beholder by its greatness, becomes in some measure determinate; and the object, that was too unwieldy for a young understanding to manage, becomes more proportioned to the ability of the pupil. For this end the present publication seems well adapted; and its simplicity and conciseness render it an useful school-book.

Art.

Art. 41. *An Italian and English Pocket Dictionary*, in two Parts: Italian and English, and English and Italian. Compiled from the best Authorities. By G. Graglia, Teacher of the Italian Language. Small 4to. 5s. bound. Davis. 1787.

M. Graglia's intention was to provide a portable and cheap dictionary of the Italian and English language. The design is well executed; brevity, the chief excellence of such a performance, is peculiarly attended to, without leaving out any thing that is essential. Phrases, sentences, proverbs, &c. are intentionally omitted; the Italian word is explained by one, and sometimes two, English synonyms; and in order to facilitate the pronunciation, the Italian words are properly accented.—A Compendium of this kind, with regard to the Italian tongue, was much wanted.

Art. 42. *A new Spelling, Pronouncing, and Explanatory Dictionary of the English Language*; to which is prefixed an introductory Essay on the Elements of English Pronunciation, Elocution, and Grammar; with an Appendix of Heathen Gods and Goddesses, &c. By William Scott. Small 4to. 3s. bound. Robinsons. 1786.

This performance is an imitation, with a few alterations, of Dr. Kenrick's Pronouncing Dictionary, of which we gave account in the 49th volume of our Review. p. 93. Mr. Scott has taken the liberty to blame all former pronouncing dictionaries, alleging that 'they are extremely deficient with regard to the *pronunciation* of words.' He observes, that 'the design of this compendium is, to supply that defect, and to add, to their other advantages, that of ascertaining, in words of general and elegant use, the various sounds of the letters, according to the present practice of the best speakers.'

The method of marking the syllables as to their pronunciation, is the same which Dr. Kenrick used, and which we mentioned at large in our account of his Dictionary; we shall therefore only observe, that the commodious size, and small price, are not the smallest recommendations of the present work.

M I S C E L L A N E O U S.

Art. 43. *An Account of the Culture and Use of the Mangel Wurzel*, or Root of Scarcity. Translated from the French of the Abbé de Commerell, Corresponding Member of the Royal Society of Arts and Sciences at Metz. 8vo. 1s. 6d. Dilly. 1787.

Art. 44. *A Treatise on the Culture, Use, and Advantages of the Plant called Scarcity Root*. By the Abbé de Commerell, Correspondent to the Royal Society of Arts and Sciences at Metz. Translated from the French, by Mr. Sibille. 8vo. 1s. Debrett. 1787.

These two publications do not materially differ from each other, more than two translations by different hands may be supposed to do. Though the name of the translator does not appear in the title-page of the former, the prefixed advertisement is signed John Coakley Lettson; who informs the reader, that he has found the plant to flourish well in our climate, and preserve its verdure during the last winter.

We have no botanical description of the plant given in either of the translations; though we are promised one by Dr. L. We suspect that

that it is a species of Beet, perhaps the *Cicla*, because the cultivation and produce of the *Cicla*, as given by Mr. Miller, greatly resembles that of the *Mangel Wurzel*.

The leaves and the roots are said to be a wholesome food for man and cattle. The produce is large, as fresh leaves speedily supply the place of those which have been cropt. Sixteen thousand some hundred plants, which were set in $2\frac{1}{2}$ acres, Lorrain measure, supported (from the beginning of July to the 15th of November), with their leaves mixed with a third, and sometimes a fourth of other herbage, seven cows, and three calves; and from the 20th of November, the cows and calves were fed with the cut roots, mixed with a small portion of chopt hay, or straw, during the winter.

Beside the particular directions for sowing, planting, managing, and reaping the *Mangel Wurzel*, the Author has added some other observations relative to different subjects of agriculture; among which is a method of weaning calves at twelve days old. This, if practicable, is a circumstance of great consequence in lowering the price of milk, butter, and cheese. Some observations are also added on the culture of carrots and spurrey; and a new method is given of making hay from trefoil, lucern, saintfoin, and other grasses of that kind: it appears expensive; but perhaps the great quantity which this method seems likely to produce, and the good quality of the hay, may amply repay the labour and cost.

Art. 45. *A Letter to the Bishop of London. Containing a Charge of Fornication against Edward Lord Thurlow, Lord High Chancellor of England. With his Lordship's de bene esse DEFENCE. By Cassandra. 8vo. 2 s. Ridgeway.*

Such extraordinary liberties are here taken with the great law lord, that we really know not what to make of Mrs. Cassandra and her publication;—and, were we to attempt a review of so strange a performance, our Readers, perhaps, would scarce know what to make of us. We shall, therefore, only add, that we have met with many notable passages in this Pamphlet; and that, on the whole, we have been much amused by it.

Art. 46. *A short Rejoinder to the Rev. Mr. Ramsay's Reply: With a Word or two on some other Publications. By James Tobin, Esq. 8vo. 1s. 6d. Wilkie. 1787.*

‘Not immediately seeing,’ says Mr. Tobin, ‘the necessity of a formal and laboured rejoinder to his [Mr. Ramsay’s] ill conducted and vindictive attack, and being possessed of very little leisure, at the time it appeared, for such a disagreeable undertaking, I took the liberty of addressing a letter to the Authors of the Monthly Review.’—‘And had it been consistent with the plan adopted by the Editors of that publication to have inserted my letter at length, it should have terminated my share of a very unpromising controversy.’ Some extracts of this letter were given in our Review for Jan. 1786. A subsequent publication* (a Letter from Capt. Smith), containing some further strictures on Mr. Tobin’s ‘*Cursory Remarks*,’ was a secondary inducement for the present performance. We must ac-

* See Review for Oct. 1786.

knowledge, that the acrimony of Mr. Ramsay's publications is a powerful stimulant; and we are not surprised to find that Mr. Tobin has been roused by it. Those passages of Mr. Ramsay's *Reply*, which are the objects of Mr. Tobin's present attention, are animadverted on in a very able manner; and although our Author's language is animated, yet it is not filled with those sarcastic retorts, and invective expressions, which we were sorry to observe, and obliged to censure, in Mr. Ramsay's *Reply*.

Mr. T. adds some observations on '*An Inquiry into the Effect of passing a Step to the African Trade**, &c. and on *Captain Smith's Letter*. He notices also the *Essay on the Commerce and Slavery of the human Species* †.

Art. 47. *A Narrative of the Life and Death of John Elliot, M. D.*

Containing an Account of his unhappy Passion for Miss Mary Boydell; a Review of his Writings; together with an Apology, written by himself, under the Pressure of expected Condemnation.

4to. 2s. Ridgeway. 1787.

The short *Life* here given of Dr. Elliot, consists chiefly of virulent abuse of Miss Boydell; and even the worthy Alderman, her uncle, does not escape. This is followed by an high panegyric on the unfortunate lover. Very long extracts from the Doctor's last publication † are added; and the Narrative concludes with the *Apology* mentioned in the title-page. With respect to this last part of the work, the newspapers have already informed the public, on the authority of *affidavits*, that Dr. Elliot did not "put pen to paper," during his short confinement, after his trial. We have been sincerely concerned for the hapless fate of this ingenious man, with whose good abilities we were well acquainted for several years past.

Art. 48. *Mrs. Inglefield's Justification*; containing the Proceedings in the Ecclesiastical Court, July 11th and 17th, 1785, taken in Short Hand, by W. Blanchard; with a Preface and Notes by Mrs. Ann Inglefield. 8vo. 3s. sewed. Sewell, &c. 1787.

Mrs. Inglefield has prefaced this account of the proceedings in the cause instituted by her husband, with a copious review of the circumstances of the case (see Rev. Vol. 75. p. 388. Art. 38.), in order to clear her injured character, by shewing on what fallacious grounds Capt. I. brought against her a charge of indecent behaviour, and criminal connection with a Negro servant.—It is impossible to read this account of the whole affair, without feeling a strong prepossession in favour of the accused.—Surely the Captain has been too hasty!

Art. 49. *An Hasty Sketch of a Tour through Part of the Austrian Netherlands*, and great Part of Holland, made in the Year 1785.

With an Account of the internal Policy, Government, &c. of the Cities of Brussels and Amsterdam. By an English Gentleman. 8vo. 5s. Boards. Faulder. 1787.

This gentleman speaks so humbly of himself and his performance, and his motives for publication are so truly praise-worthy—as will

* See Rev. Vol. lxxii. p. 437. † See Rev. Vol. lxxv. p. 364.

† 'Experiments and Observations on Light and Colours,' &c. See Review for June last, p. 524.

be seen by the following quotation from his Preface—that we sincerely wish him the greatest success:

‘The diffidence with which I present the following sheets to the Public, with the humble title this work assumes, will, I trust, disarm the criticisms and censures of the learned world. Conscious of its many defects and inaccuracies, I entreat particularly their candour and indulgence.

‘But to the Public in general, I have a more powerful, more interesting claim.—An unhappy mother, reduced by unfavourable, unforeseen misfortunes, from a life of affluence and elegance to that of actual want and misery, aggravated by the additional distress of beholding four helpless children looking up to her for that support which the cruelty of fate deprives her of the means of affording—through the channel of the following sheets supplicates assistance. To the use of herself and family, the emoluments arising from the sale of this trifling work will be appropriated; and in such a case I have no doubt, but the generosity of a benevolent and humane Public will be excited to patronize a work from which the Author claims no merit, but in the intention.’

Reader! “Go thou, and do likewise.” We mean not, in composing ‘*A Sketch of a Tour*,’ but in assisting the indigent and distressed.

As to the Sketches here given, of towns, &c. in the Austrian Netherlands, and in Holland, if we may judge of the whole of our Author’s descriptions, from our recollection of those places which we have seen, his accounts are very just.

Art. 50. *An Account of the Conduct of Mr. Levy*, respecting Christian Claus, and other extraordinary Personages. By a Friend to Mr. Levy. 12mo. 46 Pages. No Price. Printed for the Writer. 1787.

Mr. Levy was formerly in partnership with Mr. Claus, a maker of *piano forte* guitars, on an improved principle, for which, as the inventor, he had a patent. The copartners not agreeing, a separation, and a chancery suit, ensued; and Mr. Levy’s hard case is here published, by (as the Writer professes) a friend. The narrative is well drawn up; and if the facts are all truly and impartially stated, as they really appear to be, never man had greater cause of complaint, than hath the person who had the misfortune to be connected in business with Mr. C. C.

Art. 51. *A Guide to the Lottery*; or the Laws of Chance laid down in a plain and intelligible Manner, &c. By W. Painter. 8vo. 2s. Kearsley. 1787.

Mr. Painter has here given the solutions of several problems relative to gaming; most of which are taken from De Moivre’s Doctrine of Chances; but that mathematician’s demonstrations are omitted. The chances in the last lottery are peculiarly attended to, and many tables are inserted, by means of which, various questions relative to that lottery may be answered by inspection only. The business of insuring tickets is explained, the advantages taken by office-keepers are pointed out, and methods are laid down for ascertaining the prices of insurance for every day’s drawing.

Rev. Aug. 1787.

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Mr. Painter has added some observations on the game of draughts; he has given 30 select games in which he shews the manner of moving the pieces to the best advantage.

. This article should have appeared sooner; but the pamphlet did not come to our hands till within these few days.

Art. 52. *The New Polite Preceptor*: containing the Beauties of English Prose. Selected from the Writings of the most eminent Authors, in order to form the Style, and promote a literary Emulation in the Youth of both Sexes. By the Editor of the Sunday Monitor. 12mo. 1s. E. Johnson.

Collections of admired passages detached from approved writers, are become very common; and no wonder, since the only difficulty in compiling them, is the invention of a new title.—If such publications are not to be ranked among the most *useful*, they, at least, afford entertainment to the generality of young readers, who are always fond of *Miscellanies*.

Art. 53. *A Collection of Pamphlets concerning the Poor*, with Abstracts of the Poor's Rates; Expences of different Houses of Industry, &c. and Observations by the Editor. 4to. 5s. Boards. Elliot and Co. 1787.

The pamphlets here republished are, 1. Some proposals for the employing of the Poor, especially in and about the city of London. By Thomas Firmin. First printed in 1678. 2. Bread for the Poor; or, a method shewing how the Poor may be maintained, and duly provided for, in a far more plentiful and yet cheaper manner than they now are. By R. D. Printed in 1698. 3. Giving alms no charity. By Daniel de Foe. Printed in 1704. 4. A Letter to the Citizens of Glasgow, containing a short view of the management of the Poor's funds. By a Citizen of Glasgow.—Printed in 1783. The Editor has added some pertinent reflections on our poor rates, and has given large abstracts from the returns made by the overseers of several places to the house of commons, in 1776.

The republication of the first three pamphlets may prove acceptable to the Public at the time when a revival of the poor laws is in contemplation. They all contain many useful hints, and may be deemed valuable, as exhibiting the state of the poor, and shewing the means that have been used for supplying their wants, &c. &c.

Art. 54. *The Asiatic Miscellany*; consisting of Translations, fugitive Pieces, Imitations, original Productions, and Extracts from curious Publications. By Sir W. Jones, and William Chambers, Esq; and other literary Gentlemen, now resident in India. Crown 8vo. 3s. sewed. Wallis, &c. 1787.

Of the original Calcutta edition of these Asiatic Miscellanies, we have given an ample account in our Reviews for May and June last. This pocket edition contains the same pieces, except the paper on the Arabian Astronomy, and Thevenot's Account of his Journey from Cairo to Suez, which seem to have been designedly omitted, on reasons similar to what we remarked, when we noticed those papers in the article above referred to.

Art. 55. *A short Account of the Marhatta State.* Written in Persian, by a Munshy, who accompanied Col. Upton in his Embassy to Poonah. Translated by W. Chambers, Esq; Chief Judge of the Supreme Court of Judicature at Fort William in Bengal. To which is added, The Voyages and Travels of M. Cæsar Fredericke, into the East Indies, &c. 8vo. 2s. Kearsley. 1787.
Re-printed from the Asiatic Miscellany above mentioned.

Art. 56. *Rane Comice Evangelizantes*; or the comic Frogs turned Methodist. 8vo. 1s. Macklew. 1786.

The pretended Editor (who, no doubt, is the Author), in his previous advertisement, styles this work 'an abominable rhapsody!' and he has in these words justly characterised the performance. We never knew satire worse applied! Under the pretence of attacking fanaticism and bigotry, every thing sacred, and awful, even the very day of judgment, is exposed to ridicule!

" — Learn, ye dunces, not to scorn your God!" POPE.

M E D I C A L.

Art. 57. *Short Directions for the Management of Infants.* By T. Mantell, Surgeon and Practitioner in Midwifery, at Dover. 12mo. 2s. Becket. 1787.

The great number of books on the subject of nursing, might have induced us to think that little more remained to be added. Though Mr. Mantell has not advanced many new thoughts, yet his directions are good, and suited to the class of readers for whom they were chiefly intended: they are however rather too concise.

Art. 58. *Medical Cautions*, chiefly for the Consideration of Invalids, &c. The second Edition: to which are now added two Appendices. Published for the Benefit of the General Hospital at Bath. By James Makittrick Adair, M. D. Member of the Medical Society, and Fellow of the College of Physicians at Edinburgh. 8vo. 6s. Boards. Dilly. 1787.

In our brief review * of the first edition of this work, we made such remarks as we thought it merited. In this edition, we observe the essays to be considerably enlarged, especially that on regimen, which, by its plan being extended, assumes the appearance of a new work. Two essays are added under the form of Appendices.

The nature of the work has led the Author to animadvert on a variety of medical abuses. As he has not always executed this task with sufficient moderation, he has unluckily exposed himself to the attacks of empirics, and, in some measure, to the censure of regular physicians. A great part of the preface is employed in repelling these attacks, which ought, if prudence had prevailed, to have been treated in a different manner. Private piques and quarrels are uninteresting to the Public, and it is beneath the dignity of the professional character to carry on a controversy with the venders of nostrums.

The originality of the work, and the ingenuity and humour which the Author frequently manifests, especially when he addresses himself to his learned sisters, the *Lady Doctors*, may be agreeable to

* See Review for Sept. 1786. p. 227.

many readers; and we esteem Dr. Adair for his (as we verily believe) well-meant and sincere endeavours to abolish every species of empiricism. But before that bane of society can be thoroughly eradicated, many abuses in what is called the regular practice must, we apprehend, be reformed; and the English nation cured, if possible, of its endemical disease,—*credulity*.

Art. 59. *Observations on the new Opinions of John Hunter, in his late Treatise on the Venereal Disease. Part III.* By Jesse Foot, Surgeon. 8vo. 3s. Becket. 1787.

The two former parts of Mr. Foot's Observations we have already noticed*. This third part is, like the others, replete with just remarks on Mr. Hunter's Treatise. Mr. Foot's censures on transplanting teeth, perfectly coincide with our own sentiments on that subject, and are evidently the dictates of benevolence. Whoever will suffer a tooth to be transplanted after having read the representation here given of the consequences of that dangerous practice, must be possessed of no small desire for beauty. We hope these well-written arguments will totally abolish so detestable an operation. If it is necessary, for the sake of speaking, to fill up a vacancy in the fore teeth, artificial teeth answer the purpose very well; they can be neatly made, and exactly fitted by a good artist.

We must again repeat our disapprobation of Mr. Foot's virulent style. Mildness is a great recommendation to a good cause, and is most especially commendable in a disputant.

Art. 60. *An Essay on Humanity; or a View of Abuses in Hospitals, with a Plan of correcting them.* By William Nolan. 8vo. 1s. Murray.

Mr. Nolan is angry with the servants, officers, physicians, surgeons, and legislators of hospitals; they are remiss in their duty, cruel to the patients, and frustrate the intentions of benefactors, by increasing, rather than lessening the miseries of the unfortunate people who are committed to their care. To reform these abuses, Mr. N. recommends a committee to visit the hospitals, and oblige all the officers not only to do their duty, but every act of humanity that may be in their power.

Art 61. *Medical Remarks on natural, spontaneous, and artificial Evacuation.* By John Anderson, M.D. 8vo. 2s. 6d. Murray. 1757.

After making some pertinent observations on evacuation in general, this rational writer proceeds to treat of the several evacuations separately. Each of these is again judiciously subdivided, and the diagnostic symptoms are accurately enumerated. Dr. Anderson's remarks on the intestinal evacuation seem, in our opinion, to be the most material part of his useful publication; they are evidently the result of attentive practice and just reasoning. What is said of perspiration, is no less worthy the attention of the medical reader; and indeed the whole pamphlet will be found serviceable to the practitioner.

* See Rev. Vol. lxxv. p. 303. and lxxvi. p. 75.

- Art. 62. *On Consumptions, and their Cure.* By N. Godbold. 8vo.
1s. Almon.

We must consider this as Mr. Godbold's *advertisement* of his *Vegetable Balsam*; the nature and virtues of which are best known to himself.

T H E O L O G Y, &c.

- Art. 63. *The Divinity and Pre-existence of our Lord and Saviour Jesus Christ* demonstrated from Scripture; in answer to the first Section of Dr. Priestley's Introduction to his History of early Opinions concerning Jesus Christ; together with Strictures on some other Parts of that Work; and a Postscript relative to a late Publication of Mr. Gilbert Wakefield. By John Parkhurst, M. A. 8vo.
2s. 6d. Payne. 1787.

Mr. Parkhurst does not examine, at length, the validity of Dr. Priestley's appeal to the Fathers, but keeps the controversy concerning the person of Christ chiefly upon the ground of Scriptural language. His principal arguments in defence of the doctrine of the Trinity, are drawn from the plural termination of the word commonly used in the Jewish scriptures to denote the Creator of all; whence he concludes that the doctrine of a plurality in Jehovah is taught in above two thousand places in the Old Testament; and from the appellation of Jehovah given to the Messiah by the Jewish prophets. He likewise quotes many passages from the New Testament, which, as he understands them, expressly teach that 'Jesus was very and essential God.' We find nothing, in what Mr. Parkhurst has advanced, sufficiently new and satisfactory to merit a particular quotation. The passages of scripture to which he refers have already been frequently examined by writers on both sides of the question, and explained in a manner suited to their respective systems. His reasoning from the miracles of Christ, to prove his proper divinity, will, we apprehend, be generally thought inconclusive.

The Author's remarks upon Mr. Wakefield, are chiefly intended to defend the plurality of the Hebrew name of God against the observations of that able linguist, and cast no new light on the main question.

In short, it appears to us, that Mr. Parkhurst will be acknowledged, on all sides, to have done but little towards bringing the present controversy to an issue.

- Art. 64. *Reasons from Prophecy, why the second Coming of Christ, and the Commencement of the Millennium, is immediately to be expected.* 8vo. 6d. Sold at the *Millenium Press*, Spitalfields.

Some honest man, who has probably little to do with what is now passing on this globe, here amuses himself with computing the time, when Christ will begin his reign of a thousand years on earth, and concludes from many calculations, and from earthquakes, meteors, hurricanes, rainbows, and haloes, that the millennium will begin immediately. For our parts, we own, we are too much taken up with attending to what *is*, to have leisure for visionary speculations concerning what *is to be*.

Art.

Art. 65. *An Abridgment of a Discourse on Self-Dedication.* By John Howe, A. M. And the Temper of Jesus toward his Enemies, and his Grace to the chief of Sinners, in his commanding the Gospel to begin at Jerusalem. By B. Grosvenor, D. D. To which are prefixed the Lives of the Authors. 12mo. 1s. Buckland. 1785.

Mr. Howe and Dr. Grosvenor were doubtless excellent men, and did much good in their day: but if, through a change of public opinions and taste, their works are *passing away*, it will not be in the power of a zealous Editor to stop the natural course of things,

Art. 66. *Thoughts on various Causes of Error*, particularly with regard to modern Unitarian Writers. By the Rev. John Weddred, Vicar of St. John Baptist, Peterborough. 8vo. 1s. Rivington.

Every Author has a right to argue on his own principles, provided he fairly proposes them. This writer's *postulatum* is, that Unitarianism is an error; and, on this ground, he proceeds to assign the causes which pervert the judgment, and influence the pens of Unitarians. But his assertions are too general, and his mode of reasoning is too lax, to produce much effect.

Art. 67. *The Sum of Christianity*: in four Books: containing the Faith, Temper, Duty, and Happiness of a true Christian, as held forth in the Scriptures. By Mr. William Dalgleish, Minister of the Gospel at Peebles. 8vo. 2 Vols. 10s. 6d. Boards. Edinburgh, printed; and sold by Dilly, in London.

Publications of this kind are far from being new to the world. Bodies of divinity, systems of faith, rules of practice, the Christian life, whole duty of man, &c. &c. have abounded, and, in their different ways, we hope, may have their use. They vary in their form and order, but they profess to be founded on the scriptures, and to have the same great end in view. This author has chosen to add to the number, and he proposes by it, we doubt not, what others profess, the advancement of religion and virtue. He pleads, in favour of his work, that no Christian writer, that he knows of, has collected the articles and truths of Christianity from scripture, and explained them in the natural order and connection here proposed.

It is very true, that the same ideas are differently reflected by different persons, and that the same subjects undergo a variety of forms and descriptions, and hence an advantage results to readers. Some are more engaged and impressed by one method, some by another. Objects placed in several lights, may produce varying and striking effects of pleasure, pain, or usefulness: but it is doubtful whether systems of religion, so far as they relate to doctrine and speculation, are beneficial; whether they do not tend to mislead the mind, or render it bigotted and uncharitable. Some general principles are plain, and highly important; but absolute decisions on points that have always been disputable are not necessary, nor very modest, or becoming. Systems, and explications of Scripture, are not Scripture; they are human still, and therefore fallible. Mr. Dalgleish, very consistently indeed, as a minister of the establishment

establishment in Scotland, seems to found his work on the Scotch confession of faith: but surely he will acknowledge that there may be very pious and good Christians who, after very serious and careful attention, cannot consent to *every* article which he appears to consider as essential.

With some exceptions of this kind, the publication before us may be considered as calculated for general benefit. The account of the Christian spirit and character, the obligations to virtue and piety, their necessity, and their advantage, is in general, very commendable: but all is, in some measure entangled with the aforesaid confession. Mr. Dalgliesh considers, judiciously and properly, the duties which mankind owe to each other, but we have not observed, that he takes particular notice of that species of benevolence and charity which consists in candid and friendly dispositions to those of very different religious sentiments. The work will, no doubt, be acceptable to those with whose system it concurs; and a great part of it may be serviceable to others, and to all, though they should not entirely correspond, in some instances, with the opinion of the writer.

Art. 68. *Essay on the Christian Character*: being an Attempt to ascertain the Nature of that Affection which the Author of Christianity hath made the Characteristic of his Disciples. By Samuel Copland, D. D. Minister of the Gospel at Fintray. 8vo. 3s. sewed. Dilly. 1785.

“A new commandment give I unto you, that ye *love* one another, &c. By this shall all men know that ye are my disciples, if ye have *love* one to another.” John, xiii. 34, 35. This being a capital principle in the school of Christ, it must, Dr. Copland observes, be of great importance for every Christian to acquire a distinct knowledge of this grace of *love*, and attain an habitual ease in its practice. With this view he here communicates the result of an enquiry begun and carried on for his own private instruction. In pursuit of his design he investigates ‘the object of this love and its qualities;’ whence he infers, that, though *universal* good-will and beneficence are warmly inculcated by the Author of our holy religion, this is not the principle which he immediately recommends as the badge of his followers: What then is it? some of our readers are inclined to ask. The answer is, It is a particular affection to our fellow Christians, to those who are pious and virtuous, increasing in proportion as they excel in such a temper and habit. This concurs with the sentiment of our Lord,—“Whosoever doth the will of my Father who is in heaven, the same is my mother, my sister, and brother.” Had such a sentiment, says this writer, proceeded from the lips of some person of rank and opulence, or had it been uttered by an ancient Greek or Roman,—all the stores of rhetoric had been ransacked to display its grandeur, &c.

Dr. Copland prosecutes his subject in a sensible manner, but with a detail of words, and of reasoning, more than appears to us to have been necessary; by which means he may be thought, by some readers, to have rendered his performance somewhat tedious,—not to say dull.

S E R M O N S.

- I. Preached at St. Peter's, Colchester, June 26, 1787, for the Benefit of the Sunday Schools in that Town. By Thomas Twining, M. A. Vicar of White Notly, Essex. 8vo. 1s. Robinsons.

From Solomon's words, *The rich man's wealth is his strong city: the destruction of the poor is their poverty*, Mr. Twining forcibly recommends to the attention and encouragement of his hearers, a charitable institution, whose object is, to rescue the poor, as far as human means can do it, from that worst evil to which their poverty exposes them, the want of a *proper education*; and, in doing this, to rescue the Public also, from the bad effects of that want.

The discourse is very well written, and happy it is for the institution of Sunday Schools, that it has found, among the number of its able advocates, so very able an one as Mr. Twining.

- II. *The Duty of a Minister*: Preached at the Visitation at Leeds, June 24, 1784. By the Rev. Miles Atkinson, B. A. 8vo. 6d. Wallis, &c.

According to Mr. A. the doctrines which Christian teachers should continually enforce, are, the fall of man; his moral depravity; the necessity of conversion; the sacrifice and intercession of our Redeemer; the willingness of God to forgive, &c.; the eternal happiness of those who believe and are converted; and the everlasting misery and torment which must be the inevitable portion of all who will not come to Christ, that they may have life.

We leave it to our Readers to determine, whether this mode of preaching is agreeable to the Apostolic injunction: *'These things I will that thou affirm constantly, that they which have believed in God maintain good works—but avoid foolish questions.'*

* * Thanks to *Oxonienfis*.—The Reviewers are obliged to him for his hint; the purport of which is under consideration.

†† Our *Constant Reader's* letter is transmitted to the continent, for an answer to his inquiries concerning articles of *Foreign Literature*. With respect to the *domestic publication* which he mentions, it certainly never was *criticised in the M. R.* The omission was occasioned by the long, lingering *illness*, and, at last, the *death* of the Gentleman to whom the consideration of that work was referred; by which means, both the tract, and some account of it, which he had prepared, were lost: and it was deemed too late to put the subject into other hands.

§§ Bishop Newcome's Reply to Dr. Priestley's second Letter, on the duration of our Saviour's ministry, was published in 1781, or 1782, by G. Robinson, price 2s.

☞ The Letter concerning Dr. Franklin's invitation of the *Swimming Anchor*, will be answered in our next.



THE MONTHLY REVIEW,

For SEPTEMBER, 1787.

ART. I. *Philosophical Transactions* of the Royal Society of London.
Vol. LXXVII. For the Year 1787. Part I. 4to. 8s. sewed.
Davis. 1787.

ASTRONOMICAL and MATHEMATICAL PAPERS.

An Account of a new Comet. By Miss Caroline Herschel.

ON the first of August 1786, Miss Herschel discovered a comet 'between the 54th and 53d *Ursæ Majoris*, and the 14th, 15th, and 16th *Comæ Berenices*, and makes an obtuse triangle with them, the vertex of which is turned to the south.'

Remarks on the new Comet. By William Herschel, LL.D.

From the description which his sister gave of the comet, Dr. Herschel endeavours to ascertain its place.

Observations on Miss Herschel's Comet. By the Rev. Francis Wollaston, LL.B.

Mr. Wollaston recites a number of observations of the comet's place, from Aug. 5, to Sept. 21, 1786. The telescope that he used was fitted up with his new invented system of wires, which he recommended in a former article*.

Determination of the Heliocentric Longitude of the descending Node of Saturn. By Thomas Bugge, Professor of Astronomy at Copenhagen.

This accurate observer hath here given us an account of a series of observations on Saturn, in order to ascertain the longitude of that planet's node.

The culmination of Saturn was observed with a six-feet achromatic transit instrument, and the planet was compared with α and π of Sagittarius; the meridian altitude was taken with a six-feet mural quadrant: from these the Author calculates the right ascension and declination, and the geocentric longitude and latitude, which are true, within 4 or 6 seconds: as these longitudes and latitudes are compared with the tables of Halley and De la Lande, the errors of the tables are corrected. The

* See Rev. vol. lxxv. p. 216.

heliocentric longitudes and latitudes are deduced from the observed geocentric longitudes and latitudes; and from these the place of the node is determined.

The Professor began his observations on July the 12th, and continued them to Oct. 8th, 1784. Saturn's passage through the node was on August 21st, at $18^h 20' 10''$ when his heliocentric longitude was $9^\circ 21' 50'' 8\frac{1}{2}''$. The errors in the place of the node are relative to Halley's Tables $+ 19' 39''$, to Cassini's $+ 16' 4''$ and to De la Lande's $+ 1' 31''$. Should the Professor, in the same accurate manner, determine the nodes of the other planets, the science would receive much improvement, and the valuable Tables already published would be brought nearer to perfection.

Observations on the Transit of Mercury, May 4th, 1786, at Dresden. By M. Köhler, Inspector of the Mathematical Repository of the Elector of Saxony.

Observations on the same at Petersburg. By M. Rumovski.

To record observations is of vast use in astronomy. Beside determining the longitudes, these observations serve to correct the tables, and to improve the elements of the planets.

On finding the Values of algebraical Quantities by converging Serieses, and demonstrating and extending Propositions given by Pappus and others. By Edward Waring, M.D. Professor of Mathematics at Cambridge.

Dr. Waring begins this Paper with a method of finding the roots or values of any given algebraical quantity by converging infinite serieses; supposing the roots of this equation $x^b + 1 = 0$ (where the b denotes any whole number or fraction) to be given. The problem includes many cases, and has occupied much of the Author's attention; and though it afford ample entertainment to the curious reader on account of the intricacy of the investigation, yet it can be useful only in a very few cases. For instance, we shall take the Doctor's first case, in which he finds the roots of this general expression $\sqrt[n]{+A}$; the roots are $A^{\frac{1}{n}} \times \alpha + \lambda \sqrt{-1}$, $A^{\frac{1}{n}} \times \beta + \mu \sqrt{-1}$, $A^{\frac{1}{n}} \times \gamma + \nu \sqrt{-1}$, &c. where $\alpha + \lambda \sqrt{-1}$, $\beta + \mu \sqrt{-1}$, $\gamma + \nu \sqrt{-1}$, &c. are the roots of the equation $x^n + 1 = 0$; it will be $+1$ if it was $-A$, and -1 if $+A$. Now all the roots of $x^n + 1 = 0$ are not possible; when indeed $n = 2$, then the roots are $+1$ and -1 , namely both possible, but in other cases many roots will be impossible, as, when $n = 3$, the roots are $+1$, $-1 + \sqrt{-\frac{3}{4}}$, $-1 - \sqrt{-\frac{3}{4}}$, the two last of which are impossible, so that in this case the theorem cannot be used; and many others might be produced where the same impossibility would occur.

In

In the subsequent part of this Paper, Dr. Waring gives a general method of demonstrating certain propositions in which one equation, as $A = 0$, involving r unknown independent quantities, is predicated of another equation containing the same quantities. Of this sort are many of those propositions given by Pappus; as, if the ratio $a + b : b$ be greater than $c + d : d$, then $b : a - b$ will be less than $d : c - d$.

The Author has added a brief account of the labours of former algebraists with respect to the method of finding the number of affirmative and negative, and of possible and impossible roots, in any given equation. This is truly valuable, especially to the tyro, who is here directed to several authors that have given rules for determining these circumstances. No person is so thoroughly acquainted with this subject as Dr. Waring, and his information concerning it is, without doubt, much to be depended on.

An Account of the Discovery of Two Satellites revolving round the Georgian Planet. By William Herschel, LL.D.

On the 11th of January 1787, this indefatigable observer saw two small stars near to his lately discovered planet; subsequent observations have proved them to be moveable, and consequently satellites. Dr. H. has not yet seen them long enough to determine their periodical times with accuracy; he supposes that the first performs its revolution in about 8 days and $\frac{1}{2}$, and the second in nearly 13 days and $\frac{1}{2}$. 'Their orbits,' he says, 'make a considerable angle with the ecliptic, but to assign the real quantity of this inclination, with many other particulars, will require a great deal of attention and much contrivance.' We trust, however, that Dr. Herschel's unremitting diligence and ardour for making discoveries, will shortly enable him to present the Public with a perfect description of these moons, which, in all probability, would have remained unknown to the inhabitants of our globe, if the penetrating eye of an Herschel had suffered them to pass unnoticed.

Concerning the Latitude and Longitude of the Royal Observatory at Greenwich; with Remarks on a Memorial of the late M. Cassini de Thury. By the Rev. Nevil Maskelyne, D.D. Astronomer Royal.

Cassini's *Memoire* was undoubtedly a gross affront on Dr. Maskelyne, and his learned predecessors. The French Astronomer says, "Il paroît que l'on n'est point d'accord sur la longitude de Greenwich à onze seconds près, et sur sa latitude à quinze seconds." It may surely be pronounced impossible that the latitude of Greenwich Observatory, which is furnished with the best and most accurate instruments in the world, should not have been ascertained to a second. M. Cassini says it is not within 15 seconds of the truth. Dr. Maskelyne proves that his predecessor, Dr. Bradley, made the latitude of the Observatory

51° 28' 40".7. And Dr. M. from 246 observations on the equinoxes for six years, beside a number of others, makes it 51° 28' 41".3, differing from the former only $\frac{1}{6}$ of a second. 'From the whole then,' says the Author, 'I conclude that the latitude of the Royal Observatory at Greenwich is firmly established from Dr. Bradley's observations and my own, at 51° 28' 40", probably without the error of a single second.' Dr. M. then gives several observations that have been made at the Paris Observatory, whence he concludes its latitude to be 48° 50' 14", and the difference of latitude of the two Observatories is 2° 38' 26". A question naturally arises; On what foundation was M. Cassini's supposition of an uncertainty of 15" built? This, the Author shews, is in consequence of a passage in De la Caille's researches into the astronomical refractions and latitude of Paris, contained in the Memoirs of the Paris Academy for 1755, where De la Caille takes the differences of zenith distances of 14 stars observed by Dr. Bradley, as published in the Memoirs for 1752, and the same observed by him at Paris, and, correcting them for the difference of the refractions at the respective zenith distances according to his own table of refractions, finds the mean to be 2° 37' 23".9, which added to 48° 51' 29".3, his latitude at the College of Mazarine, gave 51° 28' 53".2, for the latitude of Greenwich, exceeding Dr. Bradley's latitude by almost 13". The Author adding many learned remarks on refractions, and the errors of instruments, proceeds to shew, which he does in a satisfactory manner, that Cassini is wrong also in his assertion concerning the longitude of Greenwich. It appears, from many observations made at both Observatories, that the true difference of longitude between Paris and Greenwich is 9' 20" within two or three seconds.

This is an excellent Paper, and does honour to its Author. Why it was not given to the Public sooner, does not appear, and we regret that the Astronomer Royal should have withheld his useful remarks so long. The French Memoir was presented to Dr. M. on the 28th April, 1785.

An Account of the Mode proposed to be followed in determining the relative Situation of the Royal Observatories of Greenwich and Paris. By Major General William Roy.

In our 75th volume, p. 217, we gave an account of General Roy's measurement of the base on Hounslow Heath. We are in this Paper informed how the operations are to be carried on, by a series of triangles, from that measured base to the neighbourhood of Dover, and thence to Calais, in order to determine the difference of latitude and longitude of the two Observatories of Greenwich and Paris. In the map accompanying this Paper the stations are laid down, and the triangles are described. The execution of the plan is postponed until Mr. Ramsden finishes

the instrument for measuring the angles, which, we are told, 'is new of its kind,' and by which 'angles may be determined to a degree of precision hitherto unexampled.' This is certainly a valuable contrivance, and we hope the General will, in some future Paper, explain its construction. The stations are, in our opinion, well chosen; the chief object being to obtain triangles with their sides as long as possible, in order to make few stations, and by that means avoid the calculations of more triangles than may be necessary.

The General has added two tables, one containing a comparison of the observed length of the celestial arc of the meridian, comprehended between the parallels of Greenwich and Perpignan, with the computed and measured lengths of the corresponding terrestrial arc between these parallels. These computations must have cost no small labour and time; they are made on ten different hypotheses of the earth's figure. The other table has also been a work of great labour: it contains the lengths of the degrees of latitude, and longitude in different latitudes, and the length of the degrees of a great circle perpendicular to the meridian, and likewise such as are oblique to it for the other seven points of the quadrant.

The determination of the figure of the earth is a material point both in navigation and geography, and every attempt to ascertain it, or even to correct former measurements, deserves the highest encouragement.

(*The PHILOSOPHICAL and other Papers, in a future Article.*)

ART. II. *A Course of Physico-Theological Lectures on the State of the World, from the Creation to the Deluge.* By Robert Miln, A. M. 8vo. 6s. Boards. Faulder. 1786.

'CONVINCED that reason and revelation mutually support each other, and that true philosophy is the best defence against scepticism and infidelity, I have ventured,' says the writer, 'on these principles, to contribute my mite to the support of sacred history.' Such is the professed design of this volume; and it must be allowed, that the design is prosecuted in a rational, ingenious, and instructive manner. Whether, or not, the Author has thrown any new light on that part of these ancient records which falls under his review, Mr. Miln observes, 'I flatter myself that I have freed it from some visionary comments, which can neither be reconciled to the rectitude of the Divine Nature, nor to that uniformity of government, which is exercised over the natural and moral world.'

It does not consist with the limits of our work to furnish our Readers with specimens of our Lecturer's reasonings and decisions on the different points, with their various difficulties, which

occur in the book of Genesis; nor can we allow ourselves to give a particular account of the manner in which he attempts to solve them. One observation we may however make, *viz.*, that these difficulties have sometimes arisen from commentators and expositors, together with the inferences and conclusions which they have thought proper to make, and which having been at length sanctified by antiquity, and *human* authority, have passed for doctrines of religion. This remark we intend as particularly applicable to the nature and state of the first parents of the human race,—their primitive situation, their disobedience, together with the punishment annexed to it, and the consequences resulting from it. This Author takes the history in its easy and natural order, without a laborious and metaphysical endeavour to strain from it more than it will properly admit. Accounts of a similar kind with these have been given by others, but they are more detached, or to be found occasionally in different works;—here, the reader has one continued view of the subject, and the history is presented to us in somewhat of a different manner, arising from the Author's own observations, intermixed with those of other writers.

It is said, in the Preface, ‘Some parts of my work will appear new to many of my readers: particularly my theory of the *curse* on the ground, and of the natural means employed by the Creator for the *destruction* of the old world. The first, whether true or false, is my own. The outlines of the second I owe to Mr. Whitehurst, but more especially to Mons. de Luc, Reader to our Queen.’

As to the *curse* on the ground, Mr. Miln supposes that the earth, immediately after the *Fall*, underwent a total change, by means of the elementary fire lodged at that time near its centre: he offers his reasons in support of this notion, but we can only just hint at the hypothesis, without pretending to enter into any detail. As to what is said on the other subject, the deluge, he carefully attends to the Mosaic narration, and imagines that subterraneous fires, raising vast quantities of steam and vapours, sustained a principal part also in this awful catastrophe. He takes notice, as other philosophers have done, of that ocular demonstration of this tremendous convulsion which is afforded by an examination of the internal and external state of our globe. Concerning the *universality* of the deluge, he produces impartially the arguments on each side, in the controversies on this subject; and concludes with the following candid remark:

‘They who believe the deluge to have been universal, inasmuch that all living creatures were destroyed by it, are countenanced by Scripture, and the obvious meaning of the historian's words. On the other hand, they who think that it was only partial, though it destroyed the human race, and all other creatures in the countries which they inhabited, raise objections to the above hypothesis, which their opponents can never remove. Yet the last profess their faith

In revelation equally with the former; they only differ about the meaning of the language.'

To which side of the question Mr. Miln himself inclines we do not with certainty discern; but he observes, 'That there is nothing, which to a rational believer in revelation, affords a stronger proof of its veracity, than to find every thing which it relates concerning this globe, and the different changes it has undergone, confirmed by the different phenomena which appear upon it.'

It would be easy to add some extracts from this volume, which might amuse or assist our Readers; but we shall content ourselves with one, from the conclusion of the book, which we there rather give, because it relates to a subject that of later years has occasioned perplexity to some minds.

'Some learned men,' says the writer, 'undertake to prove, that it (the earth) is many thousand years older than what sacred history makes it. And they reason in this manner. In pits, and several openings of the ground in the neighbourhood of volcanos, particularly of Mount Etna, beds of lava are found covered over to a certain depth with vegetable soil. From different calculations that have been made of the quantity of vegetable soil that has been formed on some lavas, the dates of whose eruptions are recorded in history, it appears that no less time than one thousand years would be necessary to form one of these vegetable coverings. Now, as ten or twelve strata of such lava have been found, lying above one another, with such intermediate layers of soil betwixt them, it is argued that the world must be ten or twelve thousand years old. But, in answer to this, some lavas are smooth and solid, and counteract the first principles of vegetation much longer than others, which are of a more friable and porous kind. Beside, eruptions of volcanos are often accompanied with vast quantities of ashes and muddy water; as if nature had intended quickly to repair the barrenness which it had occasioned. When these last effects take place, seeds, carried by the wind, easily find a nidus or shelter on the rough surface of such lavas, and soon accumulate vegetable soil. The town of Herculaneum was destroyed by an eruption in the 97th year of the Christian æra. Five times since it has been covered with lava, and between each of these strata is a bed of vegetable mould. If all these events have happened within the space of seventeen hundred years, it appears less than three hundred years was sufficient to produce each. The new mountain, which was raised by subterraneous fire in the year 1538, has its very crater, or mouth, now covered over with shrubs. Every earthquake, occasioned by volcanos, is nothing but an effort of burning matter and fiery steams to enlarge the boundaries by which they are confined. If then, the expansive force is so great, that it cannot be confined within subterraneous caverns, an eruption above the surface must ensue; but when the incumbent pressure prevents this effect, the lava may run laterally below the ground, and fill up all the cavities and fissures which lie in its direction. Therefore it is not improbable, that beds of lava may be found at great depths, though they were never above the surface. And it may be added,

that earthquakes, which are frequent in the neighbourhood of volcanoes, often sink large tracts of land to great depths. But the present earth bears on its surface many evident marks of its being only of a recent formation, when compared with that antiquity which many are apt to ascribe to it. It is well known, that the soil increases by decayed vegetables, and by the sediment deposited on it, from dews, rains, and snow. The thickness or thinness of the soil indicates a greater or less time of accumulation. Now it appears, from observations which have been made in many parts of the globe, that where the surface of the earth is composed of the same materials, and situation and climate agree, the thickness of vegetable soil is the same. But at this day, it has not acquired such a degree of growth, that from any calculations which we can make we should compute its origin farther back than the deluge under Noah, according to the Mosaic account.'

This publication is fitted to impart useful information to a variety of readers. It is one recommendation of it, that the Author has, as he himself expresses it, endeavoured as much as possible to adapt his discourses to common capacities, and therefore has not introduced mathematical demonstration, nor minute discussion on philosophical subjects. He intimates that should it be thought worthy of a second edition, some parts of it might be corrected, and others more fully elucidated, and farther, that he has materials for a second volume, extending his observations to the establishment of the twelve tribes in Canaan. We can only farther remark, that if a handsome subscription is an encouragement to such kind of publications, *this* Mr. Miln has obtained; and we trust the present performance is of a kind that will in a good degree answer the wishes and expectations of those who have been willing to receive it under their protection and countenance.

ART. III. کتاب لالهزار از دیوان حافظ

Select Odes from the Persian Poet HAFEZ. Translated into English Verse, with Notes critical and explanatory, by John Nott. 4to. 10s. 6d. sewed. Cadell. 1787.

OF the sprightly and voluptuous Bard of Shiraz, the name and character are sufficiently known to Orientalists. It may however excite the curiosity of the English reader to be informed, that the Poet, here introduced to his notice, conciliated the favour of an offended Emperor, by the delicacy of his wit, and the elegance of his verses: that the most powerful monarchs of the East sought in vain to draw him from the enjoyment of literary retirement, and to purchase the praises of his Muse by all the honours and splendour of a court: and that his works were not only the admiration of the jovial and the gay, but the manual of mystic piety to the superstitious Mahometan, the oracle,

oracle, which, like the *Sortes Virgilianæ*, determined the councils of the wise, and prognosticated the fate of armies and of states.

Mr. Nott has translated 17 Odes of Hafez, and has published them, together with the originals, with the laudable design of promoting the study of the Persian language. In his Preface, he modestly disclaims all pretensions to novelty of remark, contenting himself with the praise of directing the attention of his readers to what has been already said by others. He pays a just tribute of respect to the Count Reviski, Mr. Richardson, and Sir W. Jones, in whose steps he professes to tread, not however with such implicit reverence as to leave no room for the exercise of his own judgment. Should this specimen be approved, he gives us reason to expect in his future labours more accurate and profound researches into the principles of the Persian language, and claims the privilege, in the mean time, of being tried not by the excellence or imperfection of his work considered abstractedly, but by its correspondence with the plan he professes to have laid down. We have ever considered the study of the Persian language as a matter of so much consequence, not only in a literary, but a commercial view, that we shall not stop to examine the propriety of this requisition; and we trust that nothing that may fall from us will be thought to intimate a design of discouraging any future work with which Mr. Nott may propose to favour the Public. The most irksome part of our task will be the examination of the 12th Ode, a translation of which was first published in the very elegant Persian grammar of a celebrated Orientalist. It is not indeed always fair to judge of an author's merit by comparing him with other writers who have treated similar subjects. But a new version of a composition already translated by the pen of Sir W. Jones, seems to challenge comparison as well as attention, and perhaps even to urge a claim to superiority, on which it is the province of criticism to decide. We certainly cannot offer a more acceptable present to our Readers; and, if this were Mr. Nott's design, we may possibly gratify him, by reprinting his own verses together with those of his predecessor.

Sir W. Jones's translation runs thus—

“ Sweet maid, if thou wouldst charm my sight,
And bid these arms thy neck infold;
That rosy cheek, that lily hand
Would give thy Poet more delight
Than all Bocara's vaunted gold,
Than all the gems of Samarcand.

“ Boy, let yon * liquid ruby flow,
And bid thy pensive heart be glad,

* A melted ruby is a common periphrasis for wine in Persian poetry.

Whate'er the frowning zealots say ;
 Tell them their Eden cannot shew
 A stream so clear as Rognabad,
 A bow'r so sweet as Mosellay.

" Oh ! when these fair, perfidious maids,
 Whose eyes our secret haunts infest,
 Their dear destructive charms display,
 Each glance my tender breast invades,
 And robs my wounded soul of rest,
 As Tartars seize their destin'd prey.

" In vain with love our bosoms glow :
 Can all our tears, can all our sighs
 New lustre to those charms impart ?
 Can cheeks where living roses blow,
 Where Nature spreads her richest dyes,
 Require the borrow'd gloss of art ?

" Speak not of fate—ah ! change the theme,
 And talk of odours, talk of wine,
 Talk of the flow'rs that round us bloom :—
 'Tis all a cloud, 'tis all a dream ;
 To love and joy thy thoughts confine,
 Nor hope to pierce the sacred gloom.

" Beauty has such resistless pow'r,
 That ev'n the chaste Egyptian dame
 Sigh'd for the blooming Hebrew boy ;
 For her how fatal was the hour,
 When to the banks of Nilus came
 A youth so lovely, and so coy !

" But ah ! sweet maid, my counsel hear ;
 (Youth should attend when those advise
 Whom long experience renders sage)
 While music charms the ravish'd ear,
 While sparkling cups delight our eyes,
 Be gay ; and scorn the frowns of age.

" What cruel answer have I heard !
 And yet, by Heav'n, I love thee still ;
 Can ought be cruel from thy lip ?
 Yet say, how fell that bitter word
 From lips which streams of sweetness fill,
 Which nought but drops of honey sip ?

" Go boldly forth, my simple lay,
 Whose accents flow with artless ease,
 Like Orient pearls at random strung ;
 Thy notes are sweet, the damsels say,
 But oh, far sweeter, if they please
 The nymph for whom these notes are sung !"

Mr. Nott's version of the Ode is as follows :

' O pride of Shiraz, nymph divine,
 Accept my heart, and yield me thine :

Then, were its price all Samarcand,
The wealth Bokhara's walls command,
That pretty mole of dusky die,
Thy cheek displays, I'd gladly buy.

* Bring, bring the goblet, boy, let's drain
Each drop that it may yet contain :
For sure in all th' enchanted ground
Of Paradise, there are not found
The fountain brinks of Rocnabad,
Mosella's bow'rs with roses clad.

* The tumult which these beauties raise,
With manners sweet, with wanton ways;
Whose charms our city's peace annoy,
Snatch from my breast each tranquil joy:
So Turks rapacious bear away
The viands, their devoted prey.

* True beauty scorns imperfect love,
That courts what art and dress improve :
Can ought be wanting to that face,
To which the little mole gives grace,
A native bloom, complexion fair,
And ringlets of surrounding hair?

* Girls, whose brisk dance provokes to joy,
And wine, thy converse should employ ;
Nor with too much presumption try
The depths of vast futurity ;
Such mysteries all wisdom's lore
Ne'er could, nor ever can explore.

* I know how once the wanton prest
The bashful stripling to her breast :
As Joseph's beauties riper grew,
Zuleikha's passion ripen'd too ;
Till love, grown bold, at length threw by
Th' incumbring veil of chastity.

* Let precept, and instruction sage,
My valued nymph, thy mind engage ;
For docile youth will not despise
The dictates of the old and wise :
To these it lends a willing ear,
And more than life esteems them dear.

* The language anger prompts I bear :
If kind thy speech, I bless my fair :
But is it fit that words of gall
From lovely lips, like thine, should fall ?
Lips that outblush the ruby's red,
With luscious dews of sweetness fed !

* The verses that compose thy song
Are pearls in beauteous order strung :
Then be the tuneful magic pour'd
From forth thy lips ; for heav'n has shower'd

Such brilliance, Hafez, on thy lays
As gilds the sparkling Pleiades.'

Mr. Nott's first stanza is certainly more faithful to the original than Sir William's. Hafez would give the wealth of Samarcand and Bokhara for the mole, *خال هندویش* the Indian mole (as he calls it, probably in allusion to its colour) on his mistress's cheek. The loss of this idea, which is exquisitely tender and affectionate, is not adequately compensated by the spirited, but more general turn of Sir W. Jones's translation. Mr. Nott retains the sense of Hafez, though but little of his manner. The arrangement of his words is too much inverted, and the whole texture of the sentence at once too artificial and too feeble. The last line in particular, where we might have expected most vigour, neither exhibits elegance, nor expresses passion. The second and third stanzas of our Author have nearly the same character. In the second, the second line is absolute prose. In the third line the epithet *enchanted*, as it is not to be found in the original, which has simply *جنت* the garden, *ματ' ἔξοχον*, so when applied to Paradise, it is evidently gross and improper. The three concluding lines, though more minute and descriptive, as well as more faithful to the original, are certainly less elegant than those of Sir W. Jones. The *wanton ways*, as Mr. Nott renders *شوخی*, and *vians* *یغما* *خوان*, literally, *feast of plunder*, in the 3d stanza, as they are not to be found in Sir William Jones, are so much clear gain for which the English reader is indebted to Mr. Nott. The mere English reader, however, may be tempted to ask, how the verb *snatch* in the fourth line can agree with *tumult* in the first, with *charms* in the third, or indeed with any other noun in the sentence. In the seventh and ninth stanzas, and perhaps in the sixth, Mr. Nott certainly adheres more closely to the meaning of his author than Sir W. Jones. Indeed, we think his translation in general sufficiently faithful, though where it is least so, it is not always most elegant. Perhaps he often sails *nimum pre-mendo litus iniquum*: Sir William, on the contrary, stretches a bolder sail, and launches widely into the ocean; nor have we any reason to regret that he sometimes for a moment even loses sight of shore, since he always brings back new beauties which that did not present to him.

To attempt any further comparison between the two translations, were to offer an insult to every reader of taste. The contrast is sufficiently strong, though, we fear, not much to the advantage of Mr. Nott. We wish, indeed, he had precluded the necessity of these strictures, by either omitting the Ode entirely, or by reprinting Sir W. Jones's elegant poem, instead of endea-

vouring to excel it. His translations, however, upon the whole, are not unworthy of such an honourable association: for though we meet with many lines that are evidently inaccurate, many which are undoubtedly weak and prosaic; and though where additions are made, they are not always conceived in the lively spirit of the original; yet there are many others which convey no inadequate idea of that ease and conviviality, so remarkable in the Persian Gazel. The following stanzas from Ode XVI. are perhaps sufficient to justify this commendation:

- The cup of the tulip with wine is replete;
Come, my boy, let thy office begin;
How many more scruples and doubts must we meet?
To be longer severe were a sin!
- Break instantly forth from this pride and this scorn;
For what more can old time wish to know?
It saw, mighty Cæsar, thy proud tresses shorn;
And thy diadem, Cyrus, laid low!
- Be wise; for the sweet bird of morning is found
Gaily drunken with love and desire!
Be watchful; for lo, that deep sleep spreads around,
Which shall last till the world must expire!
- How graceful thou movest, thy shape how divine,
O thou plant of the spring's early bloom!
May beauty's fresh blossom uninjur'd be thine!
May'st thou 'scape the rude winter's cold tomb!

In the first stanza of Ode IX. we are presented with a new and bold species of personification, which none but an Eastern Poet could have ventured to use—*Now that the Rose, says Hafez, is come in the garden, from non-existence into existence, the Violet lays the head at its feet, in prostration.* This simple but beautiful idea is thus amplified by the translator:

- When the young rose in crimson gay
Expands her beauties to the day,
And foliage fresh her leafless boughs o'erspread;
In homage to her sov'reign pow'r,
Bright regent of each subject flow'r!
Low at her feet the violet bends its head.'

But, if we except the third line, which, besides being exceptionable in point of grammar, looks at least very like nonsense, the stanza is not unhappily translated. In the Notes, a censorious critic might perhaps discover some tincture of affectation; but the candid reader will deem them on the whole an easy and familiar introduction to Eastern literature; in a word, neither too intricate for the comprehension of young students in the Persian language, nor altogether so superficial as to provoke the contempt of the Orientalist.

ART. IV. *Alan Fitz-Osborne*, an Historical Tale. By Miss Fuller.
12mo. 2 Vols. 5s. sewed. Murray. 1787.

THE writer of an historical tale, provided the story be happily chosen, may be entitled to a considerable share of praise, for though it may no doubt be urged against him that some of the incidents are prepared to his hands, it should yet be borne in mind, that not a little will remain to be done. To blend truth and fiction in such a manner as that the work shall have no dissimilar parts; to give to the latter the garb and appearance of the former, is not, perhaps, an easy task. Nature must be observed and studied: men and manners must be steadily and attentively contemplated; and though in such a composition, portraits may be highly coloured, though there may be sometimes an exaggeration of character,—yet an air of verisimilitude and probability should pervade and distinguish the whole.

*“ Rien n'est beau que le vrai : le vrai seul est aimable ;
Il doit regner par tout, et même dans la fable *.”*

In a word, it is a performance which requires something more to give it excellence than the ordinary and unassisted powers of the mind are capable of furnishing. We yet are speaking of what may properly be termed the *inventive* part of it. The history of Alan Fitz-Osborne may perhaps dispute the claim to *excellence*, with any similar production extant. The fable is highly interesting and affecting; and though the historian has certainly furnished the outline of the principal personages in it, yet as they are generally placed by Miss Fuller either in a more pleasing, or a more striking point of view, than that in which they have been usually presented to us, we now regard them with a proportionate satisfaction and delight.

The story of this novel is much too complex and intricate for us to pursue it in a regular progression, from beginning to end. We will, however, present our Readers with its leading incidents.

Alan Fitz-Osborne, the hero of the tale, is son of the Earl of that name, and of Matilda the heiress of De Burgh, who lived in the reign of Henry the Third. Walter, brother to the Earl, and who is represented by the Author as the most despicable of human beings, becomes enamoured of Matilda, and makes her a tender of his illicit passion. Checked and disappointed in his infamous desires, his love changes to aversion; and after having contrived, by his machinations, to send her husband on an expedition to the Holy Land, he pursues her, with fury and malice, even to the grave. In a word, she fell, the victim of his murderous hands. The Earl is reported to have perished in battle.

Edward, the eldest son of King Henry, is preparing to chastise the Infidels, when Alan, who had now attained to perfect manhood, resolves on joining the followers of the Cross. Alan had been entrusted, at the departure of the Earl, to the care of the crafty and treacherous Walter, by whom he was persecuted with unremitting rage, and who had even made an attempt on his life. He is therefore happy in the prospect of quitting his paternal domain, and even in flying from a country which he had learned to love.

Arrived in the territory of Palestine, Alan distinguishes himself by his deeds in arms. After various conflicts with the supporters of the Crescent, and in which the Cross was generally victorious, a truce is proposed by the Sultan of Babylon. During the truce, which had been demanded and agreed to, Alan, who laboured under an unusual melancholy, determined to indulge it in solitude, and he accordingly passed the greater part of his time in the forest of Joppa. In this unfrequented spot he discovers his father, the Earl, who was supposed to have fallen in fight, but who had chosen the life of an Anchoret, in consequence of the assurances which he had received from his brother Walter, of the infidelity and criminal conduct of Matilda, his wife. The wars being concluded, Alan conducts his father in safety to the British shore; and having married an amiable and deserving woman, he is happy in the arms of friendship, love, and peace.

Such is the outline of this Novel, in which, as we have already hinted, there are many episodical parts. These, however, are skilfully managed. They no way impede the principal action, but on the contrary, are made to forward it, and even to give a roundness and perfection * to the work.

It should yet be observed, indeed, that the Author has sometimes departed from the line of history without necessity, and even without success. *For example*—Edward is accompanied to the holy wars by the young and virtuous Eleanor. He is wounded by a poisoned arrow; and historical writers inform us, that his life was preserved entirely by means of his amiable consort, who sucked the venom from his wound, evidently with the greatest hazard and danger to herself. This particular and affecting in-

* The character of the turbulent and ambitious Leicester, who continued for some time to shake the throne of the Third Henry, but who was at length subdued by the prince his son, is, in particular, drawn with considerable force and spirit. Leicester's disposition is admirably contrasted by that of the English Justinian, Edward, who, in this performance, is represented as a mild and amiable prince; and it must be acknowledged, notwithstanding the cruelties committed by him in Wales, that he had many and shining virtues.

stance of conjugal love, is passed by in this production. Edward, indeed, is wounded with a poisoned weapon, but his cure is effected by the application of a salve. Why Miss Fuller should have changed so beautiful an incident into one so very inferior and mean, we are wholly at a loss to conceive, unless it was done with the intention of raising the character of her hero, Alan, who is made to prepare the remedy in question, and who is shewn to be particularly attentive to the safety of the prince.

The style of this publication is for the most part neat and perspicuous; sometimes, perhaps, a little too florid, but no way pompous, or extravagant. A few inaccuracies might certainly be pointed out in it; and as every event is given in detail, the pages are occasionally heavy: but

— *Aliquando bonus dormitat Homerus.*

Our fair Author may therefore be sometimes permitted to nod.

ART. V. *The Adventures of Monsieur Provence*, being a Supplement to the Englishman's Fortnight at Paris. Translated from the French. 12mo. 2 Vols. 6s. sewed. Kearley. 1787.

THIS performance, as the advertisement informs us, contains the adventures of Monsieur Provence, valet de chambre of the *Milord*, who figures in the *Quinzaine Anglois*, or Englishman's Fortnight at Paris, and who acquires, by means of suppleness, stratagem, and intrigue, a considerable fortune. In contrast to whom, the Author exhibits the example of a man of real merit, who, notwithstanding the united advantages of birth, education, and talents, could never arrive at eminence or wealth.

Monsieur Provence, whom, as it is easily seen, the Author is desirous of ranking with the facetious Gil Blas, but who, certainly, loses by the comparison,—after having served several masters and mistresses (we must here take occasion to observe that this hero, in giving an account of his *services* to his mistresses, too frequently loses sight of decency and decorum), becomes secretary to a man in power. This great man is represented as being particularly pleased with *Provence*, till having one day unluckily discovered that the secretary was possessed of greater abilities than himself, he threatens him with instant dismissal. But we will extract the account which is given of this affair. It will prove amusing to our Readers, and serve at the same time as a specimen of the work.

‘ This morning, D’Albert *, he sent for me. Hardly had I entered, when, Madame, said he to me, in a tone of voice which

* D’Albert is the family name of Monsieur Provence. It is his patroness who speaks; and who relates her interview with the man in place.

in speaking to me he had never before made use of,—are you certain, Madame, of the man whom you sent me about six months ago? Of D'Albert, Sir? Yes, Madame, are you sure of D'Albert? Yes, Sir, as I am of myself. Pay attention to what you say, Madame. Do you know that he is a man well informed, well educated, in a word, that he is a writer? But, Sir, is that a fault? is that a crime? Yes, Madame, it is both: I cannot conceive how you should make a doubt of it. Would you persuade me, Sir, that it is absolutely indispenfible, that every man in power should be served by idiots alone? Yes, certainly, Madame, it is absolutely indispenfible. Since your men of wit began to multiply fo fast, common sense, fubordination, and fecurity have been banifhed from the world.

‘Those belonging to our *interior*, Madame, faid the patron, fhould neither be fo intelligent nor fo experienced. They cannot poffibly difcover a greater defect than that of poffeffing fagacity equal to ours. Let them have as much wifdom as they pleafe to condu& their little affairs, with all my heart; we are fo much the more pleafed, as their cares then are centered in themfelves; but a man capable of being a keen-fighted obferver, or an active and vigilant critic of our thoughts, of our actions, of our omiffions!—it is a ferpent, a fcorpion, which foud policy commands us to crufh, when we have not been fortunate enough to avoid it.’

Shortly after, however, the fecretary is reftored to favour; and the patron is in danger of lofing his poft. The fcheme fugged by the former, and adopted by the latter, in order to counterwork his enemies,—and for the account of which we muft refer our Readers to the work,—is, perhaps, as complete a piece of chicanery and knavery as ever was put in pra&ice by man. We hope, for the honour of human nature, that it has not the fmalleft foundation in truth. We fay, we hope that fuch is the cafe, as fome of our Author’s pictures appear by no means to be merely fancy-pieces, but fketches or portraits from the life.

Thus much with refpe& to Monsieur Provence, the valet de chambre. In the picture which the Author has drawn of Monsieur D*, the man of merit, he obferves of him—‘He is a deplorable example of the following difagreeable truth;—that genius, honour, and veracity fhut almoft every door againft him who poffeffes them.’ This, if a truth, would undoubtedly be a *disagreeable* one: but it is by no means the cafe. That genius and virtue may be far from meeting their due reward, is not to be difputed: we fee examples of it every day; but that they are abfolute *bars* or *hindrances* to advancement in thofe who are endowed with them, is a miftaken opinion indeed! If the poffeffion of thefe qualities neceffarily precludes us from earthly enjoyments and advantages, wherefore fhould we be at the trouble

of cultivating them? Wherefore should we waste our time in endeavouring to strengthen or acquire what will be detrimental to our interest and our happiness? To this our Author would say in reply—"I have not the least objection to their being cultivated: they are certainly above all other good. Their humble possessor may look down with pity on lordly vice:—yet such is the temper of the times, that it is not a little dangerous to call them forth. It will be pernicious, it will be fatal, to the man who attempts it."

Is it then the possession of talents alone—dormant and unactive talents, which can raise a man above his fellows, or give him a rank in society to which from birth and fortune, perhaps, he is no way entitled? The reasoning is highly fallacious and absurd:—they must be set in motion, in order to be profitable to us. But the matter, no doubt, is this;—our Author has seen modest merit starving, and insolent ignorance reveling in luxury. "The rich comedian lolling in his carriage," says la Bruyere, "bespatters the indigent author who is travelling on foot." Now, from this, and other the like considerations, he has been led to imagine that genius is hurtful to its possessor. He is himself a man of abilities, and he has possibly been neglected and treated with scorn. His language is that of disappointment and chagrin.

This Author sometimes exhibits human nature *as it is*, and sometimes *as it ought to be*; but much more frequently to *disadvantage*. He is evidently the friend of virtue, but it is not perhaps the way to encourage men to seek her paths by setting her followers in a mean and contemptible light: by averring that genius must ever be despondent and miserable, while folly shall as generally be successful and triumphant. In a word, he is too apt to represent the dark and gloomy side of things. He views mankind through a clouded and imperfect medium. Few, with him, are reasonable beings; and he seems almost ready to exclaim with Horace's Stertinius—

— *huc propius me,
Dum doceo insanire omnes, vos ordine adite.*

ART. VI. *The Distressed Poet*, a Serio-comic Poem. In Three Cantos. By George Keate, Esq. 4to. 4s. Doddsley. 1787.

MR. Keate, a gentleman of considerable rank in the literary world, having been engaged in a long and vexatious lawsuit—with the history of which, we believe, the Public are sufficiently acquainted—has here produced a poem, *currente calamo*, in order to prove that though he has unfortunately lost his cause, he is by no means deprived of his good-humour; and farther, to

show

shew that, in his proceedings against quondam friends, he had been actuated by no other principle than a love of justice.

"I wish to preserve my mind in a state conformable to nature," says Epictetus, "and I shall not preserve it so, *if I am out of humour at any thing that may happen.*" This, it may be observed, is the ground-work, the foundation of stoical virtue. He, however, who can sit down to *sport* with adverse fortune, must be possessed of a still greater share of philosophy than the celebrated Parygian himself, or none at all:—he must either be little solicitous with regard to worldly matters, or wholly insensible to good and ill. That Mr. Keate is not of the latter class of men, every one who has perused his writings will readily believe, and every one who has the pleasure of his acquaintance must certainly know. How happens it then,—it may perhaps be asked,—that Mr. K. has been so long involved in a litigious and expensive suit? The reason is sufficiently obvious. A man may patiently endure the losses which he could not prevent, but he will scarcely be willing to *pay for what has never been done; for work that has not been executed.* This, however, if we mistake not, has been required at the hands of our poet; and this, and this only, has led him into litigation and dispute.

Mr. Keate has represented his case by a very pleasing allegory. He is supposed to have deserted the Muses, to whom he had formerly sacrificed, and to have confined himself entirely to the study of Nature, whom he professes to worship, and in honour of whom he purposes to erect a temple—

'Where he in elegant array
Her various wonders might display,
Exhibit the mysterious chain
Which links her complicated reign,
And spread on each illumin'd side
What mines conceal, and oceans hide.'

The daughters of Jove are highly incensed at the revolt of the Poet. They prefer their complaint to Apollo, who tells them—

'This truant, who so false a wretch is,
Shall shortly rue his *prose* and *Sketches* *;
We'll of his *Temple* soon bereave him,
Then see if NATURE can relieve him;—
It would not suit my laurell'd crown,
With my own hand to dash it down:
But, better to attain this end,
I'll do it by his *bosom friend*—
'Twill give a keener pang besides,
If wounded where he *most confides*.'

* * * *

'When Troy was built, you recollect,
I dabbled as an *Architect*;

* Mr. K. is author of a work intitled '*Sketches from Nature*:' see Rev. vol. lxi. p. 111.

A very sorry one, you'll say,
 But worse since then have come in play,
 And of the art I've understood
 Enough, to do more harm than good :
 From better heads ideas stealing,
 To plan a frieze, or form a cieling ;
 I'll hint the means while the work's doing,
 To make his edifice a ruin ;
 And he shall find his schemes defeated,
 Before his building is completed.
 There is beside, in this great town
 A dame of infamous renown,
 Whose great delight is to embarrass,
 Torment the weak, the manly harass,
 And by her dark malignant arts
 Aims to disturb ingenuous hearts :
 Living the plague of half the nation,
Mischief her trade, her name VEXATION ;
 In our own scheme her aid we'll join,
 And thus complete the great design.'

The above are spirited and *pointed* lines :—we would willingly transcribe a greater number, but this our limits will not admit. Suffice it to observe, that *Vexation* effects the business in which she had engaged ; and that the *celestial Maids* are accordingly content.

Cicero, in speaking of certain of our species, observes—*Mira sunt alacritate ad litigandum*. We leave it to the Reader to determine whether Mr. Keate is to be included in their number, or not.

ART. VII. *Boethius's Consolation of Philosophy*. Translated from the Latin, with Notes and Illustrations, by the Rev. Mr. Philip Ridpath, Minister of Hutton, Berwickshire. 8vo. 5s. Boards. Dilly.

THE subject of morals has been so thoroughly investigated, and treated with such a degree of accuracy and perspicuity, by the moderns, that there is little occasion to have recourse to ancient moralists for instruction in the principles of this science. To say the truth, though the writings transmitted to us from antiquity abound with beautiful sentiments and excellent maxims, we no where find, amongst these valuable remains, an entire system of Ethics, founded on experience, and adapted to general use : we meet with no master, in all the schools of Greece and Rome, whose doctrine is not, in many respects, obscure, extravagant, or impracticable. This was so much the case, particularly with the doctrine of the Stoics, that it is much to be regretted, that this philosophy was so soon mixed with the pure morals of Christianity, and that many of the

the most eminent men among the early Christians, were, in reality, as much disciples of *Plato* and *Zeno*, as of *JESUS*.

Among these we may reckon Boethius, a Roman, who lived in the latter part of the 5th century; and who was, for forty years, the most distinguished character in Rome. He was a Catholic Christian, and wrote in defence of the doctrine of the Trinity, against the Arians, Nestorians, and Eutychians. This gave great offence to Theodoric, who was an Arian, and it subjected Boethius to persecution. He was charged with attempting to restore the liberty of the people and the power of the senate; and, after having been stripped of all his possessions, was cast into prison. In this situation he wrote his treatise, *De Consolatione Philosophiæ*, in five books. It is remarkable, that though, in this work, he exhausts every topic of consolation which the philosophy brought from the Grecian schools could suggest, he takes no notice of the supports which the doctrine of Christianity affords, under the troubles of life. It has been conjectured, that he intended to have added a sixth book on Christian topics; but this is a mere conjecture, unsupported by evidence: there is, therefore, reason to believe that Boethius set more value upon the consolations of philosophy, than upon those of Christianity, and that he was a better Stoic than Christian. However this was, his book abounds with the extravagances of stoicism, and is therefore more valuable as a remnant of antiquity and a specimen of the stoical doctrine, than as a moral treatise.

Mr. Ridpath has presented the Public with an English version of this work, of which we give the following passage as a specimen, followed by the original, for the purpose of comparison:

‘As a faithful representation of false happiness, and of the true felicity, has been represented to you, I shall now proceed to explain, wherein the perfection of felicity consists. In view to this, we ought first to examine, whether there exists in nature such a good as you have lately defined; that our imagination may not deceive us, in taking a mere chimera for a thing that is real, and has a being. But that the sovereign good does exist, and that it is the source and centre of every other good, cannot be denied. In fact, when we call a thing imperfect, it is only to distinguish it from some other thing that is perfect. Hence, if any thing, of whatever particular class or kind of existence it be, appears to be imperfect; there must of necessity be also some other thing that is perfect in this very class: for if you take away perfection, imperfection ceases to exist, and becomes a term quite unintelligible. Nature also doth not commence her operations by rude and unfinished productions: she forms, at first, the best works, the purest and most complete; but afterwards gives birth to things less perfect and efficacious. So that, if, as we have before shewn, there is an imperfect felicity in this world, there must be also in it a solid and a perfect one.—Your conclusion is most just and true.—It will not now be difficult to discover, continued she, where this true felicity resides. Every mind endowed with

apprehension and judgment, finds in itself a proof that God, the author of all things, is good. For, as we can conceive nothing better than God, can we have any doubt but that he, who has no equal in goodness, is good? And reason, while it thus demonstrates so clearly that God is good, evinces at the same time, that the sovereign good resides in him. For if this were not so, God could not possibly be, as he really is, the author of all things; for there would be some other Being more excellent than he is, who possesses the supreme good, and who must have existed before him; because all perfect things plainly precede things that are less complete. That our reasonings may not therefore run on into infinity, we must confess that the Supreme God comprehends in his nature a plenitude of perfect and consummate good: but perfect good we have proved to be true felicity. It necessarily follows, then, that true felicity resides in the Supreme Divinity.—This must be admitted, said I, as I can see nothing that can be objected against it. . . ‘Now, since men become happy by the enjoyment of Felicity, and as Felicity is the same with the Divinity himself, it is manifest, that they become happy by the enjoyment of the Divinity. But as by the participation of justice, or of wisdom, men become just or wise; so, by the participating of Divinity, they must necessarily, and for the very same reason, become Gods. Consequently, every happy man is a God; for though there is but one in essence, there is nothing to hinder but there may be many, by a participation of the Divine Nature.—I allow, said I, that this corollary is admirable, and of infinite value.—But what I am just going to add, said she, is still more worthy of your admiration. —What is that?—As happiness appears to be an assemblage of many things, ought we not to consider whether these several things constitute, conjunctly, the body of happiness? if I may so express myself; or whether there is not some one of these particular things that composes its essence, and to which all the rest have a relation?—I wish, said I, you would illustrate this matter by examples.—Do you not believe, added she, that happiness is a good?—Yes, certainly, answered I; and the supreme good.—You may say the same, continued she, of all the other goods; for perfect sufficiency is reckoned supreme felicity; so is supreme power; so likewise is an honourable rank, a shining reputation, and a life of pleasure.—What do you conclude from all this?—Are all these things, answered she, sufficiency, power, reputation, and the rest, to be considered as *constituent members*, so to speak, of felicity? or, do they bear a relation to a *good* as their *principal part*?—I understand, said I, what you propose to investigate, and I am desirous to hear it made out.—Attend, said she, and I will elucidate this matter. If all these things were members of felicity, they would differ from one another; for it is the property of members, or parts that differ from one another, conjunctly taken, to compose one body. But I have proved to you that these things are all the same, and do in no respect differ. They can by no means, therefore, be members of happiness; for if they were, happiness might be said to be made up of one member, which is absurd, and cannot possibly be.—All this is undoubtedly true, said I; but I wish to hear the sequel.—We know, replied she, the things we have so often mentioned, do all of them bear a relation to a *good*. For

For if sufficiency is desired, it is desired because it is esteemed a good: if power is sought after, it is for the same reason; and upon this account likewise it is, that we desire to obtain respect, glory, and pleasure. Good then is the motive and the end of all these wishes: for that which contains no good, either in reality or appearance, can never be desired. On the contrary, things that are not in their nature good, are wished for, because they have the appearance of being real goods. Hence, good is justly esteemed the motive, the foundation, and the end of all the desires of mankind: but, that which is the cause of our desiring any thing, is itself what we principally want. For example; if a man mounts his horse on account of health, it is not so much the exercise of riding that he seeks, as its salutary effects. And as we have proved that these latter things are pursued from no other intention than to obtain happiness, it is happiness therefore only that is sought after. Hence it clearly follows, that the good we have been reasoning upon, and happiness, differ in no respect, but are of one and the same substance.—I see no cause, said I, to dissent from your opinion.—But it has been proved, added she, that God and true happiness are one and the same thing.—It has so.—We may therefore certainly conclude, said she, that the substance of God is also the same with that of the supreme good.’

“ Quoniam igitur quæ sit imperfecti, quæ etiam perfecti, boni forma vidisti: nunc demonstrandum reor, quonam hæc felicitatis perfectio constituta sit. In quo illud primum arbitror inquirendum, an aliquid hujusmodi bonum, quale paulò antè definisti, in rerum natura possit existere, ne nos præter rei subjæctæ veritatem cassa cogitationis imago decipiat. Sed quin existat, sitque hoc veluti quidam omnium fons bonorum, negari nequit. Omne enim quod imperfectum esse dicitur, id diminutione perfecti imperfectum esse perhibetur. Quo fit, ut si in quolibet genere imperfectum quid esse videatur, in eo perfectum quoque aliquid esse, necesse sit. Etenim perfectione sublata, unde illud, quod imperfectam perhibetur extiterit, ne fingi quidem potest. Neque enim à diminutis, inconsummatisque natura rerum cepit exordium, sed ab integris absolutisque procedens, in hæc extrema, atque effeta dilabitur. Quod si, uti paulo ante monstravimus, est quædam boni fragilis imperfecta felicitas, esse aliquam solidam, perfectamque, non potest dubitari. Firmissimè, inquam, verissimèque conclusum est. Quo vero, inquit, habitet, ita considera. Deum rerum omnium principem bonum esse, communis humanorum conceptio probat animorum. Nam cùm nihil Deo melius excogitari queat, id quod melius nihil est bonum esse quis dubitet? ita vero bonum esse Deum ratio demonstrat, ut perfectum quoque bonum in eo esse convincat. Nam ni tale sit, rerum omnium princeps esse non poterit: erit enim eo præstantius aliquid perfectum possidens bonum, quod hoc priùs atque antiquius esse videatur. Omnia namque perfecta minùs integris priora esse claruerunt. Quare ne in infinitum ratio prodeat, confitendum est summum Deum, summi perfectique boni esse plenissimum. Sed perfectum bonum veram esse beatitudinem constituimus. Veram igitur beatitudinem in summo Deo sitam esse, necesse est. Accipio, inquam, nec est quod contradici ullo modo queat.’ . . . ‘Quoniam beatitudinis adeptione fiunt homines beati, beatitudo verò est ipsa divinitas, divinitatis adeptio-

tioni fieri beatos, manifestum est. Sed uti iustitiæ adeptione iusti, sapientiæ sapientes fiunt, ita divinitatem adeptos, deos fieri simili ratione necesse est. Omnis igitur beatus Deus, sed natura quidem unus, participatione verò nihil prohibet esse quàm plurimos. Et pulcrum, inquam, hoc atque pretiosum sive κόσμος, sive corollarium vocari mavis. Atqui hoc quoque pulcrius nihil est, quod his annectendum esse ratio persuadet. Quid inquam? Cùm multa, inquit, beatitudo continere videatur, utrùmne hæc omnia in unum veluti corpus beatitudinis, quadam partium varietate jungant, an sit eorum aliquid, quod beatitudinis substantiam compleat. Ad hoc verò cætera referantur? Vellem inquam id ipsarum rerum commemoratione patefaceres. Nonne, inquit, beatitudinem bonum esse censemus? Ac summum quidem, inquam Addas, inquit, hoc omnibus licet. Nam eadem sufficientia summa est, eadem summa potentia, reverentia quoque, claritas, & voluptas beatitudo esse judicatur. Quid igitur Hæccine omnia bona sufficientia, potentia, cæteraque veluti quædam beatitudinis membra sunt. An ad bonum veluti ad verticem cuncta referuntur? Intellico, inquam, quid investigandum proponas, sed, quid constituas, audire desidero. Hujus rei discretionem sic accipe. Si hæc omnia beatitudinis membra forent, à se quoque invicem discrepant. Hæc est enim partium natura, ut unum corpus diversa componant. Atqui hæc omnia idem esse monstrata sunt. Minimè igitur membra sunt: alioquin ex uno membro beatitudo videbitur esse conjuncta, quod fieri nequit. Id quidem, inquam, dubium non est, sed id quod restat expecto. Ad bonum verò cætera referri palàm est. Iccirco enim sufficientia petitur, quoniam bonum esse judicatur. Iccirco potentia, quoniam id quoque esse creditur bonum. Idem de reverentia, claritudine, jucunditate conjectare licet. Omnium igitur expetendorum summa, atque causa bonum est. Quod enim neque re, neque similitudine ullum in se retinet bonum, id expeti nullo modo potest. Contraque etiam, quæ natura bona non sunt, tamen si esse videantur quasi vera bona sint, appetuntur. Quò fit uti summa, cardo, atque causa expetendorum omnium, bonitas esse jure credatur. Cujus verò causa quid expetitur, id maximè videtur optari. Veluti si salutis causa quispiam velit equitare, non tam equitandi motum desiderat, quàm salutis effectum. Cum igitur omnia boni gratia petantur, non illa potius quàm bonum ipsum desideratur ab omnibus. Sed propter quod cætera optantur, beatitudinem esse concessimus: quare sic quoque sola quæritur beatitudo. Ex quo liquido apparet ipsius boni, & beatitudinis unam atque eandem esse substantiam. Nihil video, cur dissentire quispiam possit. Sed Deum, veramque beatitudinem unum, atque idem esse monstravimus. Ita, inquam. Securè igitur concludere licet, Dei quoque in ipso bono, nec usquam alio, sitam esse substantiam."

The learned reader will perceive in the translation of this passage, the marks of correctness and elegance; in the passage itself he will observe a striking resemblance between the sentiments of the Author and those of Fenelon, M^{ad}. Guyon, and other French writers of the mystic school.

ART. VIII. *Letters addressed to Soame Jenyns, Esq.* Containing Strictures on the Writings of Edward Gibbon, Esq. Dr. Priestley, Mr. Theophilus Lindsey, &c. &c. and an Abstract of Dr. Priestley's Account Current with Revelation. 12mo. 3s. sewed. Robinsons. 1786.

SHOULD any one take up these Letters with the expectation of meeting with manly reasoning or polite raillery, he will be disappointed; for he will find them fraught chiefly with pert affectation and illiberal abuse. A specimen or two will suffice to justify this censure.

Speaking of *pure genuine Christianity* and religious establishments, the Author says: 'Ingredients so heterogeneous will hardly incorporate; nor shall we easily find any philosophical apothecary, even though aided by the whole body of theologians, both ancient and modern, dexterous enough either to decoct, from such an *hodge-podge*, a draught grateful to the palate of any one, whose conscience is his taster, or to make up from it a bolus salubrious to the stomach of him who cannot digest hypocrisy and dishonesty.'

This enemy to establishments will perhaps, in course, be thought a friend to free inquiry—No such thing: hear how keenly he *satirizes* the whole race of philosophers:

'Liberty of judgment multiplied sects—from a multiplicity of sects, sprung abundance of absurdity, as well in practice, as in doctrine. This absurdity brought forth the shafts of ridicule, which were, and still are, indiscriminately levelled at truth and error, hypocrisy and sincerity, enthusiasm and sobriety—Gentle, complaisant Philosophy, formerly affrighted by the stern intrepid spirit of enthusiastic Zeal, recovering from her panic, cautiously peeped through the curtain of Risibility—Conscious of her inability to carry the citadel of religious Zeal by storm, she carried on her operations by *sap* and ambuscade—Or, perhaps, we may say, that Ridicule having tuned the instrument, Dame Philosophy, after amusing the *literati* of Europe with an overture of doubts and questions, has now so effectually ravished their ears and hearts, with her mellifluent notes of persuasion to self-admiration, that the whole assembly are most sincerely in *love with themselves*.—What wonder then, if, like as many *petits maitres*, enchanted with the pleasing, though unmeaning sound of what is called *Virtue*, they most gracefully glide, as in a minuet *de la cour*, around the maypole of Decorum, until, animated by the brisker notes of Scepticism, the whole assembly cut capers like rope-dancers; and, in talking of *their virtues*, ape the gods as monkeys mimic men!—Should any unpolished, ill-bred boor, interrupt the pleasure of this self-enamoured, polite assembly, with the uncouth, discordant sound of 'the fear of God,' what should the varlet expect, but to be hissed, scouted, and kicked out of the *panttheon*?'

Alas! what can poor *Dame Philosophy*, or *Dame Reason* (for by these gentle appellations does this familiar gentleman accost these respectable personages) do, against such an adversary? Or who will dare to demur upon any of the articles of the Author's creed,

creed, after being told, that to call them in question is to offer a barefaced insult upon common sense; and that there is as little propriety in calling those Christians, who deny the imputation of sin and righteousness, vicarious punishment, the divinity of Jesus, &c. &c. as there would be in calling a cow an horse.

The contempt with which this Author treats the writers whose works he censures, is too coarse and vulgar to have any other effect than that of recoiling on himself: his affectation, in speaking of the advocates for Unitarianism, on every occasion, under the title of Messrs. Priestley, Lindsey, and Co. is silly: but the boldness with which he continually calls their honesty in question, deserves a harsher epithet. 'Some rogues,' says he, 'delight in descanting a great deal on the honesty and integrity to which they are strangers.'—And afterwards more directly: 'I beg leave to propose to Dr. Priestley, and his *wonderfully conscientious* friends Messrs. Lindsey and Co. the following question; whether are the clergy of the Church of England, who subscribe what they cannot believe, and recite what they utterly condemn, more culpable or reprehensible than these same *conscientious* reformers, who, whilst they make the most solemn professions of sincerely believing and loving the bible, employ all their ingenuity in attempting to refute and reprobate the fundamental principles, and the peculiar doctrines, of that book?'——'To hear these gentlemen contrasting their candour, their tenderness of conscience, and their regard to the Scriptures, with the levity and unconscientious conduct of the established clergy, excites in my mind something like what one must feel, when he hears the greatest *rogue* first cry out, *Fy! fy!*'

Fie, oh fie on it, friend *Simplex* *! thy language is indeed, as thou sayest, more *plain* than *pleasant*—From such a writer, who will expect a fair state of Dr. Priestley's 'Account Current with Revelation?'

ART. IX. *The Melody of Speaking delineated*; or Elocution taught like Music, by visible Signs, adapted to the Tones, Inflexions, and Variations of the Voice in reading and speaking; with Directions for Modulation, and expressing the Passions. Exemplified by select Passages from some of our best Authors. By J. Walker, Author of Elements of Elocution, Rhetorical Grammar, &c. 8vo. 2s. 6d. Robinsons, &c. 1787.

WE have already had several occasions to express our approbation of Mr. Walker's method of teaching the art of elocution, and particularly of the use which he makes of the two slides of voice, which he calls the rising and falling inflexions. The difference between these, as described in his former works, we had no difficulty in conceiving; and we saw plainly the usefulness as well as the originality of the rules which he laid down

* This *anonymous* author's signature.

concerning them. As a farther exemplification of these rules, the present work certainly merits attention: but the Author has here introduced other varieties of sound, concerning which we find ourselves wholly at a loss to give any opinion. These he calls *circumflexes*, one of which begins with the rising and ends with the falling inflexion upon the same syllable; and the other begins with the falling and ends with the rising inflexion. For want of the benefit of a lesson from the lecturer *vivâ voce*, we have in vain attempted to conceive his meaning. We will, however lay before our readers the passage which puzzles us; perhaps some of them may be more fortunate:

‘ The rising inflexion, is that upward turn of the voice we generally use at the comma, or in asking a question, which begins with a verb. (As, Did he say, *Nó?*) For expressing this, the acute accent is adopted, thus (´).

‘ The falling inflexion is generally used at the colon and semicolon, and must necessarily be heard in the answer to the former question. (He *dîd*; he said, *Nò*.) To express this, the grave accent is adopted, thus (˘).

‘ The rising circumflex begins with the falling slide, and ends with the rising upon the same syllable. This inflexion may be exemplified by the drawling tone we give to some words spoken ironically, as the word *Clodius*, in Cicero’s Oration for Milo. This turn of the voice is marked in this manner (v).

“ But it is foolish in us to compare Drusus Africanus and ourselves with Clodius, all our other calamities were tolerable, but no one can patiently bear the death of Clodius.”

‘ The falling circumflex begins with the rising and ends with the falling slide. This inflexion may be exemplified by the pronunciation of the word *swôrd*, in Cato’s reply to Decius. This turn of voice is marked thus (Λ):

“ ’Tis Cêsar’s swôrd has made Rome’s senate little,
And thinn’d its ranks.”

ADDISON.

The examples consist of speeches in prose and verse, given in one page without marks, and in the other with notes of inflexions, breaks, and instructions for the variation of tones. The sentences are divided into such portions as are to be pronounced like one whole word; and in each portion the accented word is marked with its proper inflexion, in a manner which may be very useful in giving young persons a distinct, full, and firm pronunciation.

ART. X. *A Discourse delivered to the Students of the Royal Academy, on the Distribution of the Prizes, Dec. 11, 1786. By the President.* 4to. 3s. Cadell. 1787.

WE have always received pleasure and instruction from the perusal of the annual discourses of Sir Joshua Reynolds; which are replete with such observations as mark an elevated

genius, and are delivered in a style remarkable for its simplicity and energy. We shall give our Readers an idea of the subject of the present performance, in the Author's own words :

‘ Though I have often spoke of that mean conception of our art which confines it to mere imitation, I must add, that it may be narrowed to such a mere matter of experiment, as to exclude from it the application of science, which alone gives dignity and compass to any art. But to find proper foundations for science, is neither to narrow, or to vulgarise it ; this is sufficiently exemplified in the success of experimental philosophy. It is the false system of reasoning, grounded on a partial view of things, against which I would most cordially guard you. And I do it the rather, because those narrow theories, so coincident with the poorest and most miserable practice, and which are adopted to give it countenance, have *not* had their origin in the poorest minds, but in the mistakes, or possibly in the mistaken interpretations, of great and commanding authorities.

‘ I shall not think my time misemployed, if by any means I may contribute to confirm your opinion of what ought to be the object of your pursuit ; because, though the best critics must always have exploded this strange idea, yet I know that there is a disposition towards a perpetual recurrence to it, on account of its simplicity and superficial plausibility.

‘ For which reason I shall beg leave to lay before you a few thoughts on this subject ; to throw out some hints that may lead your minds to an opinion (which I take to be the truth) that painting is not only, not to be considered as an imitation, operating by deception, but that it is and ought to be, in many points of view, and strictly speaking, no imitation at all of external nature.’

This bold assertion is, however, much softened by the subsequent parts of the discourse, where Sir Joshua confines himself within narrower bounds, and would only be understood to discourage a *servile imitation*, for ‘ whatever is familiar,’ says he, ‘ or in any way reminds us of what we see and hear every day, does not belong to the higher provinces of art, either in poetry or painting.’ The great end of all the fine arts, especially of poetry and painting, is to make an impression on the imagination and sensibility ; those performances, therefore, which more effectually stir up the feelings, and produce a pleasing effect on the mind, may be justly esteemed great and meritorious : but, at the same time, no performance can please which is inconsistent with nature, nor even that in which there is the least appearance of improbability ; the first is disgusting, the latter ridiculous ; a true critic is offended at an arm where the muscles appear exerted, while the arm is in a position in which no such exertion can take place ; and he laughs at the idea of a King *bunting in his robes and crown*.

To return. Sir Joshua illustrates his opinion by appealing to a sister art : he says,

‘ The very existence of poetry depends on the licence it assumes of deviating from actual nature, in order to gratify natural propensities

by other means, which are found by experience full as capable of affording such gratification. It sets out with a language to the highest degree artificial, a construction of measured words, such as never is, nor ever was used by man. Let this measure be what it will, whether hexameter, or any other metre used in Latin or Greek, or rhyme, or blank-verse, varied with pauses and accents, in modern languages, they are all equally removed from nature, and equally a violation of common speech.'

As the poets are allowed to elevate their style, and aspire at sublimity, so painters have the privilege of aggrandizing their subject, and of giving to nature such adventitious ornaments as are suitable to the occasion, and not ridiculous in themselves. It is a too slavish imitation, and the want of introducing bold and animated strokes, which forcibly address the imagination, and excite, in the attentive beholder, ideas of grandeur and sublimity, that ought to be guarded against. This strict attention to mere nature necessarily controuls the hand of a painter; it restrains him from exhibiting what is great, and addressing the feelings, which is in reality the true object of the art; and that artist, who has been the most happy in producing this effect, has always acquired a superior reputation, has been universally admired by the Public at large, and justly praised by the discerning critic.

ART. XI. *A concise Account of the Kingdom of Pegu; its Climate, Produce, Trade, Government, and Inhabitants. With an Enquiry into the Cause of the Variety observable in the Fleeces of Sheep in different Climates, and a Description of the Caves of Elephanta, Ambola, and Canara. The whole being the Result of Observations made on a Voyage performed by Order of the East India Company. By W. Hunter, A. M. Surgeon. 8vo. 5s. Calcutta printed, and sold by Sewell in London.*

THOSE southern parts of Asia, usually distinguished in Europe by the general name of *East Indies*, are of such immense extent, and are, in general, so little known to Europeans, that every attempt which tends to discover the nature of any part of those regions will be favourably received by all lovers of knowledge. Mr. Hunter lays before the Public what information he was able to collect concerning the Kingdom of Pegu, during a short residence in that country, in the year 1782; and it appears that he improved his time to the best advantage. The ample title-page renders any further enumeration of the contents unnecessary, and we have only to add, that the account is plain, concise, and bears every mark of authenticity.

The country, toward the coast, is flat and fertile; annually covered with water, during the rainy season. The inhabitants, we are told, are 'numerous, brave, possessing great strength of body, and capable of sustaining fatigue:' yet the climate is as warm and sultry, as are most other tropical regions. This is a

proof of the futility of that general theory, so often repeated by one writer after another, of the over-ruling influence of warm climates, in relaxing and enfeebling the human frame.

Many articles of commerce are found in Pegu; the most valuable of which is *Teak wood*, for ship-building; in which art the natives are very expert.

This small kingdom has been for some time past subject to the more powerful kingdom of Ava, in its neighbourhood; the sovereigns of which country have hitherto been extremely cautious of permitting Europeans to obtain any settlement among them.

In the Appendix, Mr. H. hazards a conjecture on the manner in which hair and wool (which he considers as of the same nature) are produced; with a view to account for the greater degree of coarseness in the wool grown in warm climates, when compared with the wool of the same sheep in cold climates. His theory is, that hairs are an animal secretion, rather than an organized production, of the same nature with the spider's draught and the silk-worm's thread; that the matter proper for forming these different substances, in issuing from the body of the animal that produces them, passes through certain small orifices formed by nature for that purpose in the skin, as wire, in the drawing, at the mill, passes the holes in the wire-plate. If this be admitted, it must follow, that whatever dilates the hole whence the hair issues, must necessarily render the filament coarser. And, says he, as heat expands the bulb that forms the root of the hair, and dilates the hole through which the hair must pass, that hair must of course be thicker which is produced in warm than in cold climates. It must also, he says, be thinner; for these bulbs being very numerous, 'when some of them are much dilated, they will compress the others, and thus prevent the secretion, and consequently the growth of hair from them.'

We are afraid the Author will find some difficulty in defending the above ingenious hypothesis, on philosophical principles; and though some facts seem strongly to support it, others, we suspect, will be found that do not at all accord with it. With respect to *wool of sheep*, it has indeed been clearly proved*, that the thickness of each separate filament (for we do not choose to call it *hair*) varies in different parts of its length, according to the heat or coldness of the season when it was produced, that part of the filament being thickest which is produced during warm weather, and *vice versa* *. This fact seems entirely to confirm Mr. Hunter's theory; but we have often remarked, that along with that very wool, in many cases, is produced a kind of hair entirely distinct from the wool, which is always smallest at

* Vide 'Observations on the Means of exciting a Spirit of national Industry,' p. 108.

the point, though the wool which grows at the same time is usually the reverse. The same may be observed of the bristly hairs which cover the fur of beavers, and many other animals : in short, there seems to be here a distinction that has escaped the notice of our theorist, and to which he would do well to advert.

There is yet another distinction respecting substances of this class that should be attended to. Some kinds of hair, or fur, are *annual* productions ; and others, most certainly, are *perennial*. The wool of sheep is of the first class, as is probably the *short* hair of horses, and some other domestic *animals*, though the long hairs which constitute the mane and tail are as evidently perennial, as these encrease in length from year to year, perhaps as long as the animal lives, accidents excepted. The hairs of this last kind seem to be uniformly of one thickness, throughout their whole length, and do not appear to be affected by the variations of climate ; though, in the human species at least, the hairs of the head seem to grow thicker by age. On the other hand, the shorter hairs of most animals, as horses, dogs, &c. are always smaller towards the point than the root ; which, as we have already observed, is, in general, the reverse with respect to the wool of sheep. We have thrown out these hints, merely to induce others to prosecute this investigation.

The Caverns in Elephanta, described in this essay, are artificial works of a very singular construction : for which we refer the curious Reader to the work itself. See also Mr. Hunter's Account of these enormous Excavations, in the 7th volume of the *Archæologia* ; or our Review, vol. lxxiv. p. 269.

ART. XII. *An Essay on Phlogiston and the Constitution of Acids.* By Richard Kirwan, Esq. F.R.S. and most of the Learned Societies in Europe. 8vo. 3s. 6d. Boards. Elmsley. 1787.

AMONG natural bodies, some are capable of being kindled, or of producing flame, and consequently of augmenting and supporting, by means of the air, artificial or common fire ; while others become hot, red, or luminous, but are incapable of supporting or increasing the fire in which they are placed. Chemists have distinguished these two kinds of bodies by the names of *combustible* and *incombustible*, and have perceived that the inflammability of the former depended on a *principle* which was wanting in the latter. *Beccher*, a German metallurgist, of great sagacity, was, we believe, the first who bestowed on this principle the name of *phlogiston*, which he supposed to be a dry earth. The celebrated *Stahl* adopted and extended this doctrine, and formed a theory, which happily illustrated most of the chemical phenomena, and produced a variety of curious and useful discoveries.

This theory, which has been universally received throughout Europe for these last fifty years, was founded on the hypothesis that combustible bodies contained some substance which the incombustible do not; but chemists were never able to exhibit this substance in a separate state, and by that means to prove their hypothesis a true one. M. Lavoisier reversed this hypothesis, and proved by experiments, that the remains of combustible bodies after burning, and of metals after calcination, contain a substance which they did not contain before. Dr. Priestley, on the other hand, inferred from a variety of experiments, that *inflammable air* was the phlogiston of Beccher and Stahl; and consequently that it was no longer to be regarded as a mere hypothetical substance, since he now exhibited it in a separate state. Mr. Cavendish's discovery concerning the composition of water, furnished new explanations for the doctrine of phlogiston. If water be compounded, say the *antiphlogistians*, of inflammable and pure air, then water will burn. A controversy now arose, for a general account of which we refer our Readers to the Monthly Review for April 1785, p. 241, and for May 1786, p. 321. The debate is at present confined to a few points; namely, whether the *inflammable principle* exists, or is to be found in phlogisticated acids, vegetable acids, fixed air, sulphur, phosphorus, sugar, charcoal, and metals.

Mr. Kirwan is aware that many strong prejudices favour the new opinion, which he calls the *anti-phlogistic* hypothesis, and its supporters *anti-phlogistians*, not by way of obloquy, but to prevent circumlocution. He seems to have laid aside all prejudices, and he endeavours, by diligent inquiries, to shew the insufficiency of the new opinion for explaining the various chemical phenomena.

As he has, in this work, frequent occasion to calculate the weight of different kinds of air, he appropriates the first section to a description of the methods which he used to ascertain their respective weights. For the weight of *common air*, which is his standard, the Author is indebted to the very accurate experiments of Sir George Shuckburgh, who found the length of a column of air equiponderant to a column of mercury $\frac{1}{15}$ of an inch long. For the methods in which the Author found the weights of the other airs, we refer to the experiments, which cannot be abridged; but we shall give his useful table of the absolute weight of 100 cubic inches of different kinds of air at a mean height of the barometer and thermometer, and their proportions to common air. This table would have been more complete had Mr. Kirwan added another column, shewing their proportion to water, the standard which other natural philosophers have commonly used; we shall supply it:

Kinda

Kinds of Air.	Absolute Weight of 100 Inches in Grains.	Proportion to Common Air.	Additional Column; Proportion to Water at 1000.
Common Air	31.	1000	1.224
Dephlogisticated	34.	1103	1.345
Phlogisticated	30.535	985	1.206
Nitrous	37.	1194	1.462
Vitriolic	70.215	2265	2.773
Fixed	46.5	1500	1.833
Hepatic	34.286	1106	1.353
Alkaline	18.16	600	.721
Inflammable	2.613	84.3	.103

Mr. Kirwan next treats on the composition of acids. He examines Lavoisier's doctrine of all acids being compounded of two principles, namely the *peculiar acid basis*, and the *oxygenous principle*; he gives that philosopher's table of the affinities of the oxygenous principle, and makes some just objections to it. The acids, which Mr. Kirwan more particularly examines, are the vitriolic, nitrous, marine, aqua regia, saccharine, and phosphoric.

The vitriolic acid consists, according to the new theory (considered abstractedly from the water which it always contains), of sulphur united with a large portion of oxygenous principle; according to Mr. Kirwan, it consists of a basis, which, when saturated with phlogiston, constitutes *sulphur*; when saturated with fixed air, it becomes *fixed vitriolic acid*; and when with both, *volatile vitriolic acid*. For this view of volatile acid, Mr. K. acknowledges himself indebted to M. Bertholet; and says, it seems to be the only improvement made in its theory since the days of Stahl. A number of experiments are brought to support this opinion, and refute that of the antiphlogistians.

To give a minute detail of what Mr. Kirwan has advanced on the composition of nitrous acid, would much exceed our bounds. He makes the constituent principles of it to be, fixed, dephlogisticated, phlogisticated, and inflammable air, all in their concrete state. After the enumeration of several experiments to prove the presence of phlogiston in this acid, Mr. Kirwan proceeds to examine the celebrated experiment of M. Lavoisier, which first gave rise to the antiphlogistic theory. It appeared in the Paris Memoirs for 1776, and was noticed in the Appendix to our 65th volume, p. 491. The Academician added 1104 grains of mercury to 945 of nitrous acid: the produce was 273.234 cubic inches of nitrous air, and, by distilling the salt to dryness with a strong heat, the whole of the mercury was revived, and 287.742 inches of dephlogisticated air appeared. Hence M. Lavoisier concluded, 1st, That the nitrous acid was wholly decomposed into two species of air. 2dly, That, the mercury being revived without

loss, there is reason to suppose that it was reduced to a calx by its union with pure air, because it recovered its metallic form by the expulsion of the same pure air. To justify the first conclusion, Mr. Kirwan thinks three circumstances should have been proved; 1st, That, during the distillation, no part of the nitrous acid had escaped into the water, over which the airs were collected. 2dly, Which is the contested point, that the nitrous air produced during solution, did not contain some part of the mercury. 3dly, That by the re-union of the two airs, the same quantity of acid might be reproduced. To justify the second M. Lavoisier should have shewn that the mercury, during its revivification, took nothing from the substance to which it was united while a calx, of which substance the pure air might have been a component part. Mr. Kirwan then gives such an explanation of the experiment as seems to confirm, in a satisfactory manner, the phlogistic theory.

The marine acid comes next under consideration. The Author thinks it consists of a peculiar basis united to phlogiston and a certain proportion of fixed air, to both of which the basis seems to have a strong affinity.

Aqua regia is compounded of common marine acid and strong colourless nitrous acid, the former deacidifying the latter, while the latter dephlogisticates the former; or in other words, the marine acid takes a great part of the fixed air from the nitrous acid, while the nitrous takes the phlogiston of the marine.

The phosphoric acid consists of phosphorus united to the oxygenous principle; but the antiphlogistians will not allow phosphorus to contain phlogiston. If metals, in their metallic form, contain phlogiston, then phosphorus also contains phlogiston, for phosphorus precipitates metals, from their diluted solutions, in their metallic form.

The saccharine acid, Mr. Kirwan thinks, does not pre-exist in sugar, but is formed by the operation that exhibits it; it derives the greater part of its acidifying principle from the nitrous acid, which, as well as the sugar itself, is decomposed during the operation; the nitrous basis taking up the phlogiston of the sugar, while the fixed air of the nitrous acid combines with the saccharine basis.

The next subject which engages Mr. Kirwan's attention is the calcination and reduction of metals. He here proves, most satisfactorily, the presence of phlogiston, or inflammable air, in a concrete form, in metallic bodies endowed with metallic splendour and peculiar coherence; and replies to the objections that have been made to his theory of fixed air, by whose decomposition the calces of mercury are revived. He subjoins some curious remarks on the dissolution and precipitations of metals, and

shews

shews that the antiphlogistic hypothesis is involved in many difficulties.

Such is the outline of the present performance, which we have found to contain many curious facts, and experiments confirming them: the Author's reasoning is close, and though his style is sometimes intricate, his conclusions seem, nevertheless, just, and well drawn.

Before we conclude this article, we must point out a very material typographical error, which we discovered in p. 56. l. 16. where '59.8 cubic inches' occurs for, 59.8 *grains troy weight*.

ART. XIII. *Messiah*. Fifty Expository Discourses, on the Series of Scriptural Passages, which form the Subject of the celebrated Oratorio of Handel. Preached in 1784 and 1785, at St. Mary Woolnoth, Lombard-street, by John Newton, Rector. 2 Vols. 8vo. 10s. 6d. Boards. Buckland, &c. 1786.

THESE volumes seem to be published as the Author's *Confession of faith*; to declare his opinion on some controverted points of divinity; particularly the *five points* that were the subject of the famous controversy in the last age*. These are much enlarged upon in the course of the sermons; and the decisions are such as might be expected from one who has professed himself a Calvinist†.

The Author urges every where the Calvinist's favourite scheme of a substitutive satisfaction made in the person of Christ. The reader is continually called upon to judge of the propriety of such a satisfaction, for the vindication of the justice of God in the pardon of sin. Vol. i. pages 13, 89, 96. Nay, human reason (though at other times much depreciated) is now appealed to, as competent to decide, and as deciding, 'that thus it must be, if sinners are saved, without prejudice to the honour of the divine government.' Vol. i. p. 99. We shall only say, that such a sort of justice as this, which substitutes the innocent in the place of the guilty, as the proper object of punishment, is contrary to all human notions of justice: contrary to every rule and maxim of justice to be found in any book, from Aristotle to Grotius: contrary to the practice of every court of criminal justice in the world. What would ***** have given, might he have been allowed to stand in the pillory by a substitute?

Beside the points which are calvinistical, there is another point every where insisted upon, peculiar to the Methodists‡,—a di-

* Extent of Redemption, Election, Justification, Effectual Grace, Free Will.

† Preface to Olney Hymns.

‡ The Quakers hold this divine teaching of the understanding; and with perfect consistence throw the Bible away, as a dead letter, as useless; a divine teaching must supersede human means and authority.

vine teaching. A teaching, not through the ordinary means common to all men, study, and the instruction of others; but a teaching by the immediate communication of the Holy Spirit. In vol. i. p. 157, the Holy Spirit is spoken of as revealing and making a clear and satisfactory discovery *how* every hindrance to the *free* exercise of mercy on God's part is removed, and *how* the demands of justice are answered; and we are made by this revelation to understand the *causes, nature, and design* of the sufferings of Christ. They who know all this, may fairly be said to have *known the mind of the Lord*; and may claim to have been his counsellors in the work of redemption.

They who think themselves thus taught of God, will not doubt but that they are taught completely, and without error; will of course think that those who do not agree with them, are taught by *another master*: and this is hinted, perhaps not directly said, in many places. Preface, p. xvi. when the Author says, 'he is not afraid of contradiction from those who are taught of God.' This indeed is qualified in another place. They who are taught of God, it seems, do agree in *fundamentals*, though perhaps not in other points. But what then are fundamentals? Why, 'such points as spiritual persons, who really depend on a divine teaching, are agreed in.' Vol. iii. p. 19. Well! it comes to just the same:—you are not agreed with us, says the Methodist; and this doctrine is fundamental:—why then, you are not a spiritual person, nor depend on the divine teaching; for all such do agree with us in fundamentals.

Mr. N. objects much to the music in the Abbey, vol. i. p. 64, and says, 'They set God's message to music.' Had this message been delivered in a few and solemn words, it might have been improper to have set such words to music, as it undoubtedly is, to set some awful passages of Scripture. But this is not the case. It is the poetical passages of the Prophets, and Psalms, and the hymns in the Revelations that are set to music. We know the Psalms of David, however different their subjects, were set to music, by himself or his *chief musician*, and we rather suppose the message delivered by the angel—"On earth peace, good will towards men," was *sung* by the heavenly choir. However this be, the objections here brought are general; and hold against all anthems and choir-singing whatever. The antipathy of the modern Puritans both to the arts and sciences, exactly resembles that of their ancestors. Organs and cathedral singing were their abomination: and our Author reprobates the Abbey music, and thinks the study of mathematics and philosophy at Cambridge 'serves only to sharpen our natural proneness to vain reasoning.' See *Cardiphonia*, vol. ii. p. 233.

We are sorry to observe, what we think an illiberal reflection on the promoters of the several acts of toleration, from Locke and

and Hoadley, &c. to those who procured the last Act of 1779. But let the reader judge from the passage itself, vol. ii. p. 152, 'We have reason to be thankful for our religious liberty to the good providence of God; but so far as men are concerned, we are not indebted for it to a just sense and acknowledgment of the right of private judgment, *but to the prevalence of sceptical indifference and infidelity.*' And it is immediately subjoined—'The religion of the Gospel was, perhaps, never more despised and hated than at present.'—As if this contempt and hatred was owing to the Toleration! This is not said in direct terms, but it is plainly implied, from the manner in which it is introduced, more disingenuous, than if it had been plainly affirmed. Much complaint is made by the Methodists of this way of suggesting what the Author will not plainly say, in Mr. Gibbon's famous history. It were well if the Methodists would leave off such *Gibbonisms* themselves; none more abound in them.

Notwithstanding the objections we have made to these Sermons, they contain much real piety, and may be read with profit by all, and, probably, with peculiar pleasure by those who are of the party.

ART. XIV. *A Collection and Abridgment of celebrated criminal Trials in Scotland, from A. D. 1536 to 1784. With historical and critical Remarks, by Hugo Arnot, Esq. Advocate. 4to. 183, Boards. Edinburgh printed, sold by Murray in London.*

THE intention of this performance is to lay before the Public such proofs, collected from authentic records, as may be thought sufficient to shew what bitter fruits are produced under the gloomy climate of tyrannical government, and a superstitious priesthood. This is, surely, a laudable intention, since, by comparing the blessings and comforts we enjoy under a free government, in an enlightened age, with the hideous picture of human nature here delineated in days of ignorance and barbarism, we have ample grounds for consolation that reason prevails over superstition, and that the dark clouds of ignorance are dispelled by the bright beams of science.

The trials Mr. Arnot presents to his readers are judiciously abridged, so that we escape the fatigue of wandering through heaps of rubbish, with which old records frequently abound; and the remarks which the Author has added, illustrate the obscurities of the originals, and afford both information and entertainment. He has divided them into distinct heads; as—*Trials for Treason*,—for *Leasing making*, i. e. defamation;—*Parricide*,—*Murder*,—*Tumults*,—*Forgery*,—*Breaking of Gardens*,—*Incest*,—*Adultery*,—*Fornication*,—*Blasphemy*,—*Other crimes against religion*,—*Witchcraft*.

Among those for treason we select the following ‘doom; pronounced over the dead body of Francis Mowbray, a prisoner, who was killed in attempting to make his escape from Edinburgh Castle. A royal warrant was directed to Sir William Hart and the other Judges of the Court of Justiciary, setting forth in the usual bombast style of treasonable indictments, that the deceased had been guilty of *most high, horrible, and detestable points of treason*; that the same was verified by *two or three* witnesses; but that the deceased obstinately persisted to deny the charge. That he attempted to make his escape from Edinburgh Castle, which rendered his guilt more manifest; and that in the attempt he had brought about his own miserable and shameful death. The warrant, therefore, required the Court to pronounce sentence on the deceased Francis Mowbray now *presented on pannel* (i. e. produced at the bar), to be dismembered as a traitor; his body to be hanged on a gibbet and afterwards quartered; his head and limbs stuck up in conspicuous places in the city of Edinburgh; and his whole estate to be forfeited. The warrant is dated Holyrood-house, 31st January 1603, and is subscribed James Rex, Montrose Cancellar, Marr, Herreis, Halyrud house.—Doom was pronounced accordingly.’

On this curious proceeding Mr. Arnot remarks—

‘This, perhaps, exceeds every act of King James’s tyranny. For, 1st, This sentence of forfeiture, pronounced after death, was not adjudged by Parliament, but by the Court of Justiciary, in consequence of a royal edict. 2d, No summons of treason was executed against the heirs of the deceased, nor any defender cited, unless the corpse, which was produced at the bar, can be called a defender. 3d, No specific charge was exhibited against the deceased; nor any thing but a general accusation of treason and *lese-majesty*, which, in those days, was so far from conveying any precise and definite idea, that it might have been any thing which occurred to the whim of the King’s Advocate, or that of his royal master. 4th, No proof was adduced in court, no jury called, nor verdict returned, establishing the charge upon which the sentence of forfeiture was pronounced.’

These reflections render it unnecessary for us to add any observation on the injustice of the proceeding: the action increases our detestation of tyranny, and excites our pity for the miserable objects on whom it was exercised.

The next trial Mr. Arnot thinks *nonpareil*. Archibald Cornwall was convicted of *attempting* to nail his Majesty’s picture against the gallows. The trial concludes thus:

‘The Justice-depute, by the mouth of Robert Galbraith, dempster* of the said court, decerned† and ordained the said Archibald Cornwall to forfeit life, lands, and goods, and to be taken to the said gibbet, whereupon he pressed‡ to hang his Majesty’s portrait, and there to be hanged quhill§ he be dead, and to hang thereupon by the space of twenty-four hours, with ane paper on his forehead, containing the vile crime committed by him.’

* Executioner; perhaps from the Latin word *demo, dempsi*.

† Decreed; from *decerno*.

‡ Attempted.

§ Until.

‘ A man hanged for attempting to fix up a paltry daubing, or a halfpenny print, upon the gallows, or even a halfpenny itself, for it also bears “ the image and superscription of Cæsar.” *Dii boni !* ’

This is indeed a most singular record, whether we consider the crime, the punishment, or the mode of passing sentence. The crime was not committed ;—there is no Scottish statute, as Mr. Arnot observes, on which the indictment could have been founded ;—and the judge himself, not the hangman, usually pronounces sentence.

When we look over the trials for crimes against religion, we find the *clergy* in matters of scandal, fornication, witchcraft, &c. arrogating to themselves the office of prosecutors—of inquisitors-general, even so late as 1720, the ministers publicly exercised this office in the courts of justice ; for we are told that ‘ An original precognition taken before the sheriff-depute of Ross, June 23, 1720, against Helen Bowie and Janet Thompson for witchcraft, at the instance of “ Mr. David Ross, Minister of the Gospel at Tarbatt, *in behalf of the session of the said parish,*” is in the possession of the Right Hon. Robert Dundas of Arncliffe, Lord President of the Court of Session *.’ The busy zeal of these bigots, in hunting after young women whom they suspected of being with child, and after old women who lay under the imputation of witchcraft, was productive of the most dismal consequences. The godlike quality of mercy, which the religion they pretended to profess inculcates in the strongest terms, seems to have been asleep among them, and their piety was only productive of driving miserable creatures to the gallows, who had either *obeyed the impulse of nature*, or who incurred the imputation of doing what nature rendered it impossible for them to do.

Witchcraft was punished in Scotland by Act of 9 Mary, c. 73, passed soon after the Reformation had been established by law. By the words of the statute, the legislature seems not to have believed in sorcery, and our Author is of opinion ‘ that the punishment provided by that law was annexed not to the crime of witchcraft, but to the impiety or blasphemy of pretending to, or believing in, such supernatural powers.’ This is most likely to be the case ; for the Act was passed at a time in which the broaching a new set of religious notions excited a passionate desire for the attainment of extraordinary purity and strictness in religion and morals.

We shall give no abstract of these trials, but conclude with a curious paper, *viz.* an account of the expences of burning a witch, communicated to the Author by Mr. William Henderson of

* This was not the case in Scotland only ; for Jane Wenham was sentenced to be hanged for a witch at Hertford Assizes, March 4, 1712, at the instance of Mr. Bragge, a clergyman.

Glasgow, a descendant of Logan of Burncastle, on whose lands the unhappy sufferer lived :

* Count gifen out be * Alexander Louddon, in Lylstoun, in the yeir of God 1649 yeiris, for Margrit Dollmoune in Burncastle.

* Item, in y ^e first to Wm. Currie and Andr. Gray for watching of hir y ^e space of 30 dayes, inde ilk day xxx sh. inde	-	-	-	xlv lib.
* Item, mair to Jon Kinked for brodding of her,	-	-	-	vi lib.
* Mair for meit and drink and wyne to him and his man,	-	-	-	iiij lib.
* Mair for cloth to hir,	-	-	-	iiij lib.
* Mair for twa tare treis,	-	-	-	xl sh.
* Item, mair for twa treis and y ^e making them to y ^e workmen,	-	-	-	iiij lib.
* Item, to y ^e hangman in Hadingtoun and fetching of him, three dollors for his pens is,	-	-	iiij lib.	xiiij sh.
* Item, mair for meit and drink and wyne for his intertinge,	-	-	-	iiij lib.
* Item, mair fer ane man and twa horsis for y ^e fetching of him and taking of him hame agane,	-	-	-	xl sh.
* Mair to hir for meit and drink ilk ane day iiij sh. the space of xxx dayes is,	-	-	-	vj lib.
* Item, mair to the twa officers for y ^t sic ilk day sex shilline aught pennes is,	-	-	-	x lib.
* Summa is iiij sooir xij lib. xiiij. sh.				

GILBERT LAUDER.

UM. LAUDER BILZUARS.

* Takin of this above written soume twentie seven pundis Scotis qlk the said umql Margrit Denham had of hir ain,

92 : 14 : —

27 : — : —

65 : 14 : 0^s

Many other original papers, some of which serve to illustrate the history of the times, are given in the Appendix; to which we refer the curious reader; he will find in it much entertainment, as well as historical information.

ART. XV. *Select Cases in the different Species of Insanity, Lunacy, or Madness*; with the Modes of Practice as adopted in the Treatment of each. By William Perfect, M.D. of West Malling, Kent. 8vo. 6s. Boards. Murray. 1787.

CASES collected with care, and reported with fidelity, are, doubtless, of real utility. The theorist, without that experience which results from practice, frequently finds himself at his *ne plus ultra*, while the empiric, totally void of theory, and directed solely by observation of past cases, successfully cures his patient. We mean not, by this remark, to encourage empiri-

* Account delivered by, &c.

cism,

effort, or depreciate a rational practice; but in such diseases, where the causes are either wholly unknown, or impossible to be investigated, no other method of cure can be followed than such as hath been found successful in similar cases. In lunacy, theory avails little, and, until we know the connection between the soul and body, or how the one affects the other, no reasoning whatever can direct the physician in what manner he must treat the body, in order to remove the diseases of the mind. Nothing then remains to be done in these deplorable cases, but carefully to observe every symptom, and compare the disease with recorded cases. In cases where symptoms have been similar, it is probable a similar method of cure will prove successful. Sometimes, indeed, nature seems to point out a peculiar mode of relieving herself; when this happens, let the physician assist, encourage, or even provoke nature to the more effectual discharge of her duty. Dr. Perfect's second Case is a confirmation of this remark. A young man, who had always enjoyed a rational mind, became, in consequence of a matrimonial disappointment, at once sad, dull, and pensive. He was deprived of appetite and sleep; and, for several weeks, he scarce answered any questions. His florid and healthy complexion became pale and sickly; and in about three months after this change took place, he was seized with a drivelling, which continued five or six days. During the discharge, he spoke freely and rationally; his appetite and sleep returned, and he enjoyed his usual vivacity; but no sooner did the discharge cease, than he reverted to his gloomy and depressed state. The spitting returned at the full moon, and brought with it a temporary relief; but on its stoppage, the symptoms of melancholy returned.

In this way the patient remained for eight months, with a periodical spitting, and an alleviation of his disease every full moon. Dr. Perfect, very judiciously (previous to the next expected period), administered mercury, and brought on a salivation, which was kept up during the whole month, until the next following full moon was past. The patient during all this time was rational, cheerful, and social; his appetite and sleep were regular, and he was perfectly cured. The disease and spitting never afterward returned.

The remote cause of this unfortunate young man's disorder, was disappointment. What theorist can tell us the manner in which it acted on the body? or how, and why, the spitting relieved the patient?

Where theory can be of little service, experience comes to our aid; and it is by collecting facts alone, that experience can be obtained. Dr. Perfect hath here given 61 cases of insanity, most of which had been successfully cured; many of them, in our opinion, might have furnished the Author with sufficient mate-

rials for investigating their proximate causes. To the simple narration of facts, however, he hath confined himself; and we hope his select cases will answer the design of their publication, and throw light on the method of treating these difficult and deplorable maladies.

ART. XVI. *A System of Surgery*. By Benjamin Bell, Member of the Royal Colleges of Surgeons in Ireland and Edinburgh, one of the Surgeons of the Royal Infirmary, and Fellow of the Royal Society at Edinburgh. Vol. V. Illustrated with Copper-plates. 8vo. 6s. Boards. Elliot, Edinburgh; Robinsons, London. 1787.

NOTHING gives us greater pleasure than to recall the attention of our Readers to the continuation of useful works, among which Mr. *Bell's System of Surgery* may be justly placed. The tribute of praise which we deservedly bestowed on the *four* preceding volumes of this valuable publication, is equally, if not more than equally due to this *fifth*; which merits our warmest commendations.

It consists of three chapters, of which the first, (the 36th of the whole work) contains many valuable and judicious remarks on, and useful directions for, the management of wounds in general. It is divided into 14 sections, each of which is appropriated to the treatment of particular wounds.

The management of wounds being a very important branch of surgery, it consequently merits the peculiar attention of every practical surgeon, but especially those in the military and naval department, where wounds of the most dangerous and complicated kind more frequently occur, and where neither time nor opportunity is allowed either for much reflection, or for the occasional consultation of authors. To these gentlemen *only*, however, we do not confine the recommendation of the present performance: it will be found useful to Surgeons of every description.

Our Author has entered more minutely into the *prognosis* of wounds than any of his predecessors. This is a most difficult subject; it is nevertheless a most necessary one: Surgeons are frequently required to give their opinions on the probable termination of wounds; and to do this with accuracy, practitioners of experience have the best opportunity of shewing their superior skill, and distinguishing themselves in their profession as men of judgment and abilities. A competent knowledge of anatomy, a steady hand, and a calm temper, are qualifications which may enable any man, even of no great experience, to perform several of the more capital operations with success; and, accordingly, in almost every hospital in Europe, we continually meet with excellent operators; yet we do not often find (which

is much to be lamented) Surgeons possessed of such knowledge in prognosticating the events of surgical diseases as might be expected. The reason of this defect is evident: In the present mode of education, the student bestows little attention on the subject, and suffers himself to be wholly occupied in the various methods of operating, or in minute anatomical and physiological investigations, which are more curious than useful. The variety of circumstances which ought to be considered, before we are able to judge of the termination of wounds, may, perhaps, be deemed insurmountable obstacles to a proficiency in this province of the art; they appear, however, more formidable than they really are, and may be easily overcome by a due attention to the excellent observations which Mr. Bell hath here delivered.

After treating amply on wounds in general, our Author proceeds to consider particularly *simple incised wounds, punctured, lacerated and contused wounds*; then follow observations on wounds in particular parts, as in the *blood-vessels, lymphatics, nerves, ligaments, tendons, &c.* Wounds in the *face, neck, thorax, and abdomen*, are separately considered; and the management of *poisoned, and gunshot wounds* close the chapter. Were we to enter into a minute description of the useful directions which are contained in this part of the work, we should much exceed our bounds.

The thirty-seventh chapter treats of *Burns*. Our Author here displays, as usual, much real knowledge of the subject, and delivers his practical directions with his wonted plainness and precision.

In the thirty-eighth chapter, which is the last of this volume, Mr. Bell enters largely into the treatment of *Tumours*, by which term he understands 'every preternatural enlargement, in whatever part of the body it may be seated.' Tumours daily occur in practice; they are often followed by important consequences; and they frequently give much embarrassment both to the patient and surgeon; on these accounts they merit particular attention. Mr. Bell divides them into two general classes, *viz.* 'into such as are of an acute or inflammatory nature, and such as are chronic or indolent. According to this division, it will unavoidably happen that certain tumours *really* belong to one class, which may, during some part of their progress, *appear* to belong to the other. There are many tumours, for instance, which are inflammatory at their commencement and terminate in a state of indolence; and the contrary. To avoid as much as possible any confusion in the arrangement, Mr. Bell judiciously characterizes tumours by those symptoms which appear most obviously at their commencement. This mode of distinction seems the most accurate; for it is not what a tumour may eventually become, but what it *actually is*, on its first appearance, that can admit of description.

This classification will also be found to have another excellence; *viz.* that the method of treatment for each class will (excepting some small allowances in particular cases) be nearly similar, so that the same practical directions will serve for several different species of tumour. This circumstance, by decreasing the quantity of rules, greatly simplifies the art, or, at least, the method of teaching and learning it.

We shall not enumerate the different species of tumours which our Author has here described, but only observe, that they are all well defined; and the management which Mr. Bell recommends, is the result of much experience, and of true theoretical principles.

We congratulate the Public on the acquisition which the art of surgery has obtained by the present performance; it may justly be termed a work of great value; and should the Author's life and health be spared until the whole system be finished, it will be, if our prognostications err not, the most complete book, theoretical or practical, that hath ever been published on the subject.

ART. XVII. *Remarkable Occurrences in the Life of Jonas Hanway, Esq.* comprehending an Abstract of such Parts of his Travels in Russia and Persia, as are most interesting; a short History of the Rise and Progress of the charitable and political Institutions founded or supported by him; several Anecdotes; and an Attempt to delineate his Character. By John Pugh. 8vo. 4s. Boards. Payne. 1787.

MR. Pugh has divided his work into three parts; in the first of which he has given an abstract of Mr. Hanway's travels into Persia; a work which we, long ago, recommended to our Readers as curious, instructive, and entertaining; *viz.* in the 8th volume of our journal, p. 321 & 488, and in vol. ix. p. 173 & 253.

The second part contains an account of all the important public concerns in which Mr. Hanway, at several periods of his life, engaged: the active part which he took, about 30 years ago, in opposing the naturalization of the Jews, laid the foundation for his celebrity as a public-spirited man. The plan for the uniform paving of the streets of Westminster, next engaged his attention: of this undertaking, which introduced an elegance and symmetry into the metropolis unequalled by any other city in Europe, our Author hath given a short yet entertaining detail.

Mr. Pugh next gives an account of the Marine Society, the Foundling Hospital, the Magdalene Hospital, and several other public institutions, calculated to alleviate the misery, and prevent the ruin of the unfortunate and distressed.

The

The third part contains a description of Mr. Hanway's manner of living, and is replete with anecdotes which, if not very interesting, are at least entertaining, and afford sufficient proofs that the love of mankind was the prevailing passion in Mr. Hanway's breast. As a specimen, we have selected the following part from the character he gives of Mr. Hanway :

' In his natural disposition he was cheerful, but serene. He enjoyed his own joke, and applauded the wit of another ; but never descended from a certain dignity which he thought indispensibly necessary. His experience furnished him with some anecdote or adventure, suitable to every turn the discourse could take ; and he was always willing to communicate it. If in the hour of conviviality the discourse took a turn, not consistent with the most rigid chastity, he was not forward to reprove, or take offence ; but any attack on religion, especially in the company of young people, was sure to meet his most pointed disapprobation. In conversation he was easy of access, and gave readily to every one the best answer which occurred : but not fond of much speaking himself, he did not always bear with patience, though commonly with silence, the forward and impertinent.—If the mirth degenerated into boisterous laughter, he took his leave. " My companions," he would say, " were too merry to be happy, or to let me be happy, so I left them."

' In his transactions with the world, he was always open, candid, and sincere : whatever he said might be depended on with implicit confidence. He adhered to the strict truth, even in the manner of his relation, and no brilliancy of thought could induce him to vary from the fact ; but although so frank in his own proceedings, he had seen too much of life to be easily deceived by others ; and he did not often betray a confidence that was betrayed.'

Our Author relates several little incidents and stories, relative to, or told by Mr. H. ; some of which are singular and entertaining ; among a variety is the following :

' Mr. Hanway had hired a coachman, and was telling him the duty he required, concluding, " you will attend with the rest of my family every evening at prayers."—" Prayers, Sir !" says the descendant of Jehu. " Why, did you never say your prayers ?" asked Mr. Hanway. " *I have never lived in a praying family.*" " But have you any objection to say your prayers ?" " *No, Sir ! I've no objection — I hope you'll consider it in my wages.*"

We could easily increase the number of curious extracts from the present performance ; but we will not anticipate the pleasure of our Readers in the perusal of a work, which will much entertain them, while it well describes a man whose philanthropy and benevolence have seldom been equalled, perhaps never excelled.

ART. XVIII. *A Philosophical, Historical, and Moral Essay on Old Maids.* By a Friend to the Sisterhood. 8vo. 3 Vols. 10s. 6d. sewed, Cadell.

THIS entertaining work was published in the latter end of the year 1785, and we are sorry to say, has not been brought forward in our Review. The omission did not proceed from any neglect of an Author, who (if we are rightly informed) has entertained the Public with a variety of poems, often sublime, frequently pathetic, and always elegant. From the cast of this writer's former compositions, we did not expect a work, in which an accurate knowledge of common life, and also wit, humour, and polite raillery are happily blended. But Mr. Hayley (for we take him to be the Author) has shewn that versatility of genius, *that can pass* (as Pope expressed, after Boileau) *from grave to gay, from lively to severe.* This extraordinary performance is dedicated to Mrs. Elizabeth Carter, the celebrated translator of Epictetus, whom the writer says he respects in three distinct characters, as a poet, a philosopher, and an *old maid*. In his introduction, Mr. Hayley observes, that d'Alembert had written in France an admirable essay on those unfortunate beings called Authors; and a worthy philanthropist of our own country (the late *Jonas Hanway*), with equal goodness of heart, produced a treatise on chimney-sweepers. In emulation of those writers, the Essay on Old Maids was written. With a new species of Quixotism, the Author dedicates himself to the service of *ancient virginity*, with a design to redress the wrongs of the autumnal maiden, and to place her, if possible, in a state of honour, content, and comfort. Of the sarcastic expressions of contempt, too often cast upon the sisterhood, some, it is acknowledged, are brought on them by their own errors and misconduct; and to place those errors in their true light, is the Author's aim in the outset of his work.

But, it seems, a preliminary difficulty occurs. At what period of life may the æra of *old maidism* be said to begin? Young Misses of twenty consider their unmarried friends as old maids at *thirty*. Those of thirty advance the time to *forty-five*: and some ladies at fifty have very different thoughts on the subject, affecting to call those, who are three or four years younger than themselves, by the infantine appellation of girls.

“ Ask where's the North? at York 'tis on the Tweed;
In Scotland at the Orcaes, and there

At Greenland, Zembla, or the Lord knows where.”

To solve this difficult problem, the Author observes, that the unwelcome title of Old Maid is generally given by the world to all unmarried ladies at the age of forty, and therefore resolves to comply, in some measure, with that common and vulgar prejudice,

dice, in a dilemma where neither female wit nor masculine knowledge has drawn the line with precision. Hence we are to understand that the æra of old *maidism* begins with all-unmarried ladies at the age of forty, or, at least, that they are, at that point of time, to be considered as in their noviciate, soon to be *professed members* of the venerable sisterhood, and if not within the gates, standing upon the threshold of that community.

This knotty point being settled, the situation of old maids is next considered. Under this head, their fate generally is, after passing the sprightly years of youth in the mansion of an opulent father, to take shelter in some contracted lodging in a country town, attended by a single female servant, and there to live, with difficulty, on the interest of two or three thousand pounds, paid reluctantly, and perhaps irregularly, by an avaricious or extravagant brother, who considers the maintenance of a sister as an heavy incumbrance on his paternal estate. In this retreat, the old maid must be liable to many painful reflections, and particularly to the mortification of not having been able to settle happily in marriage.

*For who to cold virginity a prey,
The pleasing hope of marriage e'er resign'd;
Renounc'd the prospect of the wedding-day,
Nor cast one longing, lingering look behind?*

As Gray (whom our Author calls an old maid in breeches) described himself as a *solitary fly*, the same appellation is given to the maiden lady, with this addition, that she is a fly in the autumn, when the departure of the sun has put an end to all its lively flutter. In that state, the want of success will not be imputed to the want of merit. Hence arises a swarm of fretful thoughts, vexation, spleen, resentment, and sorrow, forming altogether a disorder, for which language has no name, being a compound of mental and bodily distemper, more difficult to cure than any other malady whatever. To sensations of this kind our Author attributes the fact, recorded by Plutarch, and mentioned by his two amiable modern rivals, *Montaigne* and *Addison*, namely, the self-murder of the Milesian virgins. The story is well known. The unmarried females of *Miletus* were seized with a rage for suicide, so violent, that nothing could restrain it, till a law was enacted, ordering the body of every one, who died by her own hand, to be exhibited a naked spectacle to public view. The sense of shame prevailed over every other passion, and the maiden ladies, from a principle of modesty, were willing to endure the load of life. In modern times, old maids are often heard to declare that their condition is the effect of their own choice. They never wished to marry, and their state is the most comfortable in human life. Such declarations seldom gain credit. Whoever speaks that language, is thought to wear the

mask of hypocrisy. To confirm this, our Author tells the frank confession of one of the sisterhood, who freely declared, "that the wife may have her load of anxieties, but the old maid is like a blasted tree in the middle of a wide common." Sentiments like these would secure old maids from the contempt and raillery, with which they are generally insulted by the world. They are too frequently treated with scorn and derision, but, in general, the ladies of this class may thank their own conduct. Mr. Hayley therefore proceeds to consider the *faiings of old maids*, assigning to each foible a distinct chapter.

The *Curiosity* of old maids is fully discussed: under this head, our Author observes, that, when the mind is not roused to a rational exercise of its powers, by the interesting cares, or the elegant amusements of domestic life, it is apt to perplex itself in a constant series of idle pursuits and frivolous enquiries. In consequence of this, the old maid, having no cares at home, sends her thoughts abroad, and becomes, by habit, a perpetual spy upon the conduct of her neighbours. She desires to see all that can be seen, to hear all that can be heard, and to ask more questions than can well be answered: as if *increase of appetite did grow, by what it fed on*. This old maidish habit subjects the sisterhood to the schemes of those who delight in tormenting them. We have a story of a frolicsome gentleman, who used to lay snares to draw the solitary but curious female into ridiculous situations: he called it *angling for old maids*. It is observable, that the curiosity of the maiden ladies leads them, for the most part, to pry into the secrets of the matrimonial life: they like to know what is doing in that state, which they despair of obtaining. If a young person of their acquaintance marries, their first question is, is she breeding, is she with child? And if they suspect that an intrigue is going on between the wife and her gallant, or the husband and his mistress, the superannuated females are ever on the watch, at all hours of the day and night, to make the important discovery. Whatever can proceed from the union of the sexes, they desire to know. To confirm these observations, the Author inserts a narrative of particular instances, that fell within his own experience.

The *Credulity* of old maids is the subject of the next chapter. The Author quotes from the Spectator the following passage:

"An old maid, that is troubled with the vapours, produces infinite disturbances among her friends and neighbours by her superstitious credulity. I know a maiden aunt of a great family, who is one of those antiquated Sibyls, that forebodes and prophesies from one end of the year to the other. She is always seeing apparitions and hearing death-watches, and was the other day almost frightened out of her wits by the great house-dog, that howled in the stable, at a time when she lay ill of the tooth-ache."

Such

Such was female credulity in the days of Addison. At present, the mode is altered. The old maid of this day busies herself with matter more than with spirit. Instead of seeing apparitions in the vacant air, she sees a lover in every man by whom she is civilly accosted. She finds a hint of marriage in every compliment. She builds castles in the air; and as fast as one fabric of amorous illusion is destroyed, she is sure to erect another in its place. Her memory is stored with histories of love at first sight. She tells you of conquests made by accidentally looking out at a window, and this consequently becomes her favourite amusement. On a Lord Mayor's day, she is sure of wounding an Alderman or a Sheriff. By this turn of mind, the ancient lady is always in danger of falling a prey to the race of men called *fortune-hunters*. A story is related of *Flaccilla*, who ran away with an Irish footman. The Author says, he needs not dwell on this kind of credulity, as it has been exhibited in a ludicrous and lively manner in Mr. Murphy's comedy of two Acts, called "THE OLD MAID." In that piece, however, it is treated with ridicule, whereas it may fairly be considered as an object of compassion. It proceeds from the most natural of human wishes, the wish of being beloved. But this amiable desire, when the bloom of life is over, is always seen in a ridiculous light; and men find a strong degree of pleasure in sporting with a weakness, which, at least, is innocent. To illustrate this position, the story of *Harriet Aspin*, a maiden lady near the age of fifty, is told in an elegant manner, and with circumstances highly tender and pathetic.

The *Affectation* of old maids is the next foible that passes in review. This folly, in whatever form it appears, is sure to defeat its own end. It renders even youth and beauty disgusting; and what must be its effect, when it obtrudes itself in the stiff figure, and with the hard features, of the antiquated virgin? In ladies of that description, there are three kinds of affectation; namely, affectation of youth, affectation of a certain censorial importance, and affectation of extreme sensibility. The first is the most common: it is seen in all assemblies: you there often perceive the wing of the beetle, with the sportive motions of the butterfly; but unseasonable attempts to please produce nothing but disgust; when the juvenile old maid hangs out false colours, she is like a ship displaying signals of distress. *Cosmelia*, when young and handsome, neglected her person, preferring the character of a learned lady; but all she got by it was the stupid wonder of an old schoolmaster, who was astonished at her marvellous intimacy with the dialects of Greece. At the age of forty-seven, this lady affects to be young, and undervalues her learning. She thinks more of a smooth skin, than a lively imagination. Her reading is confined to advertisements of lotions to beautify

the complexion, and the lists of marriages. “*She disgusts by nothing but a rage to charm.*”

The second kind of this foible, that of *cenferial importance*, affects to comment upon the world with the asperity of Cato. Infected with this spirit, the ancient vestal recounts the minute circumstances of a suspected intrigue, and harangues upon the little irregularities of every one she knows. With all this, she is neither envious nor malignant: she declaims against incontinence, because, under the mask of such invectives, she acquires the privilege of treating her own fancy with those licentious images on which she loves to dwell. Of her order, the world has many preachers in the same predicament.

The *affectation of extreme sensibility* takes its rise from a notion that woman is irresistible in tears. There is a reservoir of water in the neighbourhood of female eyes, ready to be played off, like the artificial fountain in a garden. The irrational parts of the creation engross much of the old lady's fondness: a lap-dog, a parrot, or a monkey, is a constant object of affection. They who pretend to this extreme sensibility, fancy that they recommend themselves by the affectation of weak nerves, and uncommon delicacy of constitution. For their nice sensations, the air ought never to be disturbed by a louder sound than that of the nightingale. We have in this chapter a lively description of a maiden lady, surrounded by the animal creation in her own house, and then follow some very just strictures on the affectation of superlative delicacy in sentiment and language. By ladies of this turn, a word of the most harmless signification is considered as obscene. They confirm Swift's observation, that nice persons have nasty ideas. The Author illustrates his observations by exhibiting the character of a nice and delicate lady, who made coverings for the statues that adorned her father's gardens. She sent to the Curate to desire that he would not use the word *carnal* in his sermons; and refused to subscribe to the charity for the propagation of the gospel, because she thought there was something indelicate in the word *propagation*.

The *Envy and Ill-nature of old maids* are introduced to close the list of their imperfections. If old maids are subject to envy, it is no more than may be said of people in other stations of life. In the fine arts, envy never fails to infect the unsuccessful tribe. In painting, sculpture, music, and every branch of literature, the most exquisite productions have been depreciated by the malice of those who are not able to perform any thing praise-worthy. The fair sex are students in the art of pleasing, and the old maid may, therefore, be considered as an unsuccessful artist. Her solitary distress, and her craving curiosity, are ever sure to be insulted by the arrogant importance of those luckier females, who have been initiated into the mysteries of Hymen. A slight tincture

tincture of envy is, in this case, natural, and therefore in some degree pardonable. When envy swells to too great a size, it is then not only vicious, but absurd and odious; absurd, because it pursues torment for pleasure; and odious, as the enemy of all social delight. As the best Burgundy, when spoiled, produces the most poignant vinegar; so the superannuated beauty turns into the sharpest and most acrimonious old maid, and her ill-nature, in the decline of life, is proportioned to the vanity of her youth.

A country town is the proper theatre of the envious old maid. She deals in anonymous letters, and the mischief which she occasions in families is her supreme delight. She does her business very often without uttering a word: a significant glance of her eye, and an artful shake of the head, will often ruin a fair reputation. This is fully exemplified in the character of Mrs. *Winifred Wormwood*. This lady looked like the innocent flower, but was the serpent under it. Her various artifices to gratify her fell disposition are painted in strong colours, and the story of *Nelson and Amelia*, interwoven with the history of Mrs. Wormwood, is beautifully told. The moral, drawn from the narrative, is in the words of the ancient philosopher, who used to say, "As rust consumes iron, so does envy the envious person." The ladies are, therefore, cautioned to improve their features by the exercise of good-nature.

The second part of the first volume proceeds to the AMIABLE qualities of ancient maids. Their *Ingenuity* is the first topic. While other antiquaries are employed in finding old ruins of Gothic architecture, our Author travels the country in pursuit of curious characters among superannuated maids. Having given this information concerning himself, he relates the history of *Doctor Coral*, and his daughter, *Theodora*. He has the art of killing two birds with one stone; for though his purpose be to produce an extraordinary old maid, he presents us, in his account of the Doctor, with a fly satire on those who profess the character of Antiquaries. The daughter, as she descended into the vale of years, became the greatest rarity in her father's collection. She was a *contented old maid*, endeavouring, by filial tenderness, and elegant ingenuity, to administer every comfort to a father in the decline of life. Mr. Hayley seems, generally, best pleased when giving a tale, that carries with it an imitation of life and manners. He is often happy upon these occasions, but in none more so than in the account of *Doctor Coral* and his family.

The *Patience of old maids* comes next under consideration. Of this virtue, the virgin martyrs who suffered in the first ages of Christianity are mentioned as bright examples. But he, who had the *History of Constantia* to relate, and could find for his nar-

rative so many graces of style, had no occasion to go back to ancient times. The entire passage would draw us into great length; and to give it piece-meal, or condensed into an abridgment, would be an injury to a very interesting and beautiful story. The conclusion gives us reason to imagine that this pleasing tale has its foundation in truth. Having acquainted us with the manner of *Constantia's* death, the Author thus addresses her departed soul:

' Farewell! thou gentle and benevolent spirit. If, in thy present scene of happier existence, thou art conscious of sublunary occurrences, disdain not this imperfect memorial of thy sufferings and thy virtues! and if the pages I am now writing should fall into the hand of any indigent and dejected maiden, whose ill fortune may be similar to thine, may they sooth and diminish the disquietude of her life, and prepare her to meet the close of it with piety and composure.'

The *Charity of old maids*, in the next place, attracts the author's notice, and, in this chapter, he has given a view of some very agreeable scenes in human life. Such representations are, as Dryden expresses it, *the theft of the poets from mankind*. We wish it were consistent with the limits of our review to lay this whole chapter before our Readers; but since that cannot be conveniently done, we will not do so much injustice to the Author, as to give the broken members of his work. Whoever has a mind to enjoy the pleasure arising from the contemplation of amiable characters, drawn with truth and elegance, is referred to the original for the account of *Charitessa*, the portrait of *Meletina*, and, above all, the exquisite history of *Angelica*. The power of charity and benevolent affections, to fill the mind with solid enjoyments and true happiness, is here displayed in the most beautiful colouring:

Mr. Hayley concludes his first volume with saying,

' Perhaps, if a just chronicle of old maids had been kept since the creation, it would have presented to us many examples of virtue and benevolence. But of the ancient virgins of a remoter period I shall speak at large in the subsequent part of this Essay. I shall, to the utmost of my abilities, collect all the scattered rays of light, with which antiquity can supply me, for the illustration of so interesting a subject. To rival the curious researches of our present most celebrated antiquaries, and in the wide field, which I have chosen, to leave no bush or bramble unexplored, I shall enquire in the first chapter of the second volume, if there ever existed an ANTEDILUVIAN OLD MAID.'

The Author keeps his promise, and, indeed, with great humour; having given, in a vein of serious pleasantry, his profound researches concerning virgins before the Deluge, he goes on, in several subsequent chapters, to enquire into the state of *old maidism* among the Jews, the Egyptians, the Greeks, the

Roman

Roman Vestals before the Christian æra, and the increase of old maids after that period. This part of the work is a pleasant frolic of imagination, and a lively satire on the learned labours of those profound antiquarians, who spend their lives in the investigation of important matters which nobody values but themselves. The opinions of several of the fathers, such as *Saint Gregory of Nyssa*, *St. Ambrose*, and *Chrysostom*, are placed in a ridiculous light. The monastic old maids, who distinguished themselves by their talents, are here recorded, and some old maids of the new world are added to the list. These materials, with some other miscellaneous observations, and a sermon to old maids, compose the second and third volumes of this serio-comic performance.

The first volume coming more home to men's business and bosoms, is the most interesting; and shews that the Author has talents for that species of composition, called the *comic novel*. In the subsequent parts, he displays his reading, and at the same time laughs at the *antiquarians* in a pleasing style of ironical gravity. The whole is interspersed with curious passages from ancient authors, and the reader is occasionally relieved with agreeable compositions in verse. Were we to hint a fault, we should say that the enquiry into antiquity is carried to too great a length. It is a part of the Author's plan, which, from its nature, cannot be interesting to the generality of readers. The first volume, we repeat, is *interesting*, and shews that the Author is not only an attentive observer of life, but that he has the talents which constitute an elegant moral painter.

FOREIGN LITERATURE.

ART. XIX. *Der Zustand des Staats, der Religion, der Gelehrsamkeit, and der Kunst in Gros Britannien, gegen das Ende des Achtzehnten Jahr Hunderts. Von D. Gebb. Friedr. Aug. Wendeborn, Prediger in London.* The State of Government, Religion, Literature, and the Arts, in Great Britain, towards the Close of the 18th Century. By D. G. F. Aug. Wendeborn, Minister of a German Church in London. 3 Vols. 12mo. Berlin.

FEW works are read with more eagerness, or afford more rational amusement, than those which describe the customs, manners, laws, political constitution, &c. of foreign countries. It is however to be lamented that the popularity of the subject tempts so many to undertake it who are disqualified for the business. Indeed, from the nature of the subject itself, very few travellers can be supposed competent to the task. It requires free access to the genuine sources of information and capacity to make a due improvement of this advantage: it requires an extensive knowledge of various countries, in order to discern

discern what is peculiar to each: it requires that the author should divest himself of every prepossession, and that he should know where to praise, and where to censure. Every country has its advantages and disadvantages; and in some, these are so nicely blended that it may be difficult to discover in which either of these predominate; the inconveniences in the one, being counterbalanced by conveniences of which others are destitute. And where climate, government, or manners are the most inauspicious, oppressive, or disgusting to a stranger, the evils are not felt or perceived by the natives. In the former case, the difficulty of investigation arises from the nature of the subject itself; and in the latter from those involuntary and almost pardonable prepossessions, which require the strongest efforts of the human mind to conquer them.

Dr. W. seems to possess no inconsiderable portion of these requisites. He is well known among us, as a man of learning and abilities. He has resided almost twenty years in the metropolis of England, and has employed much of the time in making observations, and in collecting copious materials for the work before us. Where the facts are of such a nature that they could not fall under his own immediate observation, he assures us that he has been careful to obtain information from the most authentic sources; and his remarks, in general, are such as shew him to be a philosophic observer of mankind.

The subjects treated in these volumes, some of which are examined with a critical minuteness, and others give rise to many pertinent remarks, are, *The Form of Government—Power of the King—House of Peers, and different Orders of Nobility—House of Commons—The People—Land and Naval Force—National Expenditures, Debts, and Resources—The Poor—Trade and Manufactures—contraband Trade*. These compose the first volume. The second treats of *The Laws and Courts of Justice—London—Character of the English—Directions to Strangers*. The third is devoted to the *State of Religion in Great Britain*, and contains strictures upon the *Episcopal Church—Methodism—Toleration—Dissenters*, under which title are comprehended, *Presbyterians, Independents, Roman Catholics, Quakers, and Jews—The Church of Scotland*, with the *Seceders and Nonjurors—Religious Opinions*, from the extremes of *Antinomianism to Atheism*; nor is the *State of the Foreign Churches in London*, omitted.

Dr. W. professedly intends this work for his own countrymen; being encouraged by the favourable reception of a smaller treatise upon England, published some years ago. He acknowledges, that, in his attempts to give a more accurate, circumstantial, and impartial account of this celebrated island than his predecessors have given, he is actuated by the desire of moderating, in some degree, the indiscriminate and enthusiastic admiration

admiration of it, which prevails so much in *Germany*. He says, that upon his first arrival, he was under the influence of all those prejudices which flattering descriptions had excited. But, after a more intimate acquaintance, and deeper researches, these prejudices were removed. 'England (says he) still remains, in my opinion, one of the first, if not the very first nation upon the globe; but it is time that the extravagant notions entertained by my countrymen should be somewhat restrained. I observe (says he) much good; I see many beauties; but by no means so much and so many as I had expected. I have discovered, and I feel many advantages possessed by *England* over my native country; but I have also learned that *Germany* has several advantages unknown to *England*.'

As we may naturally suppose that the generality of our readers are well acquainted with the principal facts contained in these volumes, we shall chiefly confine our attention to such as, from their excellencies or defects, have given our Author occasion to notice them with approbation or censure. Thus may we be taught by a foreigner to judge with impartiality of our own excellencies and failings, where his animadversions appear just, and where his ardent desire to moderate the too favourable prepossessions of his countrymen do not seem to have an undue influence on his remarks.

The boasted and envied liberty of the people, our Author ascribes (in the view he gives of the British constitution) to their being their own legislators, by means of their representatives in parliament, and to their being judged by their peers in every criminal process. The English (says he) consider the grant of *Magna Charta*, in 1215, the *Trial by Juries*, and the *Habeas Corpus* act, as the grand pillars of their liberty: which privileges were confirmed and rendered perpetual by grants under subsequent reigns. These are our advantages; but he considers the power of the crown, in some respects, as more than a counterpoise, as an influence always acting in opposition to and endangering the liberties of the people. 'Notwithstanding the monarchy is limited, and the power of the King is in some respects restrained, yet he enjoys many privileges, which give him great influence in the state. His person is deemed sacred; the laws take no cognisance of his actions. It is an allowed maxim, that the King can do no wrong. The ministers are answerable for every violation of the laws, though committed by royal authority. The King has the right of declaring war, concluding peace, forming leagues, appointing ambassadors.—He is the head of the church, and has the most lucrative and honourable benefices in his gift.—All appointments in the army and navy are at his disposal.—He can assemble or dissolve the Parliament at will—and his consent is necessary to render every parliamentary act valid.—He can create peers of the realm at pleasure.—The power of placing his servants at the head of the Ex-

chequer,

chequer, in which the annual produce of the taxes, &c. is deposited, also increases his influence.—In every process the King pays no costs, though he should lose the suit*; and as to private injuries, if any person has, in point of property, a just demand upon the King, he must petition him in his court of Chancery, while his Chancellor will administer right as a matter of grace, though not upon compulsion.

On this Mr W. observes, that the Germans, whom Englishmen proudly regard as slaves, possess in such cases more freedom. Their laws enable them to force princes to administer justice, if they are not disposed to it of themselves. It is true, the English laws set the sovereign at a distance from every personal attack; they suppose that he cannot do wrong, and consequently that he cannot commit a private injury: but since his ministers are amenable to the laws, the rights of the people are equally secure, while the dignity of the crown is preserved. For, as a King cannot misuse his power without the advice of evil counsellors, and the assistance of wicked ministers, these men may be examined and punished. The constitution has therefore provided, by means of indictments and parliamentary impeachments, that no man shall dare to assist the crown in contradiction to the laws of the land. May we not add to this comment †, that the liberties of the people are more secure, by this wise courtesy of our laws, than if the King was personally responsible? The contest between an injured individual and an oppressive minister being more equal than between a subject and his sovereign, the methods of redress will meet with proportionally fewer obstacles. Whether the terms of the law call it *grace*, or *compulsion*, right is still administered. Can this be with equal boldness asserted, in countries where the feudal system has not totally lost its influence; where the prince and his subjects are considered as of a different species, and where every intermediate person between the injured and his oppressor, instead of being ready conductors to redress, generally find it their interest to increase the injury by neglect, chicanery, and insult?

The Author proceeds to give his countrymen a very circumstantial account of the *Peers of the realm*, *Privileges of the House of Lords*,—*different ranks of Nobility*, *Orders of Knighthood*; and intermixes with his narrative many pertinent remarks. He observes, that ‘it reflects no small honour on the nobility, that such numbers have distinguished themselves for their learning, and have shone as authors, and friends to the Muses. The names of Lords Bacon, Shaftesbury, Bolingbroke, Burlington, Pembroke, Orery, Littleton, Pomfret, Chesterfield, and others, are well known in the literary and philosophic world.’ But he laments that the present day does not appear so favourable to science. ‘The modern education of the young nobility is perhaps more expensive than formerly. Travelling is now the mode, and they travel in multitudes; but very

* Nor does he receive costs when he gains the suit,

† Blackstone,

few give promising indications of shining talents, or great abilities. They seem more attentive to the external ornament, than to the internal furniture, of their heads; spend their time in dress, public exhibitions, hunting, races, and other amusements; and few seek to do honour to their country, or to their elevated station, by encouraging useful arts and sciences.'

We shall leave those whom it may most concern to judge of the truth of these reflections; though we are much inclined to think, that the exceptions are more numerous than the censure seems to admit.

That the younger sons of a noble family should engage in commerce, and enrich themselves by traffic, while in other countries they languish under pride and poverty, is deservedly noted with the highest approbation. 'Business is frequently transacted at Change with a merchant whose rank is not known, the surnames of his father and elder brother being supplanted by the titles they bear as Lords and Earls. By the collateral branches being thus blended with the people at large, it sometimes happens that a man, born in obscurity, and subsisting by manual labour, rises to wealth and dignity. Not long since a poor person, who plied a ferry-boat between Portsmouth and the Isle of Wight, became an Irish Peer: and if the present Earl of Chesterfield should die without issue, a shopkeeper at Bath or Bristol will succeed to his titles.'

Under the article of *People*, Dr. W. takes occasion to give a particular account of the *House of Commons*, the rules and forms observed in passing an Act of Parliament, the freedom of debates, &c. 'If ever an opportunity presented itself of rivalling the eloquence of Greece and Rome, it is here. A Member of Parliament enjoys the utmost freedom of speech; and I must acknowledge, that I have often heard speeches delivered, both in the Upper and Lower House, that would reflect no dishonour on a *Cicero* or a *Demosthenes*. The debates, in either House; excite, in a stranger, who has a competent knowledge of the language, the most agreeable astonishment; when he is witness to that freedom with which each member delivers his opinion, and with what forcible terms he delineates the influence of the Court militating against the liberties of the People. But when at length the *question* is called for, and they proceed to vote, the stranger learns that the whole contest was little more than a *form*, a kind of *mock-battle*, and that the issue of the debates was predetermined before the members were assembled.'

Observations on the British Constitution form a separate article. Dr. W. does not appear so warm an admirer of the British Constitution as most other learned foreigners who have written on the subject. On the contrary, he expatiates on its manifold defects. He is apprehensive that the power given to the Crown, and its possessing such various means of corruption, connected with the partial representation of the People in the House of Commons, and the long duration of Parliament, may, under an ambitious prince, lead to despotism.

Having

Having made some pertinent remarks on the disadvantages attending the *Monarchical*, *Aristocratic*, and *Democratic* forms of government, he observes, that, 'as they are all so very imperfect, it is easy to imagine that a fourth, built with such imperfect materials, cannot be free from imperfections. This is the case with the British constitution; it is a medley of all the others. The fabric may possibly be considered as a master-piece of human wisdom, and in this light the English in general consider it; yet manifold are the faults discoverable in it. The incessant contests, and permanent parties, that keep the nation in a species of ferment, and the revolutions that have taken place, are indubitable proofs that a constitution, composed of such jarring elements, contains within itself the principles of commotion. Before I had acquired a more accurate knowledge of affairs, I was used to think, that if the maxims of the constitution were strictly adhered to, the People might be happy, and the King both beloved and honoured. Yet as often as I expressed these thoughts, the answer was invariably, — *this is impossible; England must be governed by parties*. Indeed, considering the form of government, it is scarcely possible to do without them. Power and authority are things which have too much influence upon mankind; and the desire of limiting the power of sovereigns is as strong as their eagerness to rule uncontrouled. The King's power is in itself, according to the constitution, very great; and although the power and privileges of Parliament, particularly of the Lower House, appear great, yet the influence of the Crown will always be so prevalent as to secure a majority of votes; and thus it may become in fact the chief legislative power, acting uncontrouled under the appearance of a perfect conformity to the principles of the constitution. It is therefore evident, that, if the King did not enjoy an influence that both furnishes the means, and prompts the desire to corrupt; and if there was not an Upper House perpetually inclining to the side of the King, the House of Commons would be more patriotic, and the will of the community at large would be the grand object of every motion and of every law.'

The truth of some of the above positions will be readily allowed; but others will be litigated by almost every Englishman. That several millions of people cannot be fully and properly represented by a Parliament, chosen by merely 260,000 votes, of which some thousands, from their offices, are at the beck of the Court; and some thousands more liable to be seduced by the most unworthy candidates, who generally bribe the highest: and that an ambitious King, wicked Ministry, and venal Parliament, may endanger our liberties, are truths which few will deny; and they prove that the constitution is not so perfect but it is still capable of some amendment; which is the case with all human affairs. But the question is, whether, with all these disadvantages, the form of government be not upon the whole better than that of any other hitherto established? Can the vices of one man, or of a few individuals, so speedily produce the most fatal effects? Must there not be a general depravity of

of manners amongst us before our liberties can be subverted? If we can only be slaves by selling ourselves, then must our morals be more in fault than our government. It were devoutly to be wished that such regulation could be made, as to remove all temptations to corruption; in the mean time, we must deem ourselves peculiarly fortunate in a constitution that secures us from every thing but our own depravity. In short, if better care be taken to check that lust of power so natural to man, and if the means of redress remain much longer in our hands than in most other states, the superiority of our government will be manifest. The axiom, that a constitution formed out of the union of three others must in its nature be imperfect, is by no means conclusive. This was the opinion of *Tacitus*, and it is, according to our judgment, satisfactorily confuted by *Blackstone**, who observes, that "although, in a *Democracy*, public virtue is more likely to be found; yet popular assemblies are frequently foolish in their contrivance, and weak in their execution;" (and, may we not add, are liable to be under the absolute direction of a few interested individuals, who assume the garb of patriotism?) "In *Aristocracies* there is more wisdom, but less honesty and less strength than in a *Monarchy*. A *Monarchy* is the most powerful of any, all the sinews of government being knit together, and united in the hands of the prince; but then there is imminent danger of his employing that strength to improvident and oppressive purposes. The imperfections of each," he adds, "are happily avoided in our constitution. The executive power being lodged in a single person, all the advantages of strength and dispatch are enjoyed: and as the legislature of the kingdom is entrusted to three distinct powers, actuated by different springs, and attentive to different interests, no inconvenience can be attempted by either of the three branches, but will be withstood by one of the other two; each branch being armed with a negative power, sufficient to repel any innovation which it shall think inexpedient or dangerous, &c. &c."

Mr. W. enumerates, with the warmest approbation, the methods proposed, some years ago, to render the Parliament more independent of the Crown. He then enquires into the state of patriotism; the different parties that subsist among us, the origin of *Whigs* and *Tories*, and the motives which influence the different denominations of men to incline toward monarchical or republican principles.

Our Author next proceeds to give a circumstantial account of the land and sea forces of the kingdom. Under this head, he observes the great caution which is taken by our laws against the bad effects of a standing army. He traces the origin of a na-

tional militia, the changes this establishment has undergone at different times, and states the laws by which it is now regulated. He justly observes, that the security of a nation, situated like Great Britain, must consist in the force of its navy; which is not only better calculated to protect its extensive coasts from invasion than the largest army, but also renders the use of fortifications unnecessary; which too frequently prove treacherous friends, and may be employed to *enslave* a people, as well as to protect them. Speaking of the state of the navy, he observes, that Sir Edward Coke thought that England had reason to boast of the strength of her navy in the reign of Queen Elizabeth, when it consisted of 33 ships of war. But what would he have said, had he lived in the present times; when, according to the Register of the Admiralty, it appears to consist of no less than 170 ships of the line! He gives his countrymen a circumstantial account of the number of sailors allotted to each ship; the division of the navy into squadrons, the different ranks of Admirals and other officers, with their appointments; the order of battle, various modes of engaging, &c. Under the article of *Manning* the navy, he takes occasion to make some very pointed observations upon the horrid custom of pressing *freemen* to protect our liberties; and of treating those as *felons*, who support the national glory. And he justly expresses his astonishment that men, *compelled* to the service, should yet be so strongly actuated by the *amor patriæ*; a truth this, which renders oppressive measures still more unjustifiable.

In treating of the national debt, and expenditures, these subjects are circumstantially stated, from the best possible information.

The *Poor* pass next in review. Their alarming increase he partly ascribes to their being infected by the common contagion of luxury and extravagance, and to their total inattention, in days of prosperity, to adverse seasons that may arrive. The provision made for them, he observes, exceeds the revenues of many princes, and the number of the poor amounts to about one seventh of the inhabitants. In the year 1680, little more than a century ago, the poor's taxes produced no more than 665,392 *l*; in 1764, they stood at about, 1,200,000 *l*.; and in 1773 they were estimated at 3 *millions*! He strongly recommends the plan of a poor-house erected in the county of Norfolk as a model worthy of imitation, and as the most likely remedy against this growing evil. Suppose (says he) that in England there are 10,000 parishes, and that a workhouse was established in each parish containing 20 poor, every one of whom should be able to earn by labour but four pence *per* day; and allowing three hundred days in the year for labour, they would save a million *per annum* to the state.

On the subject of *Population*, our Author states the contest between Dr. *Price* and his opponents, and inclines to the calculations of the former, as being drawn from less dubious *data*. He considers the statements given by Messrs. *Wales* and *Eden*, and from which they conclude that the number of houses is increased, as depending on premises too precarious. The increase of houses, asserted by Mr. *Wales*, is chiefly taken from a survey of Yorkshire and Lancashire; where, as new manufactures have been established, the number of buildings must have increased in particular towns. But if the account of Mr. *Wales* be accurate, and there be no decrease of dwellings in other provinces, then must the reports of the sworn Commissioner be false. But it is most probable, that the cottages of the poor decrease very much, while those houses which are subject to the window-tax may be upon the increase, particularly in quarters where trade flourishes. So that when Mr. *Wales* asserts that, in the year 1756, the number of houses in the North-riding of Yorkshire was only 1716, and that within 25 years there was an increase of 269 families, no notice is taken of the number of farm houses and cottages, which have been destroyed; and which (though they make no figure in the estimates of window-rates) are more favourable to population than palaces. Our Author concludes by expatiating, with all the warmth of genuine philanthropy, on the absurdity of those laws that are unfriendly to population.

Treating of *Commerce*, he observes, that the power and wealth of England, which excite the envy and astonishment of other nations, proceed chiefly from its commerce. This seems not to have been attended to before the days of Queen Elizabeth; but from that period the riches and power of the nation have made a rapid increase. The famous Navigation Act, that passed a little before the restoration of King *Charles*, had an amazing effect. Estimating the merchant ships by the tons they carry, there was an increase of 95,266 tons in one year. At the time of the Revolution, they amounted to 190,000; and towards the end of King *William's* reign, to 320,000. In the years 1773 and 1774 they were estimated at 800,000. Taking Sir *G. Whitworth* for his guide, our Author gives a circumstantial account of the different exports and imports of England to and from every part of the globe; by which it appears, that before the last destructive war the balance in favour of the country was no less than 3,356,411 *l*. It appears also, from different tables, that the average of gains for the space of thirty years may be reckoned at 5 millions *per annum*, which gives a sum of no less than 150 millions of clear profit. If it be asked, where this immense wealth remains, he answers, it has partly been employed in establishing plantations in North America and the West India islands, and partly exported for the payment of interest for monies vested by foreigners

ers in the public funds, which makes a deduction of 3 millions *per annum*.

Notwithstanding the great loss which, it is natural to imagine, England must sustain by the independence of the colonies, and the free trade of Ireland, yet he remarks, that it is yet in her power, by commerce, and by virtue of her own natural products, to maintain her respectability, and increase her riches, supposing that she was also deprived of her possessions both in the East and West Indies. He next proceeds to enquire with what countries the balance of trade may be supposed to be against, or in favour of England. By *Russia*, *Sweden*, and *Denmark*, she loses. It is much disputed, respecting *Germany*, on which side the balance lies. It appears, at first, to be decidedly in favour of *England*; both the quantity and value of goods exported from hence to *Germany*, being much superior to those imported. But it must be observed that *Germany* is a considerable gainer upon many of these articles, by disposing of them again to the adjacent countries; and also that several sorts of goods are entered at the Custom-house, as imported from *Holland* and *Italy*, which are the produce of *Germany*. With *France* the loss is very considerable; for although the balance appear in the books of the Custom-house much in favour of England, yet the immense contraband trade greatly preponderates in favour of France. He further suggests, that by the suppression of smuggling, and a prudent commercial treaty, both nations might be benefited, and the occasion of perpetual contentions taken away. Both these objects are now accomplished; and every friend to humanity, every lover of his country, must wish them to answer the intended purposes. This chapter contains much interesting matter, which cannot be further noticed without exceeding our present limits.

In his account of the manufactures of the kingdom, he expresses his admiration at the high degree of perfection to which they are arrived; at the incredible number of hands employed; and the expedition, elegance, and cheapness of the goods. We think, however, that he is mistaken when he asserts, that the foreign woollen cloths are scarcely inferior to the English, and seems surprised that the latter should be so much preferred. Nor can we agree with him in the assertion, that foreign dyes or colours, are in general preferable. It is readily allowed, that in the *black* dye we are much excelled by the Dutch; but as to most other colours and particularly *scarlet*, *blue*, and *garnet*, we excel them both in the *vividness* and *fixtness* of the colours. The softness of the feel, which he commends in the Dutch cloths, proceeds merely from their looser texture, and this again proceeds from their not being so firmly *milled*; in consequence of which defect, though there manifestly arises a considerable
saving

Saving of materials to the manufacturer, yet the cloth is by no means so strong; and, the nap being easily fretted off, a coat appears much sooner threadbare.

(The remainder of this work to be considered in a future Article.)

MONTHLY CATALOGUE,

For SEPTEMBER, 1787.

PHILOSOPHY.

Art. 20. *An Examination of the 3d and 4th Definitions of the First Book of Sir Isaac Newton's Principia; and of the Three Axioms or Laws of Motion.* By Robert Young. 8vo. 1s. 6d. Becket. 1787.

THE whole account of the *vis inertiae*, says this writer, 'is a series of inconsistencies; and the more it is attempted to be explained, the more incomprehensible it will be found.' The very name in his opinion is a contradiction, and signifies nothing. 'A force of inactivity,' he asserts, 'is the same as a forceless force.' Sir Isaac Newton defines the term *vis inertiae*, without the least ambiguity or obscurity, to be, that innate tendency '*qua corpus utrumquodque, quantum in se est, perseverat in statu suo, vel quiescendi, vel movendi uniformiter in directum*;' i. e. by which every material body whatsoever, as much as is in itself, perseveres in its proper state, either of rest or uniform rectilineal motion. Mr. Young forces into the definition the word *endeavour*, and the definition implies, in his opinion, 'that every body at rest *endeavours* to continue at rest.' This *endeavouring* to continue at rest, causes a long metaphysical disquisition, at the end of which our Author concludes, 'That bodies do not *endeavour* to remain at rest while they are at rest.' Newton never had any such thought; he plainly meant, that every body has a natural tendency to *persevere* in the state in which it is. If a body be at rest, it will remain at rest; or, which is the same thing, it has in itself a tendency (but it does not *endeavour*) to remain at rest. From this view of the subject, Mr. Young seems to have been engaged only in a logomachy; and his mistake, probably, arises from a misapprehension of Sir Isaac's idea.

LAW.

Art. 21. *The whole Proceedings on the Trials of two Informations exhibited ex officio by the Attorney General against Lord George Gordon: one for a Libel against the Queen of France, the other for a Libel on the Judges. Also The Trial of Thomas Wilkins for printing the last mentioned Libel, Tried at Guildhall, June 6, 1787, before Judge Buller. Taken in Short-hand by Joseph Gurney.* 8vo. 2s. Gurney.

Cagliostro received a message from M. Barthelemy (the *Chargé des Affaires* at our court in the absence of Count d'Adhemar) requesting that he would attend at the French ambassador's, in consequence of a permission granted to Cagliostro, to return to France. Lord George Gordon went with Cagliostro. The next morning a paragraph

paragraph appeared in the Public Advertiser, stating that Cagliostro waited on M. Barthelemy, accompanied with Lord George Gordon and M. de Frouville,—that Mr. B. expressed a desire to speak to Cagliostro in private, to which Cagliostro would not submit,—that Mr. B. then read a letter from France [the substance of this letter is not mentioned], of which Cagliostro requested a copy, but was refused, and the paragraph concludes thus: 'A great deal of conversation then ensued upon the subject, which will, in all probability, give rise to a full representation to the King of France, who is certainly very much imposed on. The Queen's party is still violent against Comte de Cagliostro, the friend of mankind: and De Breteuil—Le Sieur de Launey—Titon—De Brunieres—Maitre Chesnou—Barthelemy—and Dazimer, are the mere instruments of that faction. The honour of the King of France, the justice and judgment of the Parliament of Paris, the good faith of the citizens, and the good name of the nation, are all attainted by the pillage and detention of the property of Comte de Cagliostro.'

This paragraph and another subsequent to it, nearly of the same purport, were proved by Mr. Woodfall to have been written by Lord George Gordon; whom the jury pronounced guilty of libelling the Queen of France, and the French Ambassador.

The other libel of which Lord George was found guilty, was a pamphlet, entitled 'The Prisoners petition to Lord G. G. to preserve their lives and liberties, and prevent their banishment to Botany Bay.' It was proved that Lord George had written this petition himself, and that Mr. Thomas Wilkins had printed it. They were both found guilty.

M E D I C A L.

Art. 22. *Observations on Medical Electricity*, containing a Synopsis of all the Diseases in which Electricity has been recommended or applied with Success. By Francis Lowndes, Medical Electrician. 8vo. 1s. 6d. Nicol, &c. 1787.

A Catalogue of such cases, as have fallen under Mr. Lowndes's notice, in which electricity has either perfectly cured the disease, or given great relief. The Author has also added some useful directions for applying electricity in particular cases.

Art. 23. *A Set of Anatomical Tables*, with Explanations, and an Abridgment of the Practice of Midwifery. By William Smellie, M. D. A new Edition, carefully corrected and revised, with Notes and Illustrations, by A. Hamilton, M. D. F. R. S. Professor of Midwifery at Edinburgh. 8vo. 6s. Boards. Elliot. 1787.

The original edition of Dr. Smellie's Midwifery was given to the world, in three volumes octavo, at separate times; and was illustrated with plates, as large as the life, which were published in one large volume royal folio, accompanied with a short explanation of the figures, and references to the three volumes of the general system.

Dr. Hamilton has here reduced the figures so as to bring them into an octavo size, whereby the original intention of Dr. Smellie is frustrated. It is on a perfect knowledge of the size and proportion of the

the bones that the whole practice depends; and on that account, by exhibiting the figures in their natural size and position, Dr. Smellie's plates ever have been, and most probably ever will be, the best means of conveying a proper idea of the parts, to such students as have not the opportunity of a long attendance at an anatomical theatre. By reducing the size, Dr. Hamilton has reduced the price of Smellie's tables; which may serve as an apology for the present edition. But indeed the original price of the large plates (39 in number, and each on a whole side of royal folio) which is only 48 shillings, is a small sum, compared to the usefulness of the work.

Art. 24. *A Review of Jesse Foot's Observations on the new Opinions of John Hunter.* By Charles Brandon Trye, Member of the Corporation of Surgeons. 8vo. 1s. 6d. Murray. 1787.

Mr. Foot's sensible remarks on Mr. Hunter's new opinions were written, as we observed in our first account of them (See Rev. vol. lxxv. p. 104.), with no small degree of acrimony; this circumstance hath called forth, among other opponents, Mr. Trye, who makes a feeble attempt to refute Mr. Foot's observations; had Mr. Trye attended to what we said on sympathy when Mr. Hunter's book was before us, he could not, surely, have defended Mr. H.'s opinion, or have blamed Mr. Foot for censuring it. Mr. Trye says, that Mr. Foot has been very attentive to the advice "Throw dirt enough, and some will stick:" Mr. Trye himself has not neglected the maxim.

Art. 25. *Strictures in Vindication of some of the Doctrines misrepresented by Mr. Foot,* in his two Pamphlets entitled "Observations upon the new Opinions of John Hunter, in his late Treatise, &c. &c." By T. Brand, Member of the Corporation of Surgeons, &c. 4to. 2s. 6d. Nicol. 1787.

Virulence is the characteristic of the disease which is the subject of this controversy; it is also the characteristic of the pamphlet before us. The most judicious part of Mr. Foot's observations on Mr. Hunter's new opinions remains unanswered by Mr. Brand. As a pupil of Mr. Hunter, it was laudable in our Author to defend the tenets of his master; but he is very unequal to the task. Independent of his censures on Mr. Foot, this heated writer attacks Sharpe, Gataker, and Pott,—men who have been ornaments to their profession, and whose acknowledged veracity and integrity would not suffer them on any account to infer what Mr. B. calls a falsehood, in their useful publications. When Mr. Sharpe says, 'I have lately met with an instance in a body I dissected, &c.' there is not the least ground for doubting that Mr. Sharpe had dissected the body. It is too great arrogance and presumption to attribute every improvement in anatomy and surgery to one man.

Art. 26. *Observations on Poisons; and on the Use of Mercury in the Cure of obstinate Dysenteries.* By Thomas Houlston, M. D. A new edition. 8vo. 1s. 6d. Elliot. 1787.

In the 71st volume of our Review, p. 390, we noticed the first edition of Dr. Houlston's Observations; the present edition is increased with four additional papers similar to the former,

E D U C A T I O N.

Art. 27. *A new System of Reading*; or the Art of reading English, practically exemplified in almost every Word in use, and farther illustrated from the Beauties of the whole Bible. By Mr. du Mitand. 12mo. 3s. 6d. bound. Law. 1787.

Mr. du Mitand dedicates this work to Mr. Raikes of Gloucester, and would think himself fully recompensed, and completely happy, if it prove in any way serviceable to the Sunday schools. The Author had not, perhaps, sufficiently considered, that these laudable institutions were intended to instruct poor children in the great truths of the Christian religion, and to curb the prevalence of vice and immorality, by infilling into the minds of the rising generation the genuine principles of piety and virtue, but by no means to teach elocution, or oratory.

Whether this publication can answer the purpose of teaching either Englishmen or foreigners the true pronunciation, is doubtful. A foreigner who has obtained a proper pronunciation of our language is *rara avis in terris*; and, if we may judge from some of Mr. du Mitand's rules, his pronunciation is not perfectly polite. '*Ea*,' he says, 'sounds like *e* long, as *mean*; or like *ee*, as *clear*,' p. 3. What difference there is between *e* long and *ee* is not easily determined. Mr. du Mitand accentuates conventicle thus, *cônven-ic-le*, p. 68. Enterprize, thus—*enter-prîze*, p. 70. Museum, thus—*mûseum*, p. 110. With respect to pronunciation, the Author has the following rule; 'When *e* or *i* are preceded by *c* or *t*, the last syllable is pronounced as if written *bus*; as, *herbâceous*, *ostentâious*, pronounce *herbâbus*, *ostentâbus*,' p. 166.

On the whole, however, considered as a spelling-book, Mr. du Mitand's publication is, perhaps, inferior to none.

SUNDAY SCHOOLS.

Art. 28. *A short Abridgment of the Bible*; with Reflections, and a Catechism of Questions. 24to. 8d. sewed. Baldwin. 1787.
Certain detached stories from the Bible are here given, in a simple style. The reflections and catechism are well intended to impress on the minds of children the doctrines which the portions of Scripture, here collected, contain.

P O E T R Y.

Art. 29. *Poetical Essays*. By the Rev. William Atkinson, M. A. Fellow of Jesus College, Cambridge. 4to. 1s. Wallis. 1786.

This Writer attempts the simple strains of pastoral dialogue, but, in our judgment, with no great degree of success. In endeavouring to avoid unsuitable elegance, he ceases to be poetical, and exemplifies the character,

Serpit bumi tatus nimium timidusque procella.

This will appear from the following specimen:

'*Colin*. Forgive me, Lucy, if by Heaven I vow
Your heart is colder than the coldest snow.
True as my soul informs this vital clay,
True as yond' sun was made to rule the day,

So true—within this beating heart I find,
That only you I love of woman-kind;
Believe! it is my wish to take for life
You, and you only, to my wedded wife.

* *Lucy.* I tell you, swain, I will no longer stay
To hear the nonsense that *you've got to say*.
You're all alike unknown to love and truth,
I dare not trust you with my virgin youth;
So let me go, before I've cause to rue,
You're all alike I say, ah me! adieu.

* *Colin alone.* And is she gone, the dear, the lovely maid?
True as I live my heart *it is betray'd*.
I love, but oh! I'm wretched and despair,
Why was I form'd so weak, why she so fair?

Art. 30. *Fables; Ancient and Modern.* After the Manner of La Fontaine. By William Wallbeck. 8vo. 3s. 6d. sewed. Faulder, 1787.

Mr. Wallbeck has here attempted that, which with the greatest ability it would be difficult to perform:—he has endeavoured to transuse the *naïveté* and lightness of *La Fontaine*, into a language which will scarcely admit of it.

The Frenchman throws his hand across the lyre with Anacreontic ease and gaiety,—the Englishman strikes it with repeated pauses, and affected care. In the one, it is merely the effect of nature: in the other it is wholly the work of art—or, to use the language of the musician, there is a want of *grace*, a want of taste, in the performance of the latter, for which a laboured correctness will not atone. We are indeed presented with the *pieces* entire, and some of them are in tolerable *time*; but where, we would ask, is the *expression*, the *execution* that we were wont to admire? Alas! the hand of the master no longer touches the strings.

In saying this, however, we mean not to detract from the merit of Mr. Wallbeck. Some of his fables may be read with pleasure. But as his vanity leads him to imagine that he has 'acquired something of La Fontaine's manner,' we can only assure him that we think he is mistaken: at the same time observing, as we hinted at the beginning of this article, that the fault is not so much in Mr. W. as in the language in which he writes. The Reader is left to determine whether the following fable is *after* the manner of La Fontaine, or not:

' Out of its cage a Goldfinch by good luck
Escaped; and to a neighbouring thicket took
Its flight. 'Twas followed by its little master
With aching eyes, lamenting his disaster.
As 'twas impossible the bird to reach,
The cunning rogue attempted by fair speech
To win upon the Goldfinch; and engage
The rover to return to his old cage.

" How can you, Goldy, wish abroad to range?

" All things about you must appear most strange.

" Accustom'd to a calm domestic life,

" How will you brook the bustle, noise, and strife,

" Which you will meet with? Enemies you'll find
 " Numberless; not except your proper kind.
 " You as an interloper they will treat,
 " A stranger guest come to devour their meat,
 " Ere settled in a comfortable home,
 " Mischances many may upon you come:
 " Return then, Goldy; and as heretofore
 " I'll love you; or, if possible, still more."

This Author, in his Preface, seems to affect a display of his reading. There are in it no fewer than twenty-four quotations, or scraps, from Greek and Latin writers*. However apt the citations may be, we really do not see the necessity of employing them in the introduction to a work which will probably be confined to the perusal of children:—we say, we cannot discover their *usefulness*. Borrowing, therefore, one of the passages adduced by Mr. W. but at the same time hoping that he will not, on that account, resort on us the charge of pedantry, we bid him adieu—

Nisi utile est quod facimus, stulta est gloria.

Art. 31. *Epistola Eloisæ Abelardo, Latine reddita.* Auth. J. Wright. 4to. 1s. 6d. Lewis. 1787.

Cui bono, is a question which a Reviewer has an unlucky propensity to ask, whenever he opens a new work. What advantage can possibly be derived to any set of readers, by a Latin translation of Pope's *Eloisa to Abelard*?—Such a performance may be considered as a very proper exercise at school or at college; but when it appears before the tribunal of the Public, it cannot lay claim to the notice of the unlettered million; and it must possess very uncommon merit to attract the attention of the learned, in these fastidious days.

The version before us is sometimes elegant, generally faithful, and in a few instances happy. Yet we *still* think, that Mr. Wright might have employed his time and his talents in more useful, and, indeed, more lucrative exertions. We must observe, that the frequent usage of the *synælepha* in the latter part of his *pentameters* is harsh and inelegant; and his application of Horace's *dulcissima rerum* does not delight us. The pleasantry, which every classical reader remembers in the original passage, will not suffer a ludicrous expression to incorporate with the pathetic sentiments of Pope's *Epistle*.

Art. 32. *The History of Tobit*; a Poem: with other Poems on various Subjects. By Jane Timbury. 12mo. 2s. 6d. sewed. Jameson. 1787.

" Tobit and his dog! 'tis an odd subject—you have read the poem—is it a good one?"—"O yes, Sir, very good."—"Good for what?"—"The Author shall tell you."

' How tiresome, you cry, are these scribblers in rhyme!
 The folly I own; but *it's* my hobby-horse,
 And you can't but acknowledge I might have a worse:

* "Some, for renown, on scraps of learning dote,
 And think they grow immortal as they quote." YOUNG.

Besides,

Besides, it may serve for one purpose at least,
As a quieting opiate to lull you to rest.
Once more then I wish you a very good night.
Echo.—Good night!

D R A M A T I C.

Art. 33. *The Distressed Baronet*: a Farce in Two Acts. As it is performed at Drury-Lane. By C. Staart. 8vo. 1s. Debertt.

This piece is dedicated to the Prince of Wales, in a style that must make his Royal Highness either blush or laugh. The Author begins with saying, 'Sir, you are the phenomenon of your rank,' and he goes on in a strain consistent with such a beginning. The subject of the farce is, The distress of a young Baronet, just arrived at the age of twenty-one, but already ruined by his follies. He has had dealings with a pawnbroker, of whom he still wants more money. His scheme to repair his losses is by a marriage with *Sephia*, the pawnbroker's daughter. This amiable young lady has eloped from her father, and robbed him of money and jewels to a considerable amount. In order to try the affections of her lover, she pretends to have two twin-sisters, one of whom is all affectation and delicacy, and the other a complete fox-hunter. She mimicks them both in their turns, and the deception passes with the Baronet. She is at length discovered by her father, who forgives the robbery, and consents to the match, because the worthy pawnbroker is promised a seat in Parliament by the Baronet's uncle. Thus the piece ends. In the course of the action, every rule of probability is violated: the characters, in consequence of that original defect, are not copies from life, and the dialogue, by aiming at finery, is strained and unnatural.

Art. 34. *Harvest Home*. A Comic Opera, in Two Acts. As performed at the Theatre-Royal in the Haymarket. By Mr. Dibdin. 8vo. 1s. Harrison and Co.

The species of composition which is intended to be the vehicle of music, and, indeed, to derive its power of entertainment from the songs interspersed, ought never to be brought to the test of strict criticism. Considered as an Opera, *Harvest Home* is not without its beauties. The business is shortly this: *Cleora* is the daughter of *Scanderoon*, who went, on the death of his wife, to travel abroad, and left his new-born child in the care of *Signora Estella*, a foreign lady, and made so, as it seems, for the purpose of displaying her skill in music. *Scanderoon*, being returned from his travels, and wholly unknown to his daughter, pretends to be in love with her. *Cleora*, on her part, loves Mr. *Glanville*, who follows her in a rustic disguise, and mixes with the labourers at harvest-time. His man *Frim* admires *Unab*, an Irish girl, who sings a number of Irish songs, which, probably, give variety to the piece. *Scanderoon* (which seems to be an odd name) at last discovers himself, and, after declaring his intention to marry *Estella* in reward of her fidelity, gives *Cleora* to *Glanville*, with whose father he had lived in intimacy. The inferior characters, which seem to be appendages to the plot, may divert in the representation, and the piece all together may be acceptable in the theatre.

NOVELS.

Art. 35. *The Perplexities of Love*. 12mo. 2s. 6d. sewed. Lane. 1787.

This Novel is not ill-written; but its tendency is pernicious. The scene of it lies in the East, and the story is simply as follows. The heroine, a princess, resides in the court of the King her brother. She is in love with the son of his minister, but reasons of state will not admit of her union with him. Like the man in the fable who is mounted on a wild and furious horse, she gives the rein to passion—she allows it to run its career. The miseries consequent on this are many; and she at length is tempted to destroy herself, after repeating the following prayer: ‘That the God of Wisdom and Mercy would pity the weakness of his creature, who amidst wretchedness and sorrow had supported her being, only that she might not seem to doubt his infinite goodness; and who now, blind, frail, and erring, too ignorant to know his will, and too sinful to hope for his protection, ventured, trembling, and conscious of her own unworthiness, to appear before the throne of eternal Majesty.’

Now this, we say, is of pernicious tendency: for to talk of any person becoming a suicide, under the pretence of being *ignorant of the will of heaven*, is surely impious, in the highest degree.

Art. 36. *Lucinda Osburn*: by a young Lady. 12mo. 2 Vols. 5s. sewed. Geary. 1787.

Lucinda Osburn is not a first-rate beauty: neither can her air and manner be properly considered as her own. Some few graces she certainly possesses, but they are evidently borrowed from the amiable ‘*Clarissa*,’ whose acquaintance she appears to have cultivated, but to whose perfections and accomplishments she could never attain. As her *features*, however, have nothing disagreeable in them—though nearly the same with those we meet with every day;—and as her *prattle*—though it amounts to little—has the negative merit of being inoffensive, she may no doubt meet with powdered admirers who will pronounce her ‘a heavenly creature.’

MISCELLANEOUS.

Art. 37. *The Life of the Count Cagliostro*; containing an authentic Relation of the uncommon Incidents that befel him during his Residence in England, in 1776 and 1777, &c. &c. 8vo. 3s. 6d. sewed. Hookham. 1787.

This work is given as the production of a female pen. Prefixed to it, there is a dedication to Cagliostro's wife, who is called *Madame La Comtesse*. The design, we are told, is to vindicate an injured character, which has suffered by the malignant shafts of calumny. In the narrative, however, we find nothing that answers the intention of the writer. The facts are said to be taken from Cagliostro's *publications in England, and his other memoirs*. Of these vouchers we gave our opinion in our Review for the month of May last, and as we find in this apology for the life of Cagliostro almost the same facts, we see no reason to retract our observations. The same obscurity hangs over the birth of the Count, and the whole story is too romantic even for the weakest understanding. To the affair of the jewels, and the part which the *Cardinal de Rohan* acted on that occasion, a circumstance

cumstance is added, wholly destitute of probability. The Cardinal, it seems, was uneasy under the displeasure of the *Queen of France*, but was again to be received into favour. To this end, the Queen was to meet him in a garden at an hour appointed. The Cardinal goes, and is imposed on by a woman dressed up to personate the Queen. Could such a deception pass on a man so high in rank, fortune, and quality, as the *Cardinal de Roban*? This tale is told to vindicate injured innocence. An injudicious advocate too often ruins his cause. The effect of all that follows counteracts the writer's design. *Cagliostro*, it appears, was in London in the year 1777. At that period, he, who was so prodigiously respected abroad, brings with him no credentials to introduce him to good company: on the contrary, we find him in an obscure lodging, and immediately connected with such people as one *Sachy*, from *Straßburg*; a Portuguese woman, of the name of *Blavary*; a man, called *Vitellini*, a pretender to chymistry; *Lord Scott*, an adventurer; a *Miss Fry*; *Reynolds*, a sheriff's officer; *Priddle* the attorney, and several others. A scene is carried on, in which the Count pretends to calculate the success of lottery tickets, by the aid of a book, containing *cabalistical operations*. After various dealings, *Miss Fry* brought an action against the Count for 200*l*. This came on to be tried before *Lord Mansfield*,—the late *Mr. Wallace* counsel for the plaintiff, and *Mr. Dunning* for the defendant. The matter was referred to *Mr. Howarth*, who unfortunately, in a few years afterwards, lost his life by the oversetting of a pleasure-boat. After hearing all parties, that gentleman made his award in favour of *Miss Fry*, for the whole sum in question, and costs. *Cagliostro*, for the security of his person, took lodgings in the house of one *Saunders*, a sheriff's officer. Where, at this time, were the bankers that supplied him with money in every part of Europe? That fiction appears now too ridiculous; as we hinted in our Review for May, p. 387. The Count was surrendered by his bail, and lodged in the King's Bench prison. To release himself, he pawned soup-ladles, candlesticks, silver castors, and other articles of that kind. There is, moreover, reason to believe that *Cagliostro* had been in London in 1772, under the name of *Balsamo*. A bill of costs was due to an attorney for business done for him in that year, and under that name. An action to recover the money was commenced against *Balsamo*, alias *Cagliostro*. Instead of disputing the fact, the Count left effects in the hands of an officer of the King's Bench to answer that demand, and fled the kingdom. He went to *Straßburg*, where the farce of distributing medicines, and having money at command, is again repeated. The story of the necklace follows, with all its absurdities—already noticed in our Review for May, p. 385. *Cagliostro* was ordered to depart from France, and to return no more. On his arrival in England, *Priddle* sues him for a bill of costs amounting to 60*l*. The demand is referred to the Master, and the report made in favour of *Priddle* against the innocent *Cagliostro*. More actions are brought against him. He pawns his jewels and other trinkets; and, after secreting himself for six weeks in the house of *Mr. de Loubourbourg*, he fled once more out of the kingdom. We are sorry that so eminent an artist as *Mr. de Loubourbourg* should be the dupe of so much gross imposture. *Cagliostro's* wife remained for a few weeks, to sell off

the furniture of the house at Knightsbridge, and then followed her husband to the continent.

After this state of facts, with many others too tedious to insert, we are told that *Cagliostro's* character is 'a compound of light and shade; his life chequered with grandeur and adversity; and that he had eminent virtues amidst a cloud of human frailties.' We, on our part, are sorry that such apparent artifice should find an apologist. When talents are employed to varnish fraud, the interests of truth and of society are betrayed. It is not in the power of language to lend the gloss of probability to such a life as that of the Count *Cagliostro*. *Beware of counterfeits, for such are abroad!*

Art. 38. *Captain Inglefield's Vindication of his Conduct*; or, a Reply to a Pamphlet entitled, "*Mrs. Inglefield's Justification*." 8vo. 1s. 6d. Murray.

It is difficult to interfere with success in family disputes; nay, it is seldom, if ever, possible, on such occasions, to enter with full and clear comprehension into the real merits of the case: the charges on the one hand, the justifications on the other—the criminations and recriminations,—and all the various matter of "vain debate," of which, in general, there is "no end."—In the present case, however, there was but one single fact to be established: either the lady was intimate with the Negro, or she was not.—The lawyers have been favourable to her in their decisions; but her husband still maintains his accusation, in order to vindicate his conduct through the whole of the past proceedings, in relation to this very disagreeable business.—In brief, those who have perused *Mrs. Inglefield's 'Justification,'* ought, in justice to the Captain's character, to read this *Reply*, and they will then see, as we think we now do, the utter impossibility of that reconciliation, so strongly recommended to the parties by the gentlemen of Doctors Commons.

* * * *Mrs. Inglefield's Justification* was noticed, not unfavourably, in our last month's Catalogue.—Perhaps, under the first impression made by a lady's defence, we felt for the honour of THE SEX, as every man ought to feel; and as, we doubt not, Captain Inglefield himself feels, notwithstanding the part which he may have deemed himself obliged to act, in vindication of HIS OWN HONOUR.—We are truly sorry for both the parties.

Art. 39. *London unmasked*; or, the New Town Spy. Exhibiting a striking Picture of the World as it goes. In a Ramble through the Regions of Novelty, Whim, Fashion, and Taste, as found in the Cities of London and Westminster, their Purlieus, &c. By the Man in the Moon. 12mo. 2s. sewed. Adlard.

Ned Ward, the original *London Spy*, has been followed by many imitators. If the present *caricaturer* has not more fancy and fun than some of his learned predecessors, he is, perhaps, a better moralizer and reflector. His book is calculated for the million. It will, at least, afford harmless amusement; and it may convey some useful hints to those who are not sufficiently on their guard against the vices, follies, impositions, and corruptions which abound in all populous cities,—especially great capitals, such as the over-grown metropolis of this country.

Art.

Art. 40. *A Narrative of Facts*, with occasional Remarks, and spiritual Experience of the Author. 12mo. 1s. 6d. Printed for, and sold by the Author. 1786.

We can think of no motive on which this very peculiar tract could have been sent into the world, but a hope that it might procure some pecuniary assistance for the writer. If so—we should be sorry to prevent any reasonable relief from coming to the distressed.—Otherwise, we should apprehend it had been much wiser in the good woman [for it is the work of a female], whoever she is, to have withheld her experiences from public notice. She appears to be connected with the Methodists, but at the same time, in one place, she professes, that if she has a preference for one party of Christians to another, it is that of the Church of England:—indeed, the Methodists, for the greater part, appear to be collected from the members of the Established Church.

Art. 41. *A Letter from the Right Hon. Lord George Gordon to the Attorney General of England*, in which the Motives of his Lordship's public Conduct, from the Beginning of 1780 to the present Time, are vindicated. 8vo. 1s. 6d. Ridgeway. 1787.

Lord G. Gordon chiefly confines himself to the subject of his late trials. He dates his letter from Amsterdam, where he fled * in order to escape the fangs of the law. He plentifully abuses the Attorney General; but great illiberality appears in those parts of the letter in which he personally attacks Mr. Arden. He complains of the 'unprecedented and severe hardship' he suffered in not being allowed to call Mrs. Fitzherbert as a witness on the trial for libelling the Queen of France and her 'royal consort's representative,' Count d'Adhemar.

After making some apologies for leaving England, Lord G. G. shews in what instances the laws have been 'fraudulently and iniquitously' executed.

A short postscript is added, in which Lord G. addresses the jury-men of England, and points out to them such a conduct as he thinks 'will defeat the enthusiasm of wrong-headed crown lawyers.'

Art. 42. *A Supplement to the Tour † through Great Britain*, containing a Catalogue of Antiquities, Houses, Parks, Plantations, Scenes, Situations, &c. in England and Wales. By the late Mr. Gray, Author of the *Elegy in a Country Church-yard*. 12mo. 2s. Kearley. 1787.

This catalogue, as the Editor's advertisement informs us, was originally written on the blank pages of Kitchen's *English Atlas*, by Mr. Gray. Objects which attracted that Gentleman's notice must certainly be worthy the attention of the curious traveller, and to those whose prevailing passion consists in seeing and examining beautiful scenes, or antique remains, the present performance will be a useful pocket companion. A competent number of blank pages, on writing-paper, are left, for the purpose of adding such remarks, as the traveller's own knowledge, or the information of others, may

* His letter is dated July 14, 1787.

† For our account of this work see Rev. vol. lix. p. 396.

suggest; and the Editor assures his readers, that he will gratefully acknowledge such communications as can tend to improve a future edition of the work.

Art. 43. *Debates in Parliament*. By Samuel Johnson, LL. D. 2 Vols. 8vo. 12s. Boards. Stockdale. 1787.

We have already briefly noticed this collection in a former article*; it will therefore now only be necessary to inform our Readers that they are here presented with the *Debates in the Senate of Lilliput*, from Nov. 19, 1740, to Feb. 23, 1743, divested of the disguise of Lilliputian names, in which they first appeared, in the Gentleman's Magazine. These volumes are advertised as the 12th and 13th, in addition to Sir John Hawkins's edition of Dr. Johnson's works.

Art. 44. *Considerations on Parochial Music*. By William Vincent, D. D. Rector of Allhallows the Great and Less, London. 8vo. 1s. Cadell. 1787.

However lightly *singing* may be estimated as used in Protestant worship, yet it must be allowed, that music has a great influence on the human mind; and as the impressions made on the audience may be no slight object of attention in public ordinances, parochial music may derive an importance on the latter consideration, that may be less evident on the former. Indeed we are pleased to see a Divine take up a subject hitherto resigned to parish clerks, and charity schoolmasters, to be burlesqued, and to disgust the intelligent part of every *episcopal* congregation: we distinguish episcopal, because, in general, Psalmody is better conducted among Dissenters.

The worthy Author of these Considerations pretends to no other merit than that of dilating the ideas of Dr. Brown, as expressed in his Treatise on Music, at a season which he deems more favourable for carrying them into execution. He considers religious music under two heads, cathedral and parochial; cathedral music is scientific, and confined to those who are masters of the science; parochial music is designed for the people at large, and is therefore simple, and easily attainable by the ear: the latter is the object now before us.

The general cause of the abuse of parochial music, our Author attributes to the indolence or backwardness of the congregation, which restrains them from joining in this part of the service; and this has introduced an attempt towards a remedy, which is worse than the evil.

* This consists principally of two parts, which shall be denominated *abuses*, not in a bad sense, but as a perverted use of a good practice.

* The first is, the Select Band of the country church.

* The second, the Charity Children in the metropolis.

* The first of these abuses cannot be better described than in the following words †,—"Here devotion is lost between the impotent vanity of those who sing, and the ignorant wonder of those who listen;" and it is really matter of astonishment that either the minister, or the better part of the congregation, have suffered this evil to increase to the extent it has: that at the same time both complain

* Vid. Rev. Aug. p. 139.

† Dr. Brown:

that

that their ears are wounded with dissonance, and their ideas degraded to ridicule, neither the minister has exerted his influence, or the congregation claimed their right, but have tamely suffered themselves to be precluded from a duty specially their own, and the service to be lengthened (as it sometimes is unreasonably) by a practice that adds tenfold to the tedium of it. —

'The abuse in the metropolis is similar in its nature, and equal in point of disgust. Charity children, it is true, are taught by masters better qualified to form them for this service; but whether these masters cannot now depart from an established custom, — whether the error arises from the children themselves, from their incapacity, from imitation, or emulation, the evil is equally to be complained of. They universally sing at the utmost height of their voice; and fifty or an hundred trebles, strained to their highest pitch, united to the roar of the full organ, can never raise admiration of the performers, or a sense of devotion in the hearers; the disgust is general, and the complaint of the congregation universal.'

The remedies to these evils are by the Author respectfully addressed to the clergy, who, if they have but the inclination, cannot be at a loss for the means to apply them. 'The first step requisite (and in this the chief difficulty consists) is to collect a few creditable persons to attend a practice after service; it is possible that some of this description, offended by the ordinary mode of singing, would listen to the persuasions of their Minister on this head; or in parishes where there is no select choir in the gallery, perhaps the business would be easier to induce the people to admit proper instruction from the beginning, than to correct a bad method where it has already taken place.' — 'Some Ministers will, doubtless, object to disgusting their present Band; they will esteem it driving one body of men from church, before they are sure of securing the attendance of others; they will be desirous of avoiding divisions and parties in their parish, and envious comparisons between the new and old method. But perhaps it is not impossible by discreet management, and gradual means, to make these very men leaders and conductors in the design; and by dispersing them in different parts of the congregation, to employ them as directors of others, instead of engrossing the whole of this service to themselves, in a distinct gallery, or seat.'

With respect to the popular versions of the Psalms, after passing a deserved censure on that by Sternhold and Hopkins, in which he justly observes 'there are few stanzas which do not give offence, or excite ridicule;' the reverend Author proposes to form a collection from different poets, to be presented to the people under episcopal and royal authority. But among the versifiers of Psalms that he instances, we were astonished not to find the name of Dr. Watts! Was he omitted because he was a dissenter from the Established Church? It would show good sense in the church to adopt excellence wherever it may be found; and there is no good sense in adhering to wretched doggerel, and leave an elegant version of the Psalms to grace the devotion only of Dissenters.

The name of Watts is indeed incidentally mentioned, when the Author recommends caution in the use of hymns not authorized by the Church; when he vouchsafes to admit those of Dr. Watts as not improper for the recreation of private families: and then takes occa-

sion to censure his liberty of adapting the sentiments of David to the Christian dispensation as not being authorized by Christ himself, who supplied no supposed deficiencies in David. Sternhold and Hopkins are indeed sufficiently clear from this accusation; they took no such licentious liberty, but have preserved fidelity enough to put very unchristian sentiments into the mouths of a Christian congregation. On the whole, we may venture to predict, that we shall never see a better version of the Psalms than that by Dr. Watts, nor is it probable that we shall soon see one so good, in the face of so formidable a competitor.

Some years ago, a hint was thrown out, in one of the public prints, for a preference of compositions by the CHRISTIAN MUSE. The thought, we remember, seemed to meet the *private* approbation of some of the clergy,—men of learning and eminence in the church; but none of them were bold enough to give it their *public* countenance.

THEOLOGY, &c.

Art. 45. *Lectures on the Creed of Pope Pius IV. or the Trent Confession of Faith: wherein the Arguments of Cardinal Bellarmine, in Vindication of the principal Tenets of Popery, as distinguished from primitive Christianity, are confuted.* 12mo. 3s. sewed. Rivington.

The name both of the Author of these Discourses, and of the place in which they were originally delivered, is carefully concealed, except that at the end of a short inscription to the inhabitants of a parish, somewhere to be found, are the initials O. S. We are only informed in the general that they were in substance preached to a country congregation, in a quarter of this kingdom where Popery has long erected its standard; that they were undertaken by particular desire,—and are now committed to the press, chiefly with the intention of placing them in the hands of such of the Editor's hearers, as may possibly want leisure, opportunity, or inclination, to refer to larger works on the subject;—without urging any thing farther, the writer adds his hope, that this primary inducement will be thought a sufficient apology for publishing this volume. The lectures of which it consists are twelve, and a few of them are divided into two parts. The style in which they are written has nothing particular to recommend it; but the Author appears to have given considerable attention to his subject. He has, as many have before him, sufficiently displayed the erroneous tenets of Popery, and furnished Protestant readers with arguments both to confute their opponents, and confirm themselves in an adherence to reason and scripture. He appears to be a friend to liberty and rational enquiry; though sometimes, perhaps, the attentive reader may think him a little confined by a regard to system and establishments. He rejects the thought of persecuting the Papists, yet not with *all* that warmth we could wish. 'If ever, he says, persecution were justifiable, it should be exercised against persecutors themselves: but this is incompatible with the principles of a Protestant nation: we must not persecute even to prevent persecution: this our adversaries well know, and make their advantage of it.'—To which he adds, 'every friend to

toleration will except that sect which tolerates none but their own. However faulty and dangerous the principles of Popery may be and certainly are, it is desirable to promote charitable and liberal sentiments towards the persons of those who are involved in these or any other mistaken opinions. It could not have been improper if this Author had added some farther reflections which might conduce to advance, in this respect, the exercise of moderation, candour, and benevolence.

Art. 46. *An Account of the Establishment of Sunday Schools in Old Brentford*; extracted from "The Oeconomy of Charity." By Mrs. Trimmer. 8vo. 6d. Longman, &c. 1787.

This tract was first published at the end of "The Oeconomy of Charity," [See Rev. for May, p. 436.] and Mrs. T. informs us, that it is now printed separately, by the advice of a respectable friend to the institution of Sunday schools, for the accommodation of such persons as may wish to disperse it.—As it is the best account of these schools which has yet been published, and as those at Brentford are so well regulated by, and carried on under the inspection of Mrs. Trimmer, and other ladies, who are so kind as to assist her in that laudable design, we hope it will circulate through every part of the kingdom; to which purpose, the smallness of its price is well accommodated.

Having been witnesses to the good effects which the institution has already produced on the children of Brentford, we rejoice in this opportunity of congratulating Mrs. T. on her zeal, assiduity, and success, in bringing the scheme of Sunday schools to so much perfection.

Art. 47. *A Course of Lectures for Sunday Evenings*; containing religious Advice to young Persons. Vol. II. 12mo. 1s. 6d. bound. Marshall.

This is a continuation of that useful work which we noticed in our Review, vol. lxxi. p. 159. We are glad to see a publication continued with the same merit which we observed in its outset. To inculcate into young minds religious and virtuous principles is the Author's chief design; and the simplicity of his language is well adapted to the early years of those for whom these Lectures are chiefly intended.

Art. 48. *Select Psalms and Hymns*, for the Use of the Parish Church of Cardington in the County of Bedford. 8vo. 4s.; and 12mo. 1s. 6d. bound. Brown. 1787.

A judicious collection of Psalms from some of the best versions hitherto published. The compilers seem to have been regardless from what authors they have selected, having only in view the choice of such pieces as are fit for a rational Christian assembly. A plain tune is adapted to each, that the whole congregation may join in the singing.

Art. 49. *An Inquiry into the secondary Causes which Mr. Gibbon has assigned for the rapid Growth of Christianity.* By Sir David Dalrymple. 4to. 7s. 6d. Cadell.

Notice more than sufficient has, in our judgment, already been taken of Mr. Gibbon's brief and ill-supported attempt to account

for the progress of Christianity from secondary causes. Sir D. Dalrymple has, however, thought it worth while to re-examine, more fully than Bishop Watson, Dr. Chelsam, and other respondents to Mr. Gibbon had done, every position which this celebrated writer has advanced on the subject. In doing this, he has displayed much erudition, and fully discussed several curious points. He defends the authenticity and authority of the *Book of Revelation* against the objections of Mr. Gibbon and others. He examines several relations of miracles in the second and third centuries, and particularly a cure said to have been wrought by Proculus, a Christian, in the reign of Severus; and asserts, that though many of the miraculous gifts and powers ceased long before the civil establishment of Christianity, there is very probable, if not complete, evidence, that even in the earlier part of the third century, the Christians cured various diseases by prayer, without any human means. He apologizes for the morality of the Fathers, by comparing it with that of their contemporaries among the heathen, and particularly by running an amusing parallel between the rigid doctrines of Clemens Alexandrinus and Seneca.

We leave Mr. Gibbon to exculpate himself, if he thinks it necessary, or finds himself able, from the numerous charges of unfair insinuation which Sir D. Dalrymple has brought against him.

S E R M O N S.

I. Preached, August 14, 1786, at St. Giles in the Fields, before the British Assurance Society, instituted for the Support and Benefit of the Sick, or otherwise afflicted Members, Orphans, Widows, &c. By the Rev. Edward Barry, M.D. 4to. 6d. Bew.

A sensible and pathetic exhortation to promote the prudent as well as charitable institution for which it was delivered. From Galatians, vi. 10. the preacher recommends the Association formed by his audience; and addresses the heart without aiming to gratify the luxury of the ear by the studied affectation of ornamental language: he is, as the true preacher ought to be, more persuasive than flowery.

II. — at the Opening of the new Chapel in Bridge Street, Bristol, August 24, 1786. By Benj. Davies, D.D. To which is prefixed an Introductory Address, by the Rev. James Manning. 8vo. 6d. Buckland.

The circumstance of opening a new Meeting-house, gave the preacher an opportunity, from Zechariah, vi. 13. to advert to man as the spiritual temple of the Lord; on which idea he pours forth a copious fund of Scripture authorities to work up the mystical allusion, under a series of divisions and subdivisions, that must, consequently, render the discourse intricate to common readers. But we are persuaded he consulted the taste of his subscribing audience; who probably have not the puny stomachs of babes, but can digest strong meat, and certainly have a right to be fed with that kind of food that pleases them best.

III. *A Caution against Socinianism*, in a Discourse preached at the Cathedral, Canterbury, on Good Friday, 1787, and published for the Benefit of the Charity Schools, St. Clement Danes, Westminster.

Ser. By George Berkeley, LL.D. Vice Dean of Canterbury, Rector of St. Clement Danes, &c. 8vo. 1s. Gardner.

This discourse *affects* the doctrine of Universal Redemption in its common acceptation, against the Calvinists on the one hand, and the Socinians on the other. The Author calls the doctrines of the former *horrible opinions*, and the system of the latter a *horrid heresy*. He maintains the necessity of understanding the language of Scripture not metaphorically but literally, and says, that 'prying into mysteries, like gazing on the sun, begins in pain, and ends in blindness.' He inveighs against the present champion for Unitarianism, as one who opposes doctrines he has never (as it should seem) given himself the trouble to examine,—who is busied in perverting the faith of these nations, and whose sincerity in his profession of Christianity, is to be questioned. Must this writer be told, that declamation is not argument; and that abuse is not refutation?

IV. Preached at the Dissenting Chapel in Cross Street, Manchester, March 26, 1786, on Occasion of the Establishment of an Academy in that Town. By Ralph Harrison, Member of the Literary and Philosophical Society of Manchester. Together with a Discourse delivered September 14, 1786, at the public Commencement of the Manchester Academy. By Thomas Barnes, D.D. Member of the Literary and Philosophical Society of Manchester. 8vo. 1s. Johnson.

The importance of knowledge, the value of a good education, the right of private judgment, and the usefulness of Dissenting Academies, are the topics of the former of these discourses. The latter represents the beneficial influence of education, in a strain of eloquence which does great credit both to the abilities and spirit of the Author.

The particulars of the Institution, Plan, and Present State of the Manchester Academy, are subjoined.

V. *On profane Swearing.* Preached in the Author's Parish Church on Sunday, Jan. 7th, 1787. By S. Smalpage, M.A. Vicar of Whitkirk, Yorkshire. 4to. 1s. Wallis.

A plain, sensible, excellent discourse. The text is James, v. 12. whence the Author, in a very proper manner, displays the evil both of perjury, and of profaneness in common conversation; but the latter is principally the object. Since perjury is acknowledged to be so great a crime, we cannot here avoid expressing some astonishment that in this Christian country so little attention should be employed on the multiplicity of oaths, and on the form, the nature, and the manner of administering them.

VI. — By Edward Parry, Rector of Llangar, in Merionethshire. 8vo. 1s. Fletcher, at Chester. 1787.

This discourse was preached at Mold, for the benefit of the Chester Infirmary. The text is 'Go thou and do likewise.' The preacher judiciously exhorts his hearers to go and do as the charitable Samaritan had done; and, by contributing their mite to a public hospital, 'pour wine and oil' into the wounds of the afflicted poor.

CORRESPONDENCE.

WE are obliged to *A Constant Reader* for the remarks on Dr. Franklin's 'Swimming Anchor,' of which we gave an account in our Review for June last, page 468. Our Correspondent is right in saying it is not new, as we have found, on farther examination, that a machine of a similar kind was used by Capt. Cook, which was new to that able navigator. We find also that Capt. Inglefield, in the narrative of his run, in a boat, after he had quitted his ship *, to the Western Islands, contrived a curious substitute for this machine. We have likewise found that these machines are used in the British navy for various purposes; viz: for preventing a ship from driving seaward,—for warping a ship forward in a calm,—for a decoy to an enemy †, &c. These things may be new to American seamen, and consequently Dr. Franklin is perfectly justifiable in publishing them; but they should not have been printed, without mentioning the writers, if known, who have described them. Our Correspondent, however, is mistaken when he says, that the swimming anchor is perhaps 'as old as Dr. Franklin himself.' It is doubtless a very useful invention, and as such, though not universally known, can never be made too public.

* *Vid.* Narrative of the Loss of the Centaur Man of War, Rev. vol. lxviii. p. 187.

† If a frigate, or swift-sailing ship, wants to decoy another within her reach, she throws out one of these machines astern; then sets all her sails, and makes the appearance of running from the enemy; who, observing her with such a crowd of sail out, and making so little way (for the machine prevents her from going fast through the water), takes her for a heavy-laden rich merchantman, pursues, attacks her, and catches a Tartar.

§§ Our best thanks are due to *Biblicus* for his very sensible letter on the passage in Haggai, respecting the Temple. If we should hereafter * have occasion to enter again upon that subject, his hint shall not be forgotten.

* It is probable that this subject will, very soon, be again introduced into our Review.

** *Theophilus* may be assured that the Sermon which he mentions is not over-looked. In our customary notice of publications of that kind, it will certainly be included; but many articles are obliged to wait their turn, or incidental delays, to which all human affairs are unavoidably subjected.

†† R. S. could not possibly find *Mallet's Life of Lord Bacon* in our GENERAL INDEX, as that biographical work was published some years before the commencement of our Review.

✉ Our Answers to several other Correspondents must be deferred till our next.

ERRATA in last Month's Review.

Page 135, l. 4 from bottom, for 'percursor,' r. *precursor*.

— 176, l. 2 from bottom, for 'invitation,' r. *invention*.



THE MONTHLY REVIEW,

For OCTOBER, 1787.

ART. I. *Observations on the Land Revenue of the Crown.* 4to.
10s. 6d. Boards. Debrett. 1787.

PUBLIC fame ascribes this well-written work to the Hon. Mr. John St. John *, who was many years surveyor of the crown lands, and who hath here presented us with a more authentic account of the nature and extent of the land revenue of the crown than ever before appeared in this country; on which account, we doubt not but the treatise will be deemed peculiarly acceptable, at this time, when the subject is so frequently discussed.

Many readers, however, will, probably, be somewhat disappointed on the perusal of this volume; for the land revenue of the crown will appear to be a matter of much smaller amount than they had preconceived: nor will those who hunt for information respecting the abuses of management in this department be much better satisfied; for, on this popular topic, scarce a single insinuation is thrown out, nor the most distant hint given, which could lead him to suspect that any kind of abuses at all prevail. The Author only attempts to give a plain state of the actual amount of the land revenue of the crown, as it stands at the present day; and this we have reason to believe he has done with fidelity and precision. This account is preceded by some historical notices of the land revenue of the crown of England, at different periods of the British history; which, although they may not prove satisfactory to the professed antiquary, will be highly acceptable to those who wish to attain, without much trouble to themselves, a tolerably just notion of this branch of British history, during those periods in which some degree of certainty prevails.

Though our Author, after the example of Mr. Hume, declines entering deeply into the minute discussion of questions of remote antiquity, respecting the nature and precise extent of the landed revenue of the British crown, yet he cannot entirely avoid hazarding some observations on that subject, at the time of

* Brother to the late, and uncle to the present Lord Bolingbroke.

William the First, and downward. And here we cannot help observing, that our ingenious Author has been subjected to no small degree of trouble and perplexity, by having overlooked one very material circumstance in the original principles of the feudal constitution; and which may naturally be expected to happen to every man who has no taste for speculations on the subject of government, considered in respect of its origin and progress in society; viz. that the regal power was not originally either hereditary, or necessarily continued even during the life of the person who was, at any particular juncture, invested with that high authority. Among savage tribes, where government and laws are in their infancy, individuals are in all respects equal, unless in what concerns bodily or mental endowments. Where any individual possesses these endowments in a super-eminent degree, his equals in other respects behold him with a sort of reverential awe, and, in times of danger especially, voluntarily desire to be directed by his wisdom, or protected by his superior prowess; and therefore willingly co-operate with him as long as they think he is more capable than any other person of affording them that protection they want,—but no longer. The danger over, his authority of course ceases; and a new leader may be adopted whenever a succeeding danger points out the necessity of it. When tribes engage in hostile attacks upon others, and break forth from their own boundaries in search of plunder or conquest, necessity compels them to have a leader *at all times* to direct and protect the whole body. Hence, the authority becomes permanent, though the person who exercises that authority is liable to be changed. It would, at a very early period, be observed, that the person who should for the time possess this high rank, necessarily required a much greater income than any private individual, and certain distinguished privileges to render his behests obeyed. Thus an idea began to prevail of a *Fisk*, of a common good—of public demesnes, as altogether unconnected with any individual. In this state were evidently some of those northern tribes described by Tacitus, though most of them had advanced considerably beyond this stage of civilization before they fell under the cognizance of that attentive observer of manners. In forming, therefore, a notion of the royal revenue, in its origin, we must advert to this state of things. Our ferocious ancestors, when they over-ran the territories of their more peaceable neighbours, and subjected the natives to their power, were entirely directed by these military notions. Their conquests were shared, at first, equally; no doubt, among them; and in process of time (as a long continuance of power in the same family created a distinction of rank) according to the dignity of the leaders; always reserving a certain proportion to the *Fisk*, to be for the time under the administration

of the leader, whoever he should chance to be. At the beginning, these two kinds of revenue belonging to the *Dux* or *King*, viz. his own private fortune as an individual, and the revenue belonging to the state, would be carefully distinguished, and preserved; but when, in process of time, the supreme authority became, in many places, hereditary, these two sources of revenue would be naturally confounded with each other, so as not to be distinguished; though for many ages some ideas of this sort must have prevailed:—and as these notions became more and more faint, a confusion must have ensued in the rules for the administration of these revenues, some persons applying to the *whole*, those maxims that were only applicable to a part; and according as the income of the *individual*, or the revenue of the *crown*, was considered as the standard, the conclusions to be deduced would be exceedingly different. Hence it has happened, that antiquaries of the most eminent name in the republic of letters, have maintained doctrines respecting the crown-revenue the most opposite that can be conceived,—one party insisting that the land revenue of the crown was entirely unalienable, and might at any future period be resumed by the national council, when the King had been so improvident as to grant it away to others, which was true only with regard to the public revenue, *properly so called*:—and another party maintaining, with equal confidence, that the grants of the crown might not be challenged more than those of individuals; which was only true as far as respected the private fortune of the royal family. Hence the origin of that perplexity with respect to the history of Grants and Resumptions, and those consequent struggles which have often deluged this country with the blood of its most distinguished nobles. This perplexity our Author well delineates; but he has not explained its cause. It is, indeed, now, a matter of mere speculative knowledge; for as these two kinds of crown lands had been long confounded together in Britain, and as the improvidence or disastrous circumstances of the Kings of Britain had gradually alienated the crown lands, so as to leave them of very little value: and as a change of circumstances had provided a royal revenue very different from these, they were wisely put, by the senate, upon an entire new footing, by an act within our own recollection.

To the book itself we refer the curious inquirer, who wishes for information respecting the changes of the value of the crown lands belonging to Great Britain, at different periods, from the reign of William the Conqueror, to the present time; and shall content ourselves with the following extract, which, at the same time that it will give the reader an idea of the Author's style, will enable him to form a very clear notion of the present value of the crown lands:

‘ The hereditaments of the crown, which compose that which is called the land revenue, may be said to be either in possession and actual enjoyment, or in reversion and expectancy.

‘ Of the former kind are, *First*, The demisable estates, which being actually leased out, or in a course of leasing, produce a rent annually, and also a fine upon renewal. *Secondly*, Fee farm rents, and other rents of various kinds. *Thirdly*, Honours, manors, and hundreds, not in lease, but under the care of stewards appointed by patent, or by constitution from the Chancellor of the Exchequer. *Fourthly*, Lands in the occupation of the crown, for the convenience of his Majesty, or the public service. And *Fifthly*, All estate and interest which the crown hath in forests and wastes.

‘ Of the other kind, which may be considered as being in reversion, or expectancy, are all hereditaments which may come to the crown. *First*, for want of heirs; or *secondly*, by forfeiture; or *thirdly*, by the limitation of remainders to the crown.

‘ Of these several articles the land revenue consists, and whatever profits arise from it, are derived from some one of these sources. Let us first consider the hereditaments that are in possession.

‘ The demisable lands are scattered all over the kingdom, inso-much that there are few counties in which the crown has not some lands. This is owing to the variety of means by which the crown became possessed of its estates, as appears from the preceding description of the sources from whence they *sprung*. These demisable estates are either in actual course of leasing, for terms of 50 years, where the greatest part of the value consists of buildings; or in other cases for 31 years or three lives, according to the provisions of the Civil List Act of the 1st of Queen Anne; or else they are in lease upon unexpired grants of long terms made previous to that act. In general the revenue flowing from them is of an improveable nature, as will appear by observing the great increase of the fines*, since the passing of the last mentioned Act, as well as the great increase of rents† which has taken place in late years upon leases and grants of reversionary terms. It is not that these estates are particularly improveable from their quality or situation; or that they are in an uncultivated condition, and therefore capable of melioration; but that the revenue arising from them must in many instances increase, on renewals of leases, as many terms are still subsisting, which were granted upon small or nominal rents, antecedent to the Civil List Act, particularly those which were to commence on the death of Queen Catherine, the consort of King Charles II. or on the expiration of leases granted by her, and which, when they fall in, must be renewed upon reasonable terms according to their real value. It is

* ‘ Amount of the Fines in the first 16 years after the

Civil List Act, ending in 1717,	-	-	£ 23,088
‘ In the next 16 years, ending in 1733,	-	-	43,152
‘ In the next 16 years, ending in 1749,	-	-	62,018
‘ In the next 16 years, ending in 1765,	-	-	103,392
‘ In the next 16 years, ending in 1781,	-	-	133,508

† ‘ Increase of reserved rents from 1769 to 1782, £ 3,200.

not intended here to give an account of all the estates held by lease from the crown: such an account * however has lately been compiled in the Surveyor General's office, for the information of the Lords of the Treasury, and delivered to two gentlemen appointed by them to enquire into all particulars from which information might be derived for their lordships, relative to the management of the departments of the crown lands, woods, and forests: it contains a statement in separate columns of the names of the lessees, the estates which they hold, the dates of the leases, the terms granted, and the expiration thereof, the yearly value of each estate by the latest survey or estimate, the fines paid for those leases, and the rents reserved thereon. It may be sufficient, for the present purpose, to say that the demisable land revenue of the crown consists of about 130 manors, about 52,000 acres of arable, meadow, and pasture land, about 1800 houses in London and Westminster, and about 450 houses, mills, and cottages, in the country parts of England, exclusive of houses demised with manors or farms; and that the fines paid to the crown, on granting and renewing leases of those estates, amount, on an average, to about 7,500 *l. per ann.* and the yearly rents reserved to the crown for the same to about 13,000 *l. per ann.*: so that the demised land revenue produces, on an average, something more than 20,000 *l. per ann.* Another account has been made out, for the same gentlemen, of all leases granted by the crown between the 1st of January 1771, and the 31st December 1780, and of the fines paid, and rents reserved upon those leases, in which ten years the fines amounted to 76,308 *l. 14s.* (or about 7,638 *l. per ann.*); and the increased rents, reserved in addition to the rents paid before the granting of those leases, to 2,592 *l. 8s. 10½d. per ann.* A schedule has likewise been made out, of all the leases granted by the crown, and of the fines set by the Surveyor General for the same between the 1st of January 1760, and the 31st of October 1782. In this period the fines amounted to 163,018 *l. 1½d. or, comm. annis, about 7,410 l. per ann.* The same gentlemen have likewise had an account of all estates granted in fee since the passing the Civil List Act of the first of Queen Anne, by which it appears, that estates of the value of about 20,000 *l. per ann.* have been alienated from the crown, by authority of parliament, since the power of the crown to grant in perpetuity was taken away.

* The *second* article of land revenue is the fee farm, and other dry rents. A fee farm rent is defined by some writers to be a rent charge issuing out of an estate in fee, of at least one-fourth part of the annual value of the lands at the time of its reservation; but the true meaning of *fee farm* is a perpetual farm, or rent, the name being founded on the perpetuity of the rent, or service, not on the *quantum* †. The reservation

* This account is the schedule mentioned in the Preface, and forms the First Report of the Commissioners of the Land Revenue.

† " Lord Coke seems to intimate the contrary, by confining the denomination of fee-farm, to rents at least equal to the fourth part of the value of the land; and the word is explained in a like manner by Sir Henry Spelman, and the author of the Book of old Tenures,

reservation of so great a rent as one-fourth part, certainly (as Sir William Blackstone observes) makes a grant of lands on such terms rather a letting of lands to farm in fee simple, instead of the usual methods, for life or years; it was, therefore, by no means an unnatural mode for the crown to adopt in the disposal of its landed property; and accordingly a very large proportion of the land revenue consists in fee farm rents. The rents which fall under that denomination amount to about 23,900*l.* but the real effective fee farm rents are but a small part of that sum; for there are included in that sum, rents in arrear and rents granted away (chiefly among those called fee farm rents), amounting to no less than 17,500*l. per ann.*; so that the fee farm rents actually received are not more than 6,400*l. per ann.* But in the state of the rent rolls, with such a load of arrears upon them, it is hardly possible to ascertain, with any degree of precision, the amount of the fee farm rents really due to the crown; for though there are many fee farm rents due, which are not received, yet it is certain, that there are many continued on the rent rolls which do not now belong to the crown, having been sold under the Acts of 22d and 23d of Charles II. but not put out of charge, many of the conveyances not having been inrolled with the Auditors.

‘ Having explained the nature of the demisable lands and fee farm rents, I shall proceed to the *third* article of land revenue in possession, which consists of honours, manors, hundreds, and other hereditaments not in lease, but under the care of stewards. These stewards are appointed either by constitution under the hand and seal of the Chancellor of the Exchequer, or by letters patent. They are almost all during pleasure, and the stewards are paid, either by fees due to them by custom from the tenants of the manors, on the alienation of their copyholds, and on other proceedings in their courts; or by certain salaries from the crown, or sometimes by both. For the most part these stewardships are rather a charge on the revenue, than a support or increase of it. The principal appointments of this kind are as follows.’ [Here we have a long list of stewardships and

with this difference only, that the latter restricts the value to a third (Spelm. Gloss. voce *feodi firma*, and old Tenure, tit. *fee firme*). But it would be wrong to understand any [either] of these writers as intending absolutely and universally to exclude all rents of less value; for the word *fee-farm* most certainly imports every rent or service, whatever the *quantum* may be, which is reserved on a grant in fee; and so Lord Coke himself agrees in another work, citing Britton, and other books for authorities, 2d Inst. 44 Britt. 164. The sometimes confining the term *fee farm* to rents of a certain value, probably arose partly from the Statute of Gloucester, which gives the *cessavit* only where the rent amounts to one-fourth of the value of the land, and partly from its being most usual, in grants in fee farm, not to receive less than a third or fourth of such value. After the statute of *Quia Emptores*, granting in fee farm, except by the King, became impracticable; because the grantor parting with the fee, is, by operation of that statute, without any reversion, and without a reversion there cannot be a rent service.” HARGRAVE ON COKE LYT.

bayliffes in the different counties of England and Wales, amounting in all to thirty-two, for which we must refer to the book.]

‘ The *fourth* species of estate in possession consists of lands retained in his Majesty’s hands, either for his own convenience or the public service : of the former sort are the palaces and parks ; the latter sort are the castles, forts, docks, hospitals, and public offices, and places vested in the King for the use and protection of the country.’ [Follows a list of the King’s palaces, houses, and parks.]

‘ The fifth and last kind of estate in possession, although not in its present state productive of any considerable revenue, is of such a nature that it may be rendered, and in all probability will become, of very great value and importance ; I mean the interest which the crown hath in the forests, chaces, parks, warrens, and wastes in England and Wales. Upon the contingency of the inclosures and improvement of these wastes great allotments will probably be given to the crown, in compensation of its extensive rights and royalties. These allotments will of course be in different proportions, according to the nature and extent of the King’s rights in the several instances.

‘ Previous to the execution of this great measure, many steps must be taken to gain information on the subject, and, above all things, great care should be used to render it palatable to the principal proprietors, and popular in the country. Great difficulty will be found in obtaining the necessary information in this business. Much useful intelligence may be obtained from the Surveyor General’s office, but that must be very insufficient without gaining intelligence from persons resident on the spot, or in the neighbourhood, nor can complete knowledge be had without actual surveys. In this place I shall only enumerate the several forests and chaces, mentioning under what survey they are placed, and distinguishing such as are deemed real forests from those which are now reputed to be merely nominal.’ [Follows a list of forests and chaces in England and Wales, 97 in all.]

Our Author next proceeds to treat of those estates of the crown which are only in expectancy ; namely, escheats, forfeitures, and remainders ; but as the crown, confessedly, now derives little emolument from these once fertile sources of revenue, we think it unnecessary to dwell on the particulars. The chapter is concluded with the following short view of the produce of the land revenue, and the charges on it :

	£.	s.	d.
Gross amount of rents as they stand in charge before the several Auditors of the land revenue,	-	36,726	7 1
From which may be deducted,			
Rents granted away for ever, but still continued on the rent-rolls, rents granted for terms, and arrears, <i>communibus annis</i> ,	-	-	-
Land tax allowed and deducted from the rents, <i>com. ann.</i>	-	17,530	15 10
		3,505	12 7
		<hr/>	<hr/>
		21,036	8 5
Clear average produce in rents <i>per annum</i> ,	-	15,683	18 8

Pensions, Salaries, and other Payments, charged
on the Land Revenue.Perpetual pensions and other eleemo-
sinary payments, and grants of an-
nuities to individuals, -£. s. d.
4,794 17 7Salaries to Keepers of prisons and
castles, Rangers of forests, parks,
&c. -

991 0 7

Salaries and allowances to Welch
Judges, Sheriffs, and other officers
of the principality, -

1,446 10 9

Salaries of the Commissioners of
Taxes, and incidents in their office,
which have been usually paid out of
the land revenue by warrant from
the Treasury, -

1,322 0 0

8,554 8 11

Residue, -

14,829 9 9

Charges of Management.

Fees and wages to the Auditors, Receivers, and other
officers, and incidental charges relating to the land
revenue, -

3,999 8 3Clear surplus *per annum*, about -

£ 10,830 1 6

We have been at some pains to state, in a very particular manner, the nature and extent of this branch of revenue, that our Readers might see how little it amounts to, and that they might judge of the propriety of its total alienation from the crown. There can be no doubt that the real value of the subject in question is much beyond what it now appears to be; and that, while under its present mode of management, it can be considered merely as a source of corruption and speculation, which, while it retards the improvement of the country, tends to vitiate the principles of a numerous body of the people. We therefore most sincerely join with our ingenious Author in wishing to see the alienation proposed soon effected, as we are persuaded it would prove a source of great national benefit.

This treatise is called '*Observations on the Land Revenue of the Crown*'—without any limitation—and will doubtless be understood to apply to the '*crown of Great Britain*.' But we observe through the whole that no notice is taken of any sort of land revenue derived from that part of Britain called Scotland. Though there are doubtless in that part of the island, as well as in England and Wales, royal palaces, castles, forests, chaces, and parks:—whence arises this omission?

ART. II. *Troisième Suite*, &c. Third Continuation of Thoughts on certain Parts of the Mechanism of Societies. By the Marquis de Casaux. 8vo. 3s. 6d. sewed, Elmsley.

WE have read, with increasing pleasure, this third continuation of the Marquis de Casaux's ingenious performance, on the Mechanism of Societies. Were we to indulge our inclination, we might endeavour to give some abridgment of those ideas, which, in their developement, have afforded us so much satisfaction; but it is possible that many of our Readers will think we have already appropriated a sufficient portion of our journal to this subject: and when we farther consider, that instead of admitting an abridgment, many of these notions, equally new and ingenious, would rather require to be illustrated by farther comments, in order to bring them within the reach of those who have not been accustomed to reflect deeply on subjects of this nature, we cannot help feeling the propriety of contenting ourselves, on the present occasion, with barely recommending the present performance to those few who take delight in such speculations; not in the least doubting but they will thank us for pointing out this instructive, and (consequently, to them) entertaining publication.

It is a just and striking observation of our Author, that 'in England, a law, at all times, announces the general degree of knowledge existing in the nation, concerning the object of the law at the time of its promulgation.' It is equally true, that under more arbitrary systems of government, 'a law on some occasions only announces the degree of knowledge existing in the head of the minister.' And even in Britain, some Ministers have been found who were wrong-headed enough, in the hour of exaltation, while popularity ran high in their favour, to attempt to dictate some laws that were not consonant to the state of public knowledge at the time; 'but how many of these laws which did not rise so high as this general barometer, or *which have gone a little beyond it*, have been quickly revoked, or so modified as to approach nearly to this standard? How often have not these laws decided the fall of the imprudent minister, who had more confidence in the ideas of an individual, than respect for general opinion; or of the too zealous administrator, who neglected to *instruct* the people before he ventured to *serve* them?' Yes, the Public cannot be properly served without being previously instructed; nor can they even be instructed but by slow and gradual steps. The author, whose degree of knowledge far exceeds that of the age in which he lives, stands not in the most enviable situation; he may not, indeed, be now persecuted like Galileo—or insulted like Columbus,—but he may suffer neglect, like a Bacon, or be, like Machiavel, abused by the multitude,

multitude, who could skim the surface, but could not comprehend the general tendency of his arguments. In this last case, every *little* critic, supported by the general prejudice against his author, may lash him with impunity, and without any knowledge of those doctrines which have excited the general alarm, may freely condemn or ridicule whatever crude notions he may chuse to hold up to the Public in their stead. We will not proceed farther in this line; our ingenious Author will perceive whither this tends.

Our acknowledgments are due to the Author for the polite manner in which he has taken the trouble to answer an objection we started; and which, *to us*, is entirely satisfactory; but which ought to have been more clearly *hinted at*, if not fully explained in the original work itself. The word *total* being marked in *Italics* is but a very slender hint, indeed, of the Author's meaning, and even this slender hint we had not the benefit of receiving, as no such mark of distinction occurs in the *translation* which we reviewed; nor, in the passage which gave occasion to our remark, is there the smallest indication or reserve of any kind: the words are general, and strongly expressed, and fairly quoted by us [See Rev. April 1787, p. 304.] We are happy, however, that by stating the objection, we have given our Author an opportunity of explaining particulars, that, if applied to other parts of his system, will tend to remove the seeming paradoxical and contradictory appearance which it must have, with respect to ordinary readers. A great deal may be gathered, from the little that he has there said:—but we must not enlarge.

We tender our thanks to the Author for the pleasure we have received from the perusal of his work; and though we cannot acquiesce in all his conclusions, yet we are more and more convinced that his *Thoughts* will long be esteemed, by those who have talents and opportunities for entering deeply into political speculations: they will be in a peculiar manner acceptable to those whose minds take no pleasure in gloomy prospects that induce despondency, but who rather delight in tracing those beautiful arrangements in nature, by which the most salutary effects often result from causes that are concealed, or which may sometimes appear calculated to produce the most ruinous consequences.

ART. III. *The One great Argument for the Truth of Christianity* from a single Prophecy, evinced, in a new Explanation of the Seventh Chapter of Isaiah; and in a general Refutation of the Interpretations of former Commentators. By Samuel Cooper, D. D. Minister of Great Yarmouth. 12mo. 3s. 6d. Boards. Robinsons, &c.

AS every new discovery in any branch of science is valuable, all pretensions of this kind, supported with ingenuity,

merit attention. In the present work, Dr. Cooper professes to cast new light upon a prophecy, which has divided and perplexed the Commentators, and which has, in his opinion, been universally misunderstood.

The prophecy in question is *Isaiah*, vii. 1—16. This passage has hitherto been supposed to contain two prophecies, both delivered at the same time, and referring to the same event; namely, the assuring Ahaz, that the attempts of the combined forces of the Kings of Israel and Syria against Jerusalem would be ineffectual: and it has been generally agreed, that the latter prediction, "*Behold a virgin shall bear a son,*" &c. was to be a sign to Ahaz of his present deliverance, and at the same time a prediction of the birth of Jesus Christ. The difficulties attending former interpretations our Author states in their full force, and pronounces them insuperable. He then gives his own sense of the passage, which we shall endeavour to lay before our Readers as accurately as a concise abridgment will admit.

The prophet Isaiah being sent to the idolatrous King Ahaz, before the siege of Jerusalem by the Kings of Israel and Syria was begun, assured him that the confederate Kings should fail in their attempt, and that Samaria, after 65 years, should cease to be a people. The former part of this prophecy was, soon afterwards, accomplished; yet Ahaz continued to addict himself to idolatry. The prophet was therefore, *after a long interval*, sent to him again, to endeavour to bring him back to the acknowledgment of the God of Israel. For this purpose he calls upon Ahaz, to chuse a *sign*, or miraculous display of divine power, in any part of nature. *Moreover the Lord spake unto Ahaz, saying, Ask for thyself a sign of the Lord thy God: ask it either in the depth, or in the height above.* Ahaz impiously refused the offer, replying, *I will not ask, nor will I make trial of the Lord.* The prophet, observing the unconquerable perverseness of Ahaz, and finding that it would be in vain to say any thing farther to him singly, now addressed himself to the whole house of David: *Hear ye now, O house of David, do you not find it a difficult thing to contend with men? how then, and by what means, are you to contend against God?* The prophet now begins the second prophecy—not as a confirmation of the former, which had now been accomplished, but as a prediction of the birth of the Messiah, and the exact period when this great event should happen—*The Lord himself shall give you a sign; Lo! THE virgin shall conceive and bring forth a son, and thou, O virgin, shall call his name Emanuel, or, God with us.* The prophet goes on to predict, that, between the time of the birth of the Emanuel, and the age in which children usually acquire knowledge, Israel having long ceased to be a separate kingdom, Judea also should be deprived of its government. *Butter and honey shall be eat* (that is, wisdom and sweet-

ness of speech shall he possess) *before he knows either to lay hold of evil or to chuse good* (or whilst he continues yet a child). *Because that, before he knows by experience good or evil, the child rejects wickedness to chuse the good, therefore the land which thou revereest shall be deprived of both her kings, or governments.* The former part of this prophecy, *Lo, a virgin shall conceive, &c.* was literally and completely fulfilled in Jesus, and there is no proof whatever that it was fulfilled in any one else. The close of the prophecy must therefore be understood to refer to some event subsequent to the birth of Christ, in whatever sense the word *sign* be understood; that is, it must refer to some land which had once two kings, or two governments, both of which were finally dissolved, between the time of his birth, and his arrival at the usual age of discretion. And this was exactly accomplished with respect to the kingdoms of Israel and Judah; for it was during the infancy of Jesus, namely, upon the banishment of Archelaus, that Judea ceased to have a government and jurisdiction within itself.

Such is our Author's explanation of the prophecy in question. We readily acknowledge, that it is ingeniously and eloquently supported; but, at the same time, we must add, that it does not appear to us to be without its difficulties.

It may be asked, whether the single phrase "The Lord spoke again to Ahaz," be sufficient to mark two distinct prophecies, delivered at different times;—whether the original word, rendered *sign*, does not most properly signify a confirmation of some preceding prediction;—whether Isaiah may not be supposed to continue his address to Ahaz, King of Judah, under the appellation of the House of David;—whether the Author's bold deviations from the Hebrew text, with which he confesses himself unacquainted, are to be relied upon; and lastly, whether it be not more natural to suppose that the prophet, through the whole context, has a connected reference to the same events, than that, in the *midst* of predictions which confessedly relate to the affairs of Ahaz and Judea, the prophet, *rapt into futurity*, should pour forth an *insulated* prediction concerning the Messiah.

To avoid the difficulties attending the supposition that this prediction, either in the whole or in part, primarily referred to Christ, many have attempted to shew that the whole passage may be explained as respecting Ahaz. Grotius's explanation of this matter in his Commentary on Matthew ii. 23. ought not to be overlooked. And Mr. Wakefield, in his *Translation of the Gospel of Matthew, with Notes*, has endeavoured to prove that the general design of the prophecy was, to assure Ahaz, that within a period of time sufficient for the production of a child, and its arrival at maturity, peace and plenty would be restored to the kingdom, and the land of his enemies become desolate. We shall quote Mr. Wakefield's version of the 15th and 16th verses, that

that the Reader may compare them with our Author's. "Butter and honey will he eat, when he knows to refuse the evil and chuse the good; for, before this child knows to refuse the evil and chuse the good, the land, by whose two kings thou art straightened, will be forsaken." We agree with the writer just quoted in thinking, that "the method of selecting from a prophecy, and tearing from the context, what suits the circumstances of Jesus, and rejecting the rest, has too much the appearance of serving the interests of Christianity at any rate, to gain much credit with the inquisitive friends of revelation." Whilst therefore we are very much inclined to pay all due respect to the zeal and ingenuity of our Author, we have too much regard for the cause for which he is an advocate, to wish to see its whole authority rested upon the evidence of a prophecy, which, after all that he has advanced, will, we apprehend, be commonly thought obscure, and of doubtful import. An argument which does not amount to perfect demonstration may, nevertheless, have some weight: the Author's reasoning is not without plausibility; and every friend of truth will say of it, *Valeat quantum valere potest*.

ART. IV. *Eight Sermons* preached before the University of Oxford, in the Year 1786, at the Lecture founded by the late Rev. John Bampton, M. A. Canon of Salisbury. By George Croft, D. D. late Fellow of University College, Vicar of Arncliffe, Master of the Grammar School in Brewood, and Chaplain to the Right Honourable the Earl of Elgin. 8vo. 4s. Boards. Rivington. 1786.

AN advocate *ex officio* is always in some danger of saying too much. It is therefore doubtful, whether such institutions as the Bampton Lecture are of real service to the cause they are meant to support. At the same time that they afford an opportunity for the display of learning and ingenuity, it is also possible they may give birth to feeble reasoning, and vague declamation, which will, in the issue, afford the adversary occasion of triumph.

We see some reason to apprehend, that these discourses will be thought to furnish an example in confirmation of the truth of our remark. Dr. Croft, in executing his design, which is to vindicate our Established Church against the objections of the principal sects, frequently oversteps the bounds of moderation, and advances positions which he will not find it easy to maintain.

Our Author acknowledges the obligations of natural religion, and, at the same time, inconsistently denies the possibility of complying with them in practice. 'Whatsoever we do, says he (page 8.), actuated solely by motives of common prudence and mere morality, hath in it the nature of sin.'

On the subject of prophetic inspiration, Dr. Croft admits of double and allegorical interpretations, and justifies them by an analogical argument, not very conclusive. 'Among the Latin poets, who never soared into the regions of imagination with the sublimity of eastern poetry, there are many passages which have a hidden import beyond the literal meaning.' According to our Author, the similarity of the poet's golden age, to the time of man's innocence, is a proof, that the heathen fables were many of them borrowed from the records of truth;—the song of Solomon may, upon the principles of just criticism, be supposed to describe the union between Christ and his church;—*Sarah and Hagar* were intended to prefigure, first the comparative state of the Israelites and the Gentiles, and afterwards that of the Jews and the Christians; and the sojourning of the Israelites in Egypt, their journey through the Wilderness, &c. *have a solid foundation in the morality and doctrine of Christianity.*

While our Author is himself thus disposed to lay much stress upon types and allegories, it is not surprising that he should attempt to vindicate the allegorical and mystical language, and to apologize for the credulity, of the Fathers. We are glad to find, however, that he does not adopt their weak reasoning, so far as to admit the argument for the Trinity from the plural form of the name of God in the Hebrew language.—'Perhaps too much stress is laid upon the expression, "Let us make man in our image." The plural is frequently applied to one only, and the language of consultation is evidently used in condescension to human infirmity. It were dangerous to rest an article of faith upon that, which may be *only a mere idiom.*'

For the doctrine of the Trinity, and the Athanasian Creed, Dr. Croft is, notwithstanding, a zealous champion. He endeavours to justify the damnatory clauses of that creed, as merely declaratory of the general sentence of divine judgment against obstinate unbelievers. But before these clauses can be vindicated, even in that sense, it must be proved, first, that the Athanasian doctrine is that of the Scriptures; and secondly, that the term of acceptance required in the Gospel is something more than a good life.

The Author's confident assertion, 'that the well-known passage in the 5th chapter of the first Epistle of John is *new* proved to be genuine,' many will presume as confidently to deny.

On the subjects of free inquiry, and toleration, our Author is, by no means, consistent. At the entrance upon his plan, he lays it down as a general position, that 'Christ requires no blind deference to authority and established opinions:' and afterward, 'To the spirit of free inquiry alone (says he) we wish to be indebted for the permanency of our church.' But, in several other places,

places, we find him holding a very different language. Discouraging upon our Saviour's exhortation, "*Yea, and why even of yourselves judge ye not what is right?*" he represents it as our duty to receive the doctrine of the Trinity, without inquiring in what sense it is true—that is, in other words, to profess our faith in a proposition, without attempting to conceive its meaning. And, in another place, he asserts, that, 'if Transubstantiation, &c. had been found in the sacred writers, our opposition to it would not be warrantable.'—What is this, but supposing that God might teach, and man be bound to believe, a palpable absurdity? In the same spirit, he says, 'The principle which has given a sanction to all the wildness and extravagance of enthusiasts and sectaries is this, whatever right any body of men claim to separate from a church once established, the same right every individual may claim to form a system of doctrines and opinions for himself:' again, 'It was an absurdity reserved for modern days, to imagine, that every man was qualified and authorized to frame a system of belief for himself;' and 'We leave to enthusiasts the absurdity of requiring men to form a system for themselves.' We shall leave it to Dr. Croft to say how a man who does not form opinions for himself, can be said to 'pay no blind deference to authority,' or 'of himself to judge what is right:' we only ask, how large a body of men have a right to separation; how it is possible for an individual to know what master he ought to follow, without comparing their respective doctrines; and what reason, without this, any man can give for not being a Presbyterian at Edinburgh, a Papist at Rome, and a Mahometan at Constantinople.

In many places our Author appears averse to intolerance. He acknowledges 'that the spirit of enquiry ought not to be restrained by human laws.' Yet, he speaks of a certain '*just* extent of power, to which we are not willing to proceed:' he expresses, in the strongest terms, his approbation of the prohibition of preaching upon the doctrine of predestination, of which the puritans complained, asserting, 'that no government in any age could issue forth a more wise, a more useful, and a more consolatory prohibition:' and he gives it as his opinion, that 'the legal indulgence granted to ignorant instructors, though it cannot, or will not, be withdrawn, is indeed and in truth a detriment instead of an advantage.'—Not, surely, on the whole—else it might and ought to be withheld: the only difficulty would be to ascertain, who are ignorant preachers, and what doctrines are dangerous.

On the subject of a reformation in the Established Church, Dr. Croft speaks cautiously. To the Roman Catholics, indeed, he seems disposed to be sufficiently liberal. Speaking of them, he says, 'How far time may effect a *re-union* is impossible to con-

jecture;

jecture: the most probable means will be to lay aside former animosity, and, agreeably to the idea of our first reformers, to *imitate* whatever is useful in their institutions, unaffected by *invidious appellations*, some of which are the more offensive because they are borrowed, and *perverted*, from scripture.' Why does not the Doctor speak plainly? Does he mean, that the terms *Antichrist* and *the Man of sin* have been improperly applied to the Church of Rome? Does he prefer the *retrograde motion* towards Popery to the direct motion towards reformation? It should seem so: for the only improvement which he is willing to allow, for the relief of those within the church who are dissatisfied, or for the accommodation of those without it who, at present, submit to separation as a necessary infelicity, is (p. 160.) 'some slight alterations in the Matrimonial Service, and the Lessons, a Rubric explanatory of the real tendency of the Athanasian Creed, and a less frequent repetition of the Lord's Prayer.' Such trifling concessions as these, could not possibly be sufficient to satisfy the most moderate of those who object to the Athanasian doctrine. The truth is, the present enlightened state of the world renders more substantial alterations highly expedient. In order to preserve the respectability, and the influence of a religious establishment, and render it productive of those advantages to society which may reasonably be expected from it, its doctrines and institutions must be, from time to time, accommodated to the general opinions and taste. In the present age, the laity, and perhaps we may add the clergy too, have very little zeal for controversy. And they would have still less, if it were kept out of sight in their forms of public worship, by substituting, wherever it is necessary, the plain words of Scripture, instead of the metaphysical language of the schools.

We shall conclude our remarks upon these Sermons, by expressing our hearty concurrence with the Author in the following liberal sentiments:

'Many of the extravagancies of every denomination are given up, and how many more will hereafter be given up, is impossible to conjecture. Every concession brings us nearer to unanimity, though the infirmities of our nature will probably always keep us at a considerable distance from it. But in proportion as men are less tenacious of outward modes, and less addicted to vain speculations, they will become more attentive to the essentials of religion, they will encourage and promote universal benevolence.'

The subjects of these Sermons are; *The Use and Abuse of Reason*; *Objections against Inspiration considered*; *the Authority of the Ancient Fathers examined*; *On the Conduct of the first Reformers*; *The Charge of Intolerance in the Church of England refuted*; *Objections against the Liturgy answered*; *On the Evils of Separation*; *The Present State of Religion, with conjectural Remarks upon Prophecies so to be fulfilled hereafter.*

ART. V. *Prose on several Occasions*, accompanied with some Pieces in Verse, by George Colman. 8vo. 3 Vols. 12s. Boards. Cadell. 1787.

IT has often occurred to us, in reflecting on the various causes which render literary reputation so precarious, that those very authors, who have been eager, during their lives, in the pursuit of celebrity, have seldom estimated with justice the value of *posthumous fame*; or at least have frequently neglected to adopt the proper measure, by which it might be secured. How rarely are those, to whom papers are bequeathed, or who are intrusted with the arduous task of collecting the scattered works of another, blest with diligence and judgment sufficient for such an undertaking? It is perhaps true, that every person views his own productions with a partial eye, and may be *betrayed* into publishing what ought to have been suppressed;—yet still, the taste of this chosen *critic* and *editor* may be equally fallible. While he flatters himself with the pleasing idea of conferring *honour* on the memory of his friend, he will be in great danger, without uncommon caution, of exposing it to *disgrace*.

How often have we, in our official capacity, been under the necessity of censuring *collections* of this nature? In how many of them have the *omissions* been palpable and unpardonable? In how many have the indiscriminate *admissions* called aloud for condemnation?

Mr. Colman, therefore, seems to have been influenced by a due regard for his reputation, when he determined on being himself the EDITOR of his own fugitive pieces. These are now presented to the Public; and when the busy life in which the Author has long been involved, and his numerous and perpetual occupations, are duly considered, this large addition to the compositions which Mr. Colman has formerly published will not be perused without some degree of surprise.

In our review of the contents of these volumes, we shall enumerate every piece inserted in them; and we shall intersperse some occasional remarks on those which have never before been published.

VOL. I. consists entirely of miscellaneous essays, which have been published, in different periodical works, but were never collected. The ninetieth number of the *Adventurer*, with which we have long been much pleased, though we were unacquainted with the author, takes the lead. It relates the vision in which several principal writers are supposed to offer the exceptionable parts of their productions as a sacrifice, that their names may descend spotless and unsullied to posterity.

This paper is followed by fifteen numbers of THE GENIUS, originally published in the *St. James's Chronicle*. In these we can often trace that taste and vivacity, which gave life to so many

of the CONNOISSEURS. At the conclusion of the eleventh is a poetical *Epistle to a Friend*, which the Preface informs us was written by Lloyd. To these succeed six numbers of THE GENTLEMAN, which first appeared in *The London Packet*. Of these, the Papers on Language are by far the best; though, indeed, the merit of the whole intitles them to a place in this collection, notwithstanding "they were discontinued," says the Preface, "as abruptly as they were begun." This volume concludes with four numbers of the TERRÆ FILIUS, published daily, during the *Encania* at Oxford, in honour of the Peace 1763. These, we are told, were written while the Author was on an excursion to Oxford, with Thornton and Churchill, neither of whom, however, took any part in the publication.

VOL. II. opens with twenty-one LETTERS and pieces of criticism, which were written to promote the interest of the different publications in which they appeared. Many of them are ingenious, and several are very entertaining.

After these, come the REFLECTIONS on the old English Dramatic writers, which, after their first publication as a separate pamphlet, were prefixed as a Preface to an edition of Massinger, of which an account was given in our Review, vol. xxi. p. 176; and vol. lx. p. 480. To this succeed the following pieces in prose and verse: I. PREFACE to the edition of the Plays of Beaumont and Fletcher—M. Review, vol. lxii. p. 417. II. APPENDIX to the second edition of the translation of the Comedies of Terence, 1768, with a Postscript (never before published) to this Appendix, in answer to the *Prolegomena* and *Notes* to the *Variorum Shakspeare*. These relate to the question which has been so frequently agitated, respecting the learning of our great dramatic poet. Mr. Colman's opinion is directly opposite to that of Dr. Farmer, and some other critics. For our own part, we are inclined to think, that the point can never be so fully determined, but that arguments may be adduced to controvert any decision which can be given. But we do not mean to interfere:—

ΟΥ ρ' αὖτις πολέμων τε κακόν, καὶ Φυλοπνὴ αἰνῇ
Ορσομεν, ΟΥ Φιλῶνῃ μετ' ἀμφοτέροισι βαλόμεν.

Homer, II. Δ.

REMARKS on Shylock's reply to the Senate of Venice: never before published. The passage which Mr. Colman here examines, is in the famous judgment scene in the Merchant of Venice:

"Some men there are, love not a gaping pig;
Some that are mad, if they behold a cat;
And others, when the bagpipe sings i'th' nose,
Cannot contain their urine for affection,
Matters of passion swayes it to the mood
Of what it likes or loathes."

In the old books, this passage has been universally allowed to be corrupt. Different commentators have prescribed different modes of cure, but, in Mr. Colman's opinion, *cui nos qualescumque sumus, adsentimur*, not one of them with success. He therefore proposes, after enumerating the corrections of former critics, to add a line, in order to remove the difficulty,—and he reads the passage thus :

“ — Others, when the bagpipe sings i'th'nose,
Cannot contain their urine for affection.
Sovereign antipathy, or sympathy,
Mistress of passion, swaves it to the mood
Of what it likes and loathes.”

This is surely very ingenious, as, indeed, are the whole of these remarks ; but we must confess, that we are not satisfied with this method of removing the difficulty; however it may remove the defect in the construction.

ORTHOPÆDIA, or Thoughts on public Education. These THOUGHTS, which were never before published, form a most valuable part of the collection; and are written professedly in answer to Mr. Locke's tract on Education.

Mr. Locke was an enemy to public education : Mr. Colman is a declared friend to it, and, in our opinion, has, by many degrees, the best of the argument. He is more candid than his opponent, to whom he is not inferior in observation or powers of satire ; and though his remarks are loose and desultory, they are by no means so immethodical as those of Mr. Locke ; whose constant practice, in this work, is to resume in one part of it the very subject which he appeared to have dismissed in another.

We would willingly give a summary, or *synoptical* view of this Essay, if our limits were not too circumscribed ; but we must seriously recommend the perusal of it to every parent and guardian, whose candid attention it well merits. We shall, however, present to our Readers the following extracts ; as they will serve to explain Mr. Colman's sentiments on this most important subject, to those who may not have an opportunity of perusing the whole of the remarks :

‘ It must be confessed, that Public Education, as well as Domestic Tuition, has its faults : but many of the corruptions of schools are brought by the scholars from home. At home are the foolish, the idle, and vicious servants, so much dreaded by Locke. At home indulgence takes the place of discipline, and from home they often bring sums of money far beyond their little occasions, by which artificial wants are created, and disorders introduced. This last evil, wholly owing to the indiscretion of friends and parents, has been particularly noxious to Public Schools. Masters can only controul and check its influence. Friends and parents alone can prevent and extirpate it.

‘ Public Schools ought to cultivate the *mathematics*, as well as the *classics*. Both might be taught sufficiently, for the initiation of pupils,

pupils, during their stay at a Public School ; from whence they ought to be sent to the Universities, equally prepared to pursue their philosophical as their classical studies.

‘ Public Schools also generally detain their pupils too long. Youths should be dismissed from schools at the age of sixteen or seventeen at the latest. They are afterwards commencing young men, and will not patiently submit to the corrections of children.’—

‘ In general it is unadvisable for parents to send their sons to a Great Public School, sooner than at the period of nine or ten years of age ; not that I would wish the preceding period to be lost and buried in ignorance and idleness. Let their children in the mean while be sent to some preparatory academy, where they may be taught to write, to read, to speak French, to dance, to draw, and the rudiments of Latin according to the grammar of the school for which they are afterwards intended. A master who cannot, by himself and his assistants, supply his little students with these helps, is unfit to govern such an academy.

‘ One great reason for preference of Public to Private Education is this. Schoolboys, being at intervals called home, partake occasionally of the enjoyments and society of a family. Private pupils, constantly confined within one narrow circle, acquire none of the freedom and spirit of a Public Education.

‘ *Travel*, where it can be afforded, cannot be accompanied with the benefit that ought to attend it from the first stage of life, one of the periods to which Locke destines it : but being certainly improper at the usual time and in the usual mode, may be reserved to Locke’s last stage, and therefore properly succeeding to a removal from the Universities ; when the young traveller, if not fit and able to go alone, had better not go at all.

‘ Milton has given *A treatise on Education*, containing a plan of a school and university in one, intended to annihilate all other schools and universities, by instituting as many of such academies as might be necessary in different parts of the kingdom. Yet in this plan, romantic as he almost himself seems to think it, he has proceeded on principles very different from those of Locke, and shewn himself the friend and advocate of Public Education. He rather follows the principles of Plato and Xenophon, than adopts the system of Locke.

‘ His proposed number of pupils is an hundred and fifty, more or less. He directs the teaching of languages, *not by rote*, but by *grammar*, and those not only modern but ancient, and of the ancient not only Latin, but Greek and Hebrew, with the Chaldean and Syrian dialects. So far from objecting to *repetitions*, that he enjoins Grammar lessons *to be got by heart*, and poems, and orations not merely to be read, but “ *put to memory*, and solemnly announced with right accent and grace.” And though, like Locke, he regrets the time thrown away in learning one or two languages, yet himself appropriates no less time than nine years, from twelve to twenty-one, to education. He also fixes the age of twenty-three or twenty-four as the proper time for travel, if travel be necessary. So that on the whole, though I have been hardy enough to enter the lists with such a giant antagonist as Locke, I have Milton to support me.

‘ It appears indeed, on the face of Locke’s tract, that the present plan of education is highly preferable to the system that prevailed at the time of his writing. The medical management of children is so much improved, that many things which he recommends, as contrary to the practice of those times, are now in general use: and as to the cultivation of their minds, were he now living, he would no longer lament the want of a sixpenny History of the Bible, or an Æsop with pictures to every fable. The booksellers have provided the little students a Lilliputian library, and every toyshop and stationer will supply them with polygons for the vowels, or the whole alphabet in cards or ivory, unless they should rather chuse to swallow it in gingerbread. Geography is learnt by the dice, like the Game of the Goose; maps are dissected into kingdoms and provinces; and perhaps to Locke himself we owe many of those valuable achievements.

‘ Universities, those dry-nurses that succeed to the first seminaries of education, are also much improved in their principles and practice since the æras of Milton and Locke: and if the students do not at their departure make due progress in their several pursuits and professions, the failure must be imputed to themselves, who have so ill applied the time they have passed there. At one university since the time of Milton, a great and transcendent genius has advanced the career of science, as Milton himself carried the flights of poetry, *beyond the visible diurnal sphere*. At the other an acute and able jurist-prudent, whose early loss we still lament, instituted a course of lectures of established authority to the professional reader, as well as affording, in the most elegant terms, a code of law necessary for the instruction and perusal of every private gentleman. The students too are now less bewildered in the labyrinths of logic and metaphysics. To their original resistance to the principles of Locke perhaps we owe much of his prejudice to Public Education. His prejudices, were he now a living witness of the cordial reception of his doctrines, would perhaps vanish: though he might still insist, and not without justice, according to the *Tirocinium** of my worthy and ingenious friend Mr. Cowper, that *Discipline* should stand as porter at the gate of every college.

‘ The study of Geography, Chronology, History, the Elements of Natural Philosophy and Geometry, may easily be reconciled to the plan of the early part of Public Education, and should be incorporated with it. As to dancing, fencing, and accounts, these are generally taught by separate masters, according to the direction of the parents, without need of particular injunction or serious dissertation. Painting and music are indeed not in so general request, and the truth is, that gentlemen practitioners either misapply much of their time, or fall infinitely below the most common artists of either profession. If a *trade* is absolutely necessary to a student and a gentleman, that of a *gardener* seems to be the most healthy and agreeable,

* ‘ The *Tirocinium* forms part of a collection of poems by W. Cowper, Esq. one of which poems is *The Task*, a most admirable work in blank verse, which gives a most promising earnest of the Author’s intended Translation of Homer in that measure.’

to which in bad weather may be added the occupation of a joiner or carpenter, as on that account both Locke and Rousseau recommend it. And a schoolboy is perhaps more qualified even for such an apprenticeship, as well as for the more honourable and hazardous avocations of the army or navy, than a young gentleman bred in a private family.*

DISSERTATION on Tails. This humorous letter to the printer of the St. James's Chronicle, in which paper it appeared in 1764, brings up the rear of the *Prose* in this volume.

VERSES on several occasions. These consist of a scene from Klopstock's death of Adam.—*ODES to Obscurity and Oblivion*†; which we are told, in the Preface, were a piece of boy's play, and written in concert with Lloyd, in order to joke, perhaps too licentiously, with the *prettinesses* of one poet, and the *obscurities* of another.—*The Law Student.*—*The Rolliad*, an heroic poem. We wish these two humorous Cantos had been longer, though they contain neither political allusion nor party satire.—*The Fable of the Trees.*—*The Cöbler of Cripplegate's Letter to R. Lloyd*, written in concert with Garrick.—*Ode to any Minister or Great Man.*—*Fragment of a Love Elegy.*—*Mother Shipton*, a Ballad.—*Epitaph on Powell, the Actor.*—*Three Epigrams on the Contented Cuckold.*—*The three Witches at the Jubilee Masquerade,*—and the *Game at Loo*.

So closes the second volume. Of these poetical pieces *The Rolliad* is the only one, which has not before appeared in print.

VOL. III. HORATII Epistola ad Pisones. Translation, and Notes.

Of this translation an account was given in our Review, vol. lxi. p. 144, and p. 201.—It then received our commendation; and on comparing this new edition with the former one, we think it now intitled even to a larger portion of praise. The whole has been revised, and many of the *roughnesses*, that disfigured a poem, in which case was the chief object, are removed, and some obscure passages are corrected and rendered perspicuous. Among these is one † of the verses in which it appeared to us, that the translator had outstepped metaphorical propriety, Ver. 70.

Multa renascentur, &c.

Many shall wake reviv'd, that now lie dead;

Many shall fade, and all their glories shed.

In the first edition the lines stood thus:

Many shall rise again, that now are dead;

Many shall fall, that now hold high the head.

We shall not attempt to enumerate all the improvements which have been made in different places, by the change of a

* See Review, vol. xxiii. p. 57.

† We objected to another passage, which Mr. Colman has not altered. *Sed cuique fit suus gustus, suum judicium.*

single word or single phrase, but we must mention that the translation of the passage beginning at ver. 46, &c. *In verbis etiam tenuis*, &c. appears greatly amended in this new edition. As also ver. 120, in which Mr. Colman has judiciously admitted Bentley's *Homereum* into the text and version, instead of *Honoratum*:

“ If Homer's hero you bring back to view,
Shew your Achilles such as Homer drew;
Active, warm, brave, impetuous, high of soul,
Calling to arms, and brooking no controul.”

The lines also on the pipe, ver. 202. *Tibia non ut nunc*, &c. have received much additional force and polish from the *limæ labor*, which Mr. Colman appears to have applied very successfully. He seems, indeed, to have attended to the rule of his own Horace:

— *Ambitiosa recidet*

Ornamenta; parum claris lucem dare coget.

“ Ambitious ornaments he'll lop away;
On things obscure he'll make you let in day.”

After the Notes on the *Epistle to the Pisces* we find some miscellaneous poems.

The Poets, a Town Eclogue: a satirical dialogue between Kenrick and Bickerstaff.—*Some Epigrams*.—*The Laureat*, an Ode, to Mr. Warton;—and the following Ode, which, on account of its humour, we shall transcribe; as we shall the Imitation of the thirty-ninth Psalm, which succeeds it: the latter for the *instruction*, and the former for the *amusement* of our Readers.

A POSTHUMOUS WORK OF S. JOHNSON. AN ODE.

April 15, 1786.

I.

St. Paul's deep bell, from stately tow'r
Had founded once and twice the hour,
Blue burnt the midnight taper;
Hags their dark spells o'er cauldron brew'd,
While Sons of Ink their work pursu'd,
Printing the Morning Paper.

II.

Say *Herald, Chronicle, or Post*,
Which then beheld great JOHNSON'S Ghost,
Grim, horrible, and squallid?
Compositors their letters dropt,
Pressmen their groaning engine stopt,
And Devils all grew pallid.

III.

Enough! the Spectre cried; Enough!
No more of your fugacious stuff,
Trite Anecdotes and Stories!
Rude martyrs of SAM JOHNSON'S name,
You rob him of his honest fame,
And tarnish all his glories.

IV.

First in the futile tribe is seen
 TOM TYERS in the Magazine,
 That teaser of Apollo!
 With goose-quill he, like desperate knife,
 Slices, as Vauxhall beef, my life,
 And calls the town to swallow.

V.

The cry once up, the Dogs of News,
 Who hunt for paragraphs the stews,
 Yelp out JOHNSONIANA!
 Their nauseous praise but moves my bile,
 Like Tartar, Carduus, Camomile,
 Or Ipecacuanha.

VI.

Next BOSWELL comes (for 'twas my lot
 To find at last *one* honest Scot)
 With constitutional vivacity,
 Yet, garrulous, he tells too much,
 On fancied-failings prone to touch,
 With sedulous loquacity.

VII.

At length—Job's patience it would tire—
 Brew'd on my lees, comes THRALE's *Entire*,
 Straining to draw my picture;
 For She a common-place-book kept,
 JOHNSON at Streatham din'd and slept,
 And who shall contradict her?

VIII.

THRALE, lost 'mongst Fiddlers and *Sopranos*,
 With them play *Fortes* and *Pianos*,
Adagio and *Allegro*!
 I lov'd THRALE's widow and THRALE's wife;
 But now, believe, to write my life
 I'd rather trust my Negro*.

IX.

I gave the Public works of merit,
 Written with vigour, fraught with spirit;
 Applause crown'd all my labours.
 But thy delusive pages speak
 My palsied pow'rs, exhausted, weak,
 The scoff of friends and neighbours.

X.

They speak me insolent and rude,
 Light, trivial, puerile, and crude,
 The child of Pride and Vanity;
 Poor Tuscan-like Improvisation
 Is but of English sense castration,
 And infantine inanity.

XI.

Such idle rhymes, like Sybil's leaves,
 Kindly the scatt'ring wind receives ;
 The gath'rer proves a scorner.
 But hold ! I see the coming day !
 —The Spectre said, and stalk'd away
 To sleep in POETS' CORNER.

P S A L M XXXIX.

IMITATED IN BLANK VERSE. MDCCLXXVI.

I will take heed, I said, I will take heed,
 Nor trespass with my tongue ; will keep my mouth
 As with a bridle, while the sinner's near.
 —Silent I mus'd, and ev'n from good refrain'd ;
 But, full of pangs, my heart was hot within me,
 The lab'ring fire burst forth, and loos'd my tongue.

Lord, let me know the measure of my days,
 Make me to know how weak, how frail I am !
 My days are as a span, mine age as nothing,
 And man is altogether Vanity.
 Man walketh in an empty shade ; in vain
 Disquieting his soul, he heaps up riches,
 Knowing not who shall gather them. And now
 Where rests my Hope, O Lord ? It rests in THEE.
 Forgive me mine offences ! Make me not
 A scorn unto the foolish ! I was dumb,
 And open'd not my mouth, for 'twas Thy doing.
 Oh take thy stroke away ! Thy hand destroys me.
 When with rebukes thou chast'nest man for sin,
 Thou mak'st his beauty to consume away ;
 Distemper preys upon him, as a moth
 Fretting a garment. Ah, what then is Man ?
 Every Man living is but Vanity !
 Hear, hear my pray'r, O Lord ! oh, hear my Cry !
 Pity my Tears ! for I am in Thy fight
 But as a stranger, and a sojourner,
 As all my fathers were. Oh, spare me then,
 Though but a little, to regain my strength,
 Ere I be taken hence, and seen no more !

The volume concludes with Mr. Colman's Prologues and Epilogues, which are numerous ; and as most of them must long live in the memories of our Readers in general, it is needless to recapitulate the title of the plays to which they were prefixed, or the occasions on which they were composed.

Such are the contents of these three volumes, from which we think the Public, "which doth seldom play the *recanter* *," will receive the same degree of pleasure, they have so frequently derived from the productions of Mr. Colman's pen, while the Author will add a new sprig of laurel to the wreath, with which his brows have long been decorated.

* Shakespeare, *Timon of Athens*.

ART. VI. *Six Narrative Poems.* By Eliza Knipe. 4to. 3s. 6d.
Dilly. 1787.

THE Authoress, in her dedication to Sir Joshua Reynolds, says—‘ I esteem myself highly honoured by the permission to dedicate the following poems to you ; nor could I wish them a better fate than to be thought worthy of your acceptance : I fear they can have no pretensions to that honour, but as the early efforts of an unlettered Muse, who trembles at the severity of criticism, and who does not hope much even from candour.’ This, however, is a language which a writer like Mrs. Knipe should never hold. Real merit, it should be remembered, is an *egis* on which it is scarcely possible that even the shafts of envy and malice should make an impression ;—what then is to be apprehended from those Criticisms ? It is no doubt highly necessary that Criticism should be at all times *armed*, and ready for attack ; but then it should not be uncharitably imagined that she is willing to throw her darts at random, or that she would wantonly harass the merit which it is rather her duty to cherish and defend.

These poems are intitled—*The Vizir—The Village Wake—The Return from the Crusade—The Prussian Officer—Atombaka and Omaha—Humanity.* The ‘ Return from the Crusade’ and the ‘ Prussian Officer’ are Tales in the manner of the legendary stories of old, of which there are numerous examples in the ‘ Reliques of ancient Poetry ;’—and they are related in that unaffected and artless flow of numbers which never fails to gain upon the heart ;—that heart, we mean, of which Nature, and Nature only, has been the fashioner.

The following picture of the horrors and calamities of war is, in our opinion, finely coloured :

THE PRUSSIAN OFFICER *.

* * * *
‘ Light, from his couch, the warrior rose,
And view’d the redd’ning East.

The Morning crimson’d o’er the sky,
As blushing to behold

The numbers that ere night must die,
By Pride or Av’rice sold !

The trumpet bade the troops prepare ;
The steeds impatient neigh’d ;
And streaming to the ambient air,
The hostile banners play’d.

* * * *

* The principal circumstances, in this poem (says the Author) are taken from the life of EWALD CHRISTIAN VON KLEIST, prefixed to his works.

Now clouds of smoke tumult'ous blend,
The balls, loud whistling, fly;
While shouts, and deaf'ning clamours, rend
The over-arching sky.

Confusion flaps her raven wings,
And, from her dreary cell,
Triumphant Discord wildly springs,
With all the brood of Hell.

A thousand screaming Spectres ride,
On ev'ry passing gale,
That ope their greedy nostrils wide
And steams of gore inhale.

* * * *

On ev'ry side exulting Death
Stalk'd by, in hideous form;
But EWALD, prodigal of breath,
Brav'd Danger's wildest storm.

Swift, to the batt'ry's smoky breast,
O'er heaps of slain he flew:
BELLONA plum'd her blazing crest,
And triumph'd at the view.

* * * *

Beneath his horror-gleaming sword,
What foes un-number'd fell,
Let PLAUENS' bloody vale record,
And AUSTRIA's widows tell.'

The other poems have likewise considerable merit; but we have not room for farther extracts. We therefore take our leave of Mrs. Knipe, heartily recommending her *unlettered Muse*, as she is pleased to call her, to the care and attention of the Public.

ART. VII. *West-Indian Eclogues*. 4to. 2s. Lowndes. 1787.

THESE Eclogues describe, in not unpleasing numbers, the situation of the unfortunate Africans: who, torn from their native country, are doomed to pass their lives in slavery, and (as our Author would give us to understand) to suffer under the lash of the most cruel and tyrannical of human beings, the planters in the Western Isles,—or [which makes little difference] their *overseers*, and *Negroes-drivers*.

Much has been lately written on the subject of plantation slavery:—but that writers have greatly exaggerated in their account of the *cruelties* exercised towards the Negroes, we have every reason to believe. The African is undoubtedly ruled with a rod of iron,—but then it should be remembered that (as many contend) he is not to be worked on by *affection*, but held in obedience by *fear*; and that the owner is driven to that mode of rule by a kind of political necessity: by the consideration that it is in
such

such a conduct, in such a government, that the safety of himself and family depends. If, therefore, the punishment of the refractory slave is occasionally severe, it is not inflicted in wantonness, but for the purpose of keeping his brethren in awe, and for deterring them from mutiny and revolt, to which they are not a little prone. With respect to the traffic, the *trading* in this unhappy people, it is another matter.—How far it may be justifiable we do not take on us to say.

The following description of mid-day within the Tropics, will serve as a specimen of our Author's poetry :

NOON.

* Now downward darts the fierce meridian ray,
 And Nature pants amidst the blaze of day ;
 Though pitying Ocean, to her suff'rings kind,
 Fans her warm bosom with his western wind.
 Now the huge mountains charm the roving eye,
 Their verdant summits towering to the sky.
 The cultur'd hill, the vale, the spreading plain,
 The distant sea-worn beach, the ruffled main,
 The anchoring bark o'erspread with awnings white ;
 All now appear in robes of dazzling light.
 The feather'd race their gaudy plumes display,
 And sport and flutter 'midst the glowing day ;
 The long-bill'd humming tribe now hover round,
 And shew their tints where blossoms most abound.
 With eyes intent on earth, well pois'd in air,
 Now useful Vultures seek their fated fare.
 Where curls the wave, the Pelican on high,
 With beak enormous and with piercing eye,
 If chance he sees a watry tenant rise,
 Now headlong drops and bears away his prize.
 Now variegated flies their pinions spread,
 And speckled lizards start at every tread—
 Now oxen to the shore in pond'rous wains,
 Drag the rich produce of the juicy canes :
 Now wearied Negroes to their sheds repair,
 Or spreading tree, to take their scanty fare.
 'Twas now beneath a Tamarind's cool retreat
 Two sable friends, &c.'—

The ingenious Author assures us, in his prefixed *advertisement*, that he resided several years in the West Indies, and that the scenes he has delineated fell under his *actual observation*.—He has added *Notes*, to illustrate the passages where the names of peculiar things are introduced, as subjects of Natural History, &c. &c.

ART. VIII. *Monasticon Hibernicum*; or an History of the Abbies, Priors, and other religious Houses in Ireland. Interpersed with Memoirs of their several Founders and Benefactors, &c. Illustrated with Plates. By Mervyn Archdall, A. M. Member of the Royal Irish Academy. 4to. 11. 5s. Boards. Robinsons. 1786.

OUR learned Readers are sufficiently acquainted with the *Monasticon Anglicanum* of the celebrated Dugdale. This being a similar work, will, no doubt, be very acceptable to the lovers of ecclesiastical antiquities.

Ireland seems to have been almost totally over-run by Monks. The possessions which, by the accounts here given, the several religious orders held in that kingdom, seem nearly equal to half of the island. How the monastic state came to gain so many acquisitions in the country, is a matter of very curious investigation; and we could have wished some able historian of our sister-nation had favoured the Public with the causes of so uncommon an ascendancy. If Saint Patrick, who first established the Monkish profession in Ireland, had been remarkable for his benevolence, or had the doctrine he preached been of temporal advantage to the receivers of it, we should not wonder to find many of the inhabitants eagerly and strenuously embracing the austere life, which, it is generally believed, the Monastic orders, in the earlier ages of Christianity, observed. The living in affluence and ease (as the Monks, by every account we have received of them, certainly did) was indeed a sufficient motive for indolent and designing men, to deceive the ignorant and insatuated wretch on his death-bed, with a promise, nay an assurance, of happiness in another world, in lieu of his earthly wealth: and this was, probably, the most fertile source of the immense revenues which this useless and underserving body of men possessed. Their several orders, by the *apparent* uncommon rectitude of life and manners in their first professors, gained universal esteem among the ignorant and unsuspecting multitude, and they found no great difficulty in obtaining every thing that their unbounded avarice, ambition, or luxury, could suggest; of this the Knights Templars have also furnished a remarkable instance. As we do not recollect to have seen, in so narrow a compass, so just an account of this order, in any other publication, or of the vast riches they had acquired, we shall lay before our Readers what Mr. Archdall says of their dissolution:

‘ 1312. This year, on the morrow of Lucia the Virgin, the Moon appeared variously coloured*; on which day it was finally determined that the order of the Knights Templars should be totally abolished.

* What concern the Moon had in the event does not appear.

Nothing could so well suit the taste of an age tinctured with all the elevating spirit of romance, and heightened by every species of religious enthusiasm, as the institution of the order of the Knights Templars, about the year 1118. The Christian world was so highly pleased with the unexampled goodness of their first professors, that in the space of 126 years, from the first institution of the Knights Templars, they were possessed of a no less number than 9000 manors in Christendom; and at the time when it was determined to put a period to their existence, they were in actual possession of 16,000 lordships. A prince so jealous of his prerogative, and naturally so avaricious, as Philip King of France, beheld the rising greatness of these Knights with an envious and malignant eye. The blackness of the accusation brought against them, at first awakened the attention of the Public, and then raised their detestation. Their luxury, their intemperance, and impurity, cannot, even at this distance of time, be denied, but those crimes were indeed too general in that age to bear so peculiarly hard against the unfortunate Templars. The people, however, were struck with horror at an accumulated charge now brought against these Knights; they were accused of sorcery, unnatural lusts, and idolatry; a charge so gross as almost to surpass human belief. It was easy for Philip to carry this iniquitous transaction through his courts; and upon proof, the estates, houses, and effects of the order were seized and sequestered into the hands of commissioners, and their persons were secured in castles, prisons, &c. The amazing accession of property which was likely by this persecution to accrue to the crown of France, soon induced our King, Edward II. to follow the example of Philip. As these two princes were alike favoured by the Pope, the charge brought against the Templars in France was held in England as confessed, and it was publicly ordained by the King and his Council, that all of that order throughout his dominions should be seized. This command was carried into immediate execution.—The depositions against the Templars were weakly supported, yet they were condemned; but more indeed through blind compliance with the prevailing practice throughout the other parts of Europe, than any demerits being proved against their persons*. Their lands and possessions of every kind were bestowed upon the Knights of St. John of Jerusalem by the Pope, which grant was however confirmed by the King, who at the same time entered a protest of his rights against the assumed power of the Pope.

The work before us contains many particulars, which will gratify the antiquary's curiosity; but the present proprietors of lands, formerly belonging to the monasteries here described, are the persons to whom this publication will be most useful; and it is the more valuable on account of its being compiled from authentic official records, the truth of which cannot be called in question. As to the utility of the work, with respect to the general historian, little can be expected from it, since it is chiefly confined to local circumstances; some particulars, however, may be here met which are no where else to be found.

* Arbitrary governments are never at a loss for evidence to criminate the rich.

ART. IX. *The History and Antiquities of the Colleges and Halls in the University of Oxford.* By Antony Wood, M. A. Now first published in English, from the original Manuscript in the Bodleian Library; with a Continuation to the present Time, by the Editor, John Gutch, M. A. Chaplain of All Souls' College: 4to. 11. 6s. in Sheets. Oxford, printed; sold by Rivington in London. 1786.

MR. Wood's *History and Antiquities of the University of Oxford*, begun about the year 1656, was completed some time about the year 1668. It consisted of two Parts; the first being a general history of the University, from its institution to the year 1649; the second, a history of the ancient and present Schools, Theatres, Lectureships, &c. together with a history of the several Colleges and Halls, from their first foundation, down to the year 1668. To the whole of this was subjoined an Appendix, entitled, '*Fæsti Oxonienses*, or a Commentary on the supreme Magistrates of the Universitie of Oxford, namely, of the Chancellours, Commissaries, Prochancellours, or Vicechancellours, and Proctors; also of the High Stewards and Parliamentarie Burgesses of the Universitie.'

For the compilation of this elaborate work, the Author, by means of Dr. Wallis, obtained leave to consult the University registers, monuments, and writings. He was much delighted, say his biographers, with these records, and took so much pains in carrying on his work, that his constitution and health were much impaired, and his acquaintance observed a very material alteration in his person. After he had extracted from these writings every thing he thought useful for his great undertaking, he went to London, with letters of recommendation, from Dr. Thomas Barlow, then Provost of Queen's College, to Sir William Dugdale; by whose means he obtained leave to peruse some manuscripts in the Cotton Library, and had free access to the records in the Tower.

With these advantages Mr. Wood could easily furnish himself with authentic facts; yet the labour in collecting them must have been immense, and the judgment in selecting what would be useful, and in rejecting what was superfluous, must have required time and attention; so that we cannot sufficiently admire his great assiduity in order to bring so elaborate a performance to a conclusion, in so short a time. On the 22d of October, the University of Oxford offered him the sum of ONE HUNDRED POUNDS for the copy of this work; he accepted it, and received the money on the 29th of March following. What *astonishing* LIBERALITY!! A London porter, even in those days, would have earned above five times the money,—in the same number of years.

This purchase was made for the purpose of translating the work into Latin. The version was accordingly performed, under

the inspection of Dr. Fell, Dean of Christ Church, and published in 1674, in folio, under the title of *Historia et Antiquitates Universitatis Oxoniensis, duobus voluminibus comprehensa*.

Mr. Wood was greatly displeased with this translation, as appears from many passages in his *Athen. Oxon.* where he makes heavy complaints of the injury done to his book (Vid. vol. 2d. Col. 853. 2d edition). The Editors of the *Biographia Britannica* give a remarkable instance of the translators wilful misrepresentation of the Author's meaning. (Vid. vol. v. p. 3403. Note P.)

Seeing this Latin edition so very faulty, he began in August 1676 to revise the whole of his English copy, continuing the General History, or first Part, down to the year 1660; and the second Part down to 1695. This copy, fairly transcribed in two very ample volumes folio, he bequeathed to the University of Oxford; and they are now deposited in the Bodleian Library.

'The second article,' says the Preface to this publication, 'of the 2d part of this manuscript, or the History of the Colleges and Halls, is here given to the public. And as the Editor, by the obliging assistance of his friends in these societies, has been enabled to continue their history down to the present times, and sometimes to correct the Author's mistakes, many additions have been made, and much new matter inserted. But all such additions are inclosed in crotchets, and never intermixed or confounded with Wood's text, which is exhibited with all possible fidelity.'

'If this specimen should be favourably received, the Editor proposes to publish all that remains, consistently with his health, and his frequent avocations.'

As to the manner in which Mr. Gutch has executed his office as an Editor, we can only say that there is no reason to suspect his fidelity in giving a true copy of the original: the additional matter is on the same plan with that of Mr. Wood, and seems to be accurate. The annotations and references with which he has enriched the original text, must also be highly acceptable to those antiquaries who may have occasion to consult the work.

ART. X. *Philosophical and Miscellaneous Papers*, lately written by B. Franklin, LL. D. &c. &c. 8vo. 3s. 6d. Dilly. 1787.

MOST of the Papers which compose this volume have already passed under our notice.

The first, second, third, and fourth, on *Smokey Chimneys*; the fifth, *A Description of a new Stove for burning Pitcoal and consuming all the Smoke*; the seventh, on *Hygrometers*; and the eighth, containing *sundry maritime Observations*; were published in the

second volume of the *Transactions of the American Philosophical Society*. Of these our Readers will find an account in our late Review of that publication.

The sixth Paper contains several *meteorological conjectures*: it is dated at Passy (near Paris), in May 1784.

The ninth, intitled, *Information to those who would remove to America*; and the tenth, *Remarks on the Savages of North America*, were published together in London in 1784, and we gave an account of them in our Review, vol. lxxi. p. 146.

The eleventh is *On the internal State of America*. It is written in the usual style of its great Author. It is simple, plain, just, and forcible. The true interests of America are shewn in a full point of view; and the people are exhorted to maintain and improve the blessings which they now may enjoy. Speaking of the discords at present subsisting in America, our Author says:

‘It is true, that in some of the States there are parties and discords; but let us look back, and ask if we were ever without them? Such will exist wherever there is liberty; and perhaps they help to preserve it. By the collision of different sentiments, sparks of truth are struck out, and political light is obtained. The different factions which at present divide us, aim all at the public good; the differences are only about the various modes of promoting it. Things, actions, measures, and objects of all kinds, present themselves to the minds of men in such a variety of lights, that it is not possible we should all think alike at the same time on every subject, when hardly the same man retains at all times the same idea of it. Parties are therefore the common lot of humanity; and ours are by no means more mischievous or less beneficial than those of other countries, nations, and ages, enjoying in the same degree the great blessing of political liberty.’

The principal sources of the increasing wealth of America are, in our Author's opinion, agriculture, and fisheries. To these he advises the Americans to be peculiarly attentive, ‘and then,’ says he, ‘the power of rivals, with all their restraining and prohibiting acts, cannot much hurt us.’

The twelfth and last piece in this collection is A Letter to B—V—Esq. on criminal laws, and the practice of privateering. It contains chiefly an examination of two pamphlets, *Thoughts on Executive Justice*; and, *Observations concernant l'Exécution de l'Article II. de la Déclaration sur le Vol*. The former, which recommends the hanging of *all* thieves, is disapproved; while the latter, which is for proportioning punishments to offences, is praised by our Author.

Privateering is severely censured, as being totally contrary to the principles of equity and morality. The practice is altogether robbery, and is as much a violation of justice as any other species of theft or plunder whatever. The States of America have al-

ready put in practice the benevolent principles of our Author for abolishing privateering, by offering in all their treaties with other powers, an article, that in case of a future war, no privateer shall be commissioned on either side. This laudable and generous proposition has already been received, much to the honour of the parties, by Prussia, of which our Readers will see an account in our Review for October last, p. 309. Would it were universally adopted by all nations on the earth!

ART. XI. *Conclusion of our Account of Dr. Forster's History of the Voyages and Discoveries made in the North.* See our last Appendix.

THE third Book "Of the Voyages and Discoveries made in the North, in modern Times," sets out with relating the voyages made by the Portuguese along the coast of Africa: in the course of which the Canary Isles, those of Cape Verde, the Azores, Madeira, and Porto Sancto, were discovered; and the Author subjoins some general remarks on the state of navigation, and the government of Europe, toward the end of the fifteenth century. The remaining part of this Book is subdivided into seven chapters, on the discoveries of the English, the Dutch, the French, the Spaniards, the Portuguese, the Danes, and the Russians; all in the North.

The English voyages, here recorded, make but a small part of what might have been given, if the Author had thought proper, as any person may see, who will be at the trouble of consulting the Collections of Hackluyt and Purchase; and yet they fill twice the space that is occupied by the other six chapters, all together. They consist of those which follow:

I. The voyage of John Cabot and his sons to the coast of North America, in 1496.

II. The voyage performed by Mr. Hore and others to Newfoundland and Cape Breton, 1536.

III. The unfortunate voyage of Sir Hugh Willoughby round the North Cape of Europe, 1553.

IV. The voyage of Mr. Richard Chancellor to the White Sea, 1555.

V. The voyage of Stephen Bourrough to Nova Zembla and the Straits of Waigatz, 1556.

VI. Martin Frobisher's three voyages for the discovery of a North-west Passage, 1576*, 1577, and 1578.

VII. A voyage made by Arthur Pet and Charles Jackman, in 1580, in search of a North-east passage to China and the East Indies; and in which they passed the Straits of Waigatz, but were not able to proceed farther on account of the ice.

* Our Author has it 1567; but we suspect it to be an error of the press. The voyage was certainly made in 1576.

VIII. The voyage of Sir Humphrey Gilbert, and others, for establishing colonies in North America, under a grant from Queen Elizabeth, 1583.

IX. The three voyages of Capt. John Davis, 1585, 1586, and 1587, for discovering a North-west passage to the Pacific Ocean.

X. The voyage of George Weymouth to Davis's Straits, and the coast of Labrador, 1602.

XI. The voyage of John Knight to the westward, 1606. The Doctor has abridged the account of this voyage in such a manner, that if he had not, accidentally, mentioned Newfoundland, in their return home, we should not have been able to determine what quarter of the world it was made to, without consulting Purchase, from whom it is taken.

XII. The voyage of James Hall to West Greenland, in 1612; where he was slain by one of the natives, in revenge, as is supposed, for his having taken some of them away with him in a former voyage, which he made in the service of the King of Denmark. This voyage is remarkable on account of the first practical attempt being made in it for determining the longitude, by observation, that is to be met with on record; for although much had been *written* on the subject before that time, nothing, as far as we know, had been done in it. For the honour of England, also, let it be known, that the attempt was made by an Englishman, and an Englishman who had not been in any foreign service: for, notwithstanding Dr. Forster ascribes it to Hall, who had been in the service of the King of Denmark, it is manifest, from the manner in which it is narrated, that the operator was William Baffin, who wrote the account which we have of this voyage, and who has also recorded two other attempts of the same nature, made by himself, in his voyage with Robert Bylot, in 1615.

XIII. The three voyages which were made by Henry Hudson, for finding a passage into the Pacific Ocean; first by sailing directly toward the North in 1607, then toward the North-east in 1608; and lastly toward the North-west in 1610: in the last of which his crew mutinied, and put him, with eight other persons, into a small boat, and turned them adrift, in consequence of which they were never heard of afterward.

XIV. Several voyages to Spitzbergen, and the islands which lie in its neighbourhood, between the years 1603 and 1612.

XV. The voyage of Sir Thomas Button, to Hudson's Bay, partly in search of a North-west passage, and partly to look for Hudson and the men who were exposed with him. This voyage was undertaken in the year 1612, and the crew returned to England in 1613, having wintered in a river in Hudson's Bay, called Nelson's River, after Mr. Nelson, Button's first mate, who died

and was buried there. Button's journal was never published, and all we know of the voyage is gathered from some extracts which were given by Sir Thomas Roe to Capt. Luke Fox, for his instruction when he went on his voyage for the discovery of a North-west passage in 1631; and were inserted by him in his introduction to the narrative of his own voyage. From the unconnected extracts which we are in possession of, there is undoubtedly great reason to believe that Button's journal contained many very important observations relative to the tides, and other objects of natural history, in that part of the world; several of which may, possibly, never have occurred to, or been noticed by those who have followed him thither: and, on this account, we cannot help lamenting, with Dr. Forster, that his journal has never been published, and that it is now, probably, lost forever.

XVI. A voyage to the coast of Labrador, in 1614, by Capt. Gibbons, a friend and companion of Sir Thomas Button's.

XVII. A voyage made by Fotherby and Baffin to Spitzbergen, 1614, partly on discoveries, and partly to fish.

XVIII. Another voyage, by Fotherby, to the same parts, 1615.

XIX. A voyage by Robert Bylot and William Baffin, to Hudson's Bay, in the same year.

XX. The celebrated voyage made by the same two persons, in 1616, in which they discovered and coasted all round Baffin's Bay: a work which no navigator has been able to effect since!

XXI. Account of a voyage, said to have been made some time between the years 1613 and 1631, to Hudson's Bay, by Capt. Hawkrige, who was an officer in Sir Thomas Button's expedition.

XXII. The voyage of Capt. Luke Fox to Hudson's Bay, 1631, for the discovery of a North-west passage into the Pacific Ocean.

XXIII. The voyage made by Capt. Thomas James to Hudson's Bay, in the years 1631 and 1632, for the same purpose.

XXIV. Capt. Zach. Guiliam's voyage to Hudson's Bay, for the purpose of settling a colony there. Dr. Forster has annexed to the account of this voyage, some remarks on the Hudson's Bay Company, the state of their factories, and their commerce to that part of the world, collected from Dobbs, Ellis, and other writers on that side of the question; in which he has retailed all the absurd stories, whimsical reveries, and extravagant opinions, with which these Authors have endeavoured to mislead their readers; and which, from our own personal knowledge, we can affirm are what we now represent them. At the same time he appears to have overlooked all later information, which, as it comes through a channel where self-interest and the violence of party are out of the question, may, with more reason, be de-

pended on; and he is, moreover, wholly unacquainted with the present state of the Company's concerns, and even with the situation of their factories.

XXV. The voyage of John Wood for the discovery of a North-east passage, between Spitzbergen and Nova Zembla, in 1676.

XXVI. Three voyages made along the North-west coast of Hudson's Bay, from Fort Churchill, at the expence of the Hudson's Bay Company, in 1720, 1722, and 1737.

XXVII. Capt. Middleton's voyage to the North-west coast of Hudson's Bay, for the discovery of a passage into the Pacific Ocean, in 1741 and 1742.

XXVIII. The voyage made in the Dobbs and California, for the same purpose, in 1746 and 1747.

XXIX. Capt. Phipps's voyage towards the North Pole in 1773. See Review, vol. lii. p. 120.

XXX. The two voyages made by Lieut. Pickersgill and Lieut. Young, to Davis's Straits, in 1776 and 1777.

XXXI. Capt. Cook's voyage to the Northern Ocean, between the continents of Asia and America, in 1776, 1777, 1778, 1779, and 1780*.

We cannot omit remarking, on this chapter, that our Author seems particularly, and we think, in some measure, unjustly severe in his strictures on the English voyagers.

Their conduct has, no doubt, sometimes been bad enough; but not, that we can see, worse than that of their neighbours. We therefore think the Doctor has not dealt justly by transcribing, at great length, all their bad actions, and even highly exaggerating them in some instances, while he passed over, in entire silence, similar enormities in the voyagers of other nations. It would not become us to bring this charge of partiality, much less that of having wilfully exaggerated the cruelties which have been committed by Englishmen, without supporting that charge by producing instances of it.

Page 278, he ridicules, with great justice, as well as severity, the idle and cruel practice of seizing and carrying away the natives of uncivilized countries, in order to instruct them in the principles of the Christian religion; when, most probably, they are obliged to kill some of them in doing it; or, if they are so fortunate as to effect their purpose without death, it is sufficient cruelty to carry away a man, who was, perhaps, the whole support of a numerous family, by which means that family is left to starve in an inhospitable region. Thus far we perfectly agree with the Doctor, and only ask, why these remarks are applied particularly to the English, and the English alone? They never

* See Review, vol. lxx. p. 460; and vol. lxxi. p. 48. 122. and 283.

were more remarkable for this superstitious folly (to call it by no worse name) than other nations; and have long been much less addicted to it, than most other Europeans. But when he talks of the English attacking the *innocent* natives of West Greenland, *unprovoked*, he forgets that he had himself related, but a few pages before, that after he [Frobisher] had made them some presents, the inhabitants came on board the ship (this was evidently before any quarrel had happened), and the next day one of them came on board in the ship's boat, and was taken ashore again; but the five sailors who were with him, went to the natives, contrary to orders, and neither they or the boat were ever seen again. *Upon this*, he seized on a native and took him along with him,' &c. With what propriety then does Dr. F. call them the '*innocent natives*,' and talk of the '*unprovoked attacks*' which were made on them by the English? But we wish to call the attention of our Readers to the mode of expression which the Doctor has thought proper to make use of on this occasion. From it we are left to suppose, that the people might have run away with the boat, or that it might have been lost with the people in it, without the natives being to blame at all in the matter; but in the original account of this voyage, written by *Best*, who was *Frobisher's* Lieutenant, and printed by *Bynnyman*, in 1578, immediately after these voyages were completed, it is expressly said that "the boat was intercepted by the natives." This is not urged with a design to excuse the English for retaliating on these poor people; they were utterly inexcusable for doing so; but it is meant to shew Dr. Forster's want of candour to the English nation, from whom he has received so many favours, and where he and his family might have been well and comfortably provided for, if his own unhappy disposition had not rendered it impossible for any person to keep upon terms with him.

This affair, though sufficiently censurable, is but a trifle to what the Doctor has done in his account of the very extraordinary voyage which was performed by M. Hore and others to Newfoundland, in 1536, p. 293. We call this an extraordinary voyage, because we cannot conceive how any but the most depraved of human beings could be driven to the necessity of murdering, and feeding upon, their fellow-creatures, in such a place as Newfoundland, where fish abounds; and where, by their own account, there are great numbers of birds and other animals. But let this be as it may, Dr. Forster has thought it necessary, in order to throw a greater degree of odium on his good friends the English, to render the horrid business yet more horrible by a direct falsification of the account which he found in Hackluyt. Dr. Forster's relation runs thus: 'One of them (the English) came behind another who was digging up some roots, and killed him, with a view to prepare himself a meal from his fellow-creature's

creature's flesh; and a third, smelling the delicious odour of broiled meat, went up to the murderer, and by threats and menaces extorted from him a share in this shocking meal.

Hackluyt says, "And it fortuned that one of the company, driven with hunger to seek abroad for relief, found out in the fields the savour of broiled flesh, and fell out with one for that he would suffer him and his fellows to starve, enjoying plenty as he thought: and this matter growing to cruel speeches, he that had the broiled meat, burst out into these words; If thou wouldest needs know, the broiled meat that I had was a piece of such a man's buttock. The report of this brought to the ship, the Captain found what became of those that were missing; and was persuaded that some of them were neither devoured with wild beasts, nor yet destroyed with savages."

Here, so far from the third person forcing from the murderer a part of, and partaking with him in the horrid repast, knowing what it was, it is manifest that he was totally ignorant of what it consisted; and only expressed his anger, that he should enjoy, as he thought, plenty, and at the same time suffer his companions to starve. He could not be a partaker of it, because, it is plain, the murderer had finished his meal before the altercation began, from his words, "the meat which I had." It is farther evident, that the third man was impressed with a proper idea of the enormity of the other's crime, by his making a report of it to the Captain, whose horror on the discovery is very fully shewn by his conduct on the occasion, as related by Hackluyt. But the idea which Dr. Forster's account conveys is, that they were all equally guilty, and equally ready to perpetrate those horrid and detestable crimes. But farther,

Very few English readers, and perhaps few of any other nation in Europe, will read with pleasure what Dr. Forster has said relative to his friend Capt. Cook, as he every where affects to call him. His conduct on this head reminded us very forcibly of Dangle, in the *Critic*, who assents, in the most unequivocal terms, to a long catalogue of the most ridiculous follies which Sir Fretful is charged with, one after another, adding to each assent, "Notwithstanding he is my friend." The Doctor takes great pains to exculpate himself from the reflections which have been made on his conduct in some of his late writings, where it was presumed he had endeavoured, as far as he could, to tear the well-earned laurel from Cook's brow, in consequence of their quarrels in the voyage when the Doctor went with them. He talks also of 'the tear which friendship pays to his memory;' and bestows on his 'dear friend' many general commendations; but, in the midst of all this, he more than insinuates that he was guilty of some of the meanest and basest crimes, such as treating his officers and midshipmen with rudeness (p. 407), and doing

in offices at the Admiralty, on his return home, to those who did not submit in silence to his bad treatment of them. He accuses him, in pretty express terms (p. 404), of want of conduct; and asserts, positively, that his death was occasioned by giving way to his disorderly passions; *modestly* lamenting, 'that, in this last voyage, he should have had no friend with him, who by his wisdom and prudence might have withheld and prevented him from giving vent to them.'

It may be asked where the proofs are which support these accusations of imbecillity and criminality in such a character as that of Cook. We think that the Author, in regard to his own reputation, should not have advanced one, without bringing the others forward at the same time; but, at present, the whole rests on Dr. Forster's word. On the other hand, we have the express testimony, as well of his officers as of others who sailed with him, in direct opposition to the Doctor's imputations. We were ourselves intimately acquainted with Mr. Pickersgill, the person whom he mentions to have suffered in regard to his preferment by Capt. Cook's malicious resentment, and can affirm that Mr. Pickersgill never knew, or ever thought that he had been misreported of, or otherwise injured by him, as he continued to speak of Capt. Cook with respect and attachment, to the day of his death.

The Doctor's second chapter, 'On the Discoveries made in the North by the Dutch,' begins with assigning the motives which first induced the Dutch to attempt voyages on discovery; and he concludes that their principal inducements to it were, 'interest, and the *powerful motive of revenge*.' The settling of this account does not concern us. He adds, 'It cannot be denied, that the Dutch have, in former times, contributed (*next to the English*) more than any other nation, to the knowledge of the different countries and nations of the North.' As Englishmen, we return the Doctor thanks for this piece of civility; which, though said in a parenthesis, we are willing to accept in part of payment for the many cruel lashes he has laid on the English in his first chapter; and having thus quitted scores with him, as it were, on the spot, we shall proceed to enumerate the contents of the second. The voyages recorded in it are,

I. That by *William Barentz, Cornelius Cornelisson Noy and Brand Ysbrands*, in search of a North-east passage by Nova Zembla, in 1594.

II. A voyage, made in 1595, toward the same parts, and for the same purpose. The name of the Commander is not mentioned; but it appears, from Purchase, that *William Barentz* was the chief Pilot, and *James Heemskerke* chief Factor.

III. A third voyage toward Nova Zembla, in search of a North-east passage, was undertaken in 1596. The chief command

mand was given to *Jacob von Heemskerke*, and the place of chief Pilot to *William Barentz*. After having traced the coast of Spitzbergen as far as 80 degrees North, they went to that of Nova Zembla, where they were beset with ice, and the ship was lost; in consequence of which, the voyagers were obliged to pass the winter on Nova Zembla. Here they suffered innumerable and inconceivable hardships. In the following summer, they went from thence, in two open boats, to Kola, in Lapland—a distance of near 400 Dutch miles, or 1200 English miles. During this dreadful navigation, they lost their whole trust, and dependence, by the death of *William Barentz*, who was, without doubt, one of the most skilful navigators which those times afforded.

IV. A voyage made in the Dutch service, by the celebrated *Henry Hudson*, in 1609.

V. A short account of the discovery of Jan Mayen's Island, and of seven men who were left to winter there in 1633, but who were all found dead on the 7th of June following. Their journal was brought down to the 30th of April 1634.

VI. A note from the Philosophical Transactions, No. 118, concerning some Dutch ships which had sailed to 80 degrees of North latitude, and about 120 East longitude.

VII. VIII. and IX. Notes concerning Dutch Greenlandmen, but which contain very little information, except that some Dutch sailors wintered at Spitzbergen, in 1633, and returned safe to Holland in 1634.

X. The celebrated voyage of the *Castricom* and *Breskes*, two Dutch ships, which sailed from the island of Ternate, one of the Moluccas, in 1643, to examine the North-east coast of Tartary, and that part of the Pacific Ocean which lies to the eastward of it. These ships were separated by a gale of wind off the South-east point of Japan, and sailed, in different tracks, along the eastern side of that island. Having passed the northern extremity of it, they proceeded singly on their intended expedition, and both fell in, as they thought, with a very extensive tract of land, called by the natives *Jeso*; but which has since been found to consist of several islands, being the most southerly and westerly of those called the Kuriles. The difference between the accounts given by these two ships, and the modern Russian discoverers, has been the occasion of great disputes among geographers; and many have been inclined to think the two lands different: but there appears to be very little reason for this supposition, as lands of the magnitude which the Dutch represent that of *Jeso* to be, could not exist in these seas without having been discovered long before this time. Dr. Forster, in order to reconcile the two accounts, is willing to suppose, as M. Muller had done before, that the land which now forms the Kurilian isles might, at the time when the *Castricom* and *Breskes* saw it, be one continued land; which,

which, since that time, has been rent asunder by earthquakes, and parcelled out into small islands, as it appears at present. Forming hypotheses is one great trait in our Author's character; and there is a way of doing these things which is well enough; but Dr. F.'s are generally on a scale too vast to come within our comprehension, the narrowness of which may, perhaps, be the cause of our aversion to the practice of calling in the *grand* and *terrible* operations of nature to reconcile the petty differences of opinion between men of science, or to account for the ordinary occurrences which pass under their observation. Not a single circumstance, similar to what must have happened here, is to be met with in history. The most dreadful ravages by earthquakes which are on record, are those of Lima, Lisbon, and the late one in Italy: but notwithstanding the effects of these are as dreadful as can well be conceived, they will not bear any degree of comparison with the consequences of that which Mr. Muller and Dr. Forster suppose to have taken place to the North-east of Japan. But granting that earthquakes had happened, as dreadful in their consequences as that must have been which these gentlemen call in to their assistance, it may, we think, be asked, with great propriety, why we have recourse to these extraordinary means of resolving a difficulty, while others, much more simple and equally efficacious, are at hand? Captain King, who, we make no doubt, had Witsen, the first, as far as we know, who published the account of this voyage, before him, though we have not, says, p. 388 of the Continuation of Capt. Cook's Account of his last Voyage, that the *Castricom* "sailed along the South-east coast [of this land] about sixty leagues, in a *constant fog*." Can any thing farther be wanting to convince persons, who have been in such a situation, how easy it was for the people of the *Castricom* to be deceived, and to take that for a continued land, which, had it been clear weather, they would have seen consisted of a number of islands lying near one another, as the Kuriles do?

XI. The account of a Dutch ship which was sent to Smearemborg for train oil; this article being then manufactured there, and brought home afterwards. Not finding a sufficient quantity of oil ready for her, she sailed, as it is said, "straight on to the northward, and at the distance of two degrees from it*, went twice round it." Of another Dutch ship which "had navigated under the very Pole, and found the weather as warm there as it used to be at Amsterdam in summer." And, lastly, of two other Dutch ships which had sailed to the 89th degree of latitude, and found no ice; and that the variation of the compass was there 5 degrees.

* We suppose the Pole is meant, but the word is omitted.

The Doctor concludes this chapter with observing, that we often meet with short hints, in books and charts, relative to lands which are said to have been discovered formerly, without being able to find more circumstantial accounts concerning them; though, most probably, such accounts may exist in obscure or scarce authors; and he gives a number of instances of this kind: which are said to have been Dutch discoveries, requesting from the learned of all nations such farther information concerning them as they may be able to give him. But notwithstanding some of the very difficulties which are here mentioned, together with several others of the like kind, have occurred to ourselves, and though we have read a great deal on these subjects, we are not able, as we could wish we were, to afford him a single hint relative to any of the points he mentions. In addition to the instances of this kind given by our Author, we shall add, because it is in the quarter to which his work relates, that in the map, annexed to Foxe's *North-west Fox*, three islands are inserted to the North of Spitzbergen, in latitude 82° North, and called there *Shefferde Orcades*; but we have never met with a single hint any where else concerning them.

The third chapter, 'Of the Voyages and Discoveries made by France in the North,' begins with acknowledging the paucity of French discoveries; more especially toward this quarter of the world. The first he mentions are rather reports than accounts of two voyages, said to be made in 1506 and 1508, by Jean Denis and Thomas Hubert, to Newfoundland.

II. A voyage made by John Verarrani, a Florentine, but in the service of Francis I. to the coasts of North America, in 1524. Dr. Forster says, that Verarrani sailed along the East coast of America from 30 to 56 degrees of North latitude, and was absent from the 17th of January to the 8th of July.

III. IV. V. The three voyages of James Cartier to Newfoundland, and the Gulf and River of St. Lawrence, in 1534, 1535, 1540, the two first under the immediate patronage of Francis the First, and the latter under the direction of *Francis de la Roque*, Lord of *Roberval*, who was created Lieutenant General and Viceroy of Canada, and the countries and islands which are in the neighbourhood of it.

VI. A voyage to the same places, undertaken by *Roberval* and his brother, in 1549, in which both are said to have perished.

VII. A voyage undertaken by the *Marquis de la Roche*, in quality of Lord Lieutenant to these countries. He took with him about 40 criminals, out of the different prisons in France, whom he landed on the *Ile de Sable*, and stood away for the coast of *Nova Scotia*, then called *Acadia*. After making such researches as he thought proper, he returned to France, without having it

in his power to take back with him the poor wretches he had left on the *Isle de Sable*. They remained on that wretched and desolate island until the reign of Henry IV. who being informed of their situation, sent a ship to bring them away, after they had been seven years on the island. Only 12 of the 40 were found alive.

VIII. Account of a ship which is said to have sailed from China to California, in 1709.

The fourth chapter consists of nine articles.

I. and II. contain a few hints relative to four voyages made by the Spaniards in search of a North-west passage to the East Indies, in 1524, 1537, 1540, and 1542. The first was from Spain, by the direction of the Emperor Charles V.; the second from New Spain by direction of the celebrated Cortez, the conqueror of Mexico; the third and fourth from the same place, by direction of the Viceroy *Antonio de Mendoza*; but nothing was done to the purpose in any of these voyages.

III. An account of a pretended discovery of the Straits of Anian, by *Andreas Urdanietti*, in 1556 or 1557.

IV. and V. The voyage of *Francisco Gualle*, to examine the Straits between Asia and America, 1582, which proved useless; also an account of the pretended discovery of *Juan de Fuca*.

VI. Another impotent attempt from New Spain, on the North-west coast of America.

VII. The voyage of *Sebastian Vizcaino*, in search of a harbour on the West coast of North America, 1602, as far as Cape Blanco.

VIII. The story of Admiral *de Fonte*'s discovery of a passage from the Pacific to the Western Ocean.

IX. The voyage from New Spain, in 1775, under the direction of *Don Antonio de Bucciarelli*, for making discoveries on the West coast of North America.

The fifth chapter, on 'the Voyages and Discoveries made by the Portuguese in the North,' contains six articles.

I. The voyages of *Gaspur de Cortereal* and his brother *Michael*, in 1500 or 1501, to Newfoundland, and the coasts of Labrador; in which Dr. Forster supposes he discovered the mouth of Hudson's Straits: both brothers were lost in future voyages.

II. Dr. Forster insists on the priority of right which the French, Spaniards, and Portuguese have to fish on the Banks of Newfoundland. He had discussed this matter at great length in the chapter of English voyages; and he has added nothing new on the subject in this article. If it be their right, they must take it—if they can.

III. Contains a long story of an English sailor, who "swore, in 1579, that he had heard a Portuguese mariner, six years be-

fore, who read in a book, which he had written himself, setting forth the time of writing it, that 12 years before, coming from India (the West Indies no doubt), he had sailed through a gulf near Newfoundland until he came, by his reckoning, to 59 degrees of North latitude; and after having shot the said gulph, he saw no more land until he fell in with the West coast of Ireland." And what of all this! the gulf was, undoubtedly, the Gulf of St. Lawrence; and he had made a small mistake in his reckoning, as to latitude, in running along the East coast of Labrador.

IV. Some hints relative to the land of Jeso, from the Portuguese Jesuit *De Angelis*, and Father *Jacob Caravallio*.

V. Conjectures relating to the land, first inserted in the map of Peter Texeira, between Asia and America, and called the land of *Joas de Gama*.

VI. The story of the Portuguese ship which is said to have sailed from Japan, through *Behring's* Straits, and round the northern Capes of Asia and Europe, to Portugal.

Chapter VI. on 'the Voyages and Discoveries of the Danes in the North,' contains seven articles:

I. The first is an account, given by a Monk of Iceland, of a voyage which had been undertaken from that place, with a view of discovering a North-east passage to China; but which proved fruitless.

II. III. and IV. The voyages which *Hall* and *Knight*, two Englishmen, made in the service of the King of Denmark, and under the direction of Count *Lindenau*, in 1605, 1606, and 1607, to West Greenland. *Hall* reached the latitude of 69° North, in his first voyage, on the West coast of Greenland. It is not said how far *Lindenau* went up the East coast of that country; but he appears to have made very free with the natives, and meets with no censure.

V. The voyage of *Jens Munk* to Hudson's Bay, 1619. He wintered somewhere about Churchill river; and, in the course of the winter, the whole company, consisting of sixty-four persons, died, except himself and two more, who, in the summer following, made shift to bring one of the ships home.

VI. Contains the account of a voyage made by the Danish Greenland Company, 1636.

VII. Is an account of a letter sent to the Editors of the *Journal de Sçavans*, by *M. de la Lande*, and inserted in that publication, for Nov. 1773; giving an account of a voyage, said to be made by a Danish ship that sailed from Bornholm (which does not exist) in Norway, through Hudson's Bay, into the Pacific Ocean, above California; and thence round Cape Horn, through the Straits of Le Maire, home. It is difficult to conceive what view *M. de la Lande* could have in putting his name to such a fable:

a fable : few who know him will believe that he could himself be imposed on by it.

Chapter VII. is rather an account of the several nations which compose the vast empire of Russia, or from which its present inhabitants are descended, than a history of the voyages and discoveries made by them ; for which our Author refers to the collections of Muller and Pallas. He concludes his work with 4 General Remarks on the discoveries made in the North ; together with physical, anthropological, zoological, botanical, and mineralogical reflections on the objects which occur in those regions.

On the whole, though this work, like all the Author's other publications, contains much hypothesis and conjecture, as well as some mistakes, and many peevish and ill-natured reflections, particularly on the English ; yet it includes also, a great deal of useful information, which is, in general, well selected ; and we make no doubt this publication will afford a large fund of amusement to a multitude of readers.

ART. XII. ESSAY IV. *On the Nature and Principles of Public Credit.*

Containing Observations on a System of Redemption laid down in the late Act of Parliament ; and on the Means of preserving the Sinking Fund in its proper Line of Service : together with a brief Account of the Rise, Progress, and present State of the Public Debts. 8vo. 2s. 6d. White. 1787.

MR. Gale divides this Essay into four sections ; in the first of which he considers the contents of the late Act for discharging the public debt. By this Act, one million *per ann.* together with such annuities for lives or years as shall from time to time elapse or expire, and also the interests and dividends on such parts of the debt as shall therewith be redeemed, shall be carried to the account of the Commissioners of the Sinking Fund, to be by them laid out in the purchase of Stocks ; and that, in case new loans should render it expedient, such sums carried to the account of the Commissioners shall be applied toward such new loans, the interest of which is to be provided for by new taxes, as if the loan had been made by private individuals.

The original intention of the Act was to apply the Sinking Fund sacredly and inviolably to the redemption of the debt, as well during *war* as *peace*. But, by applying the Sinking Fund to the new loans, the actual redemptions can take place only in time of *peace* : therefore the last mentioned clause of the Act defeats its original purpose ; and such parts of the debt as shall be redeemed during *peace* must inevitably be again incurred during *war*. This is the substance of Mr. Gale's general objection to the Act in its present form : he adds also other reasons to prove that

that the system of redemption laid down in the Act is not only extremely defective, but even entirely ineffectual. The application of the Sinking Fund to the purchase of Stock has a natural tendency to increase the prices to be paid for the redemption, and thereby encourages speculative purchases in the market, which will increase the price still more: on the other hand, when a war is to be apprehended, the speculative adventurers, who had before flocked to the market as purchasers, naturally crowd to market as sellers, and thereby depress the value of Stocks below what they otherwise would be. The redemption would therefore be made at an advanced price, and by a new loan a new debt would be incurred at a lower price; and consequently the loss would be inevitable.

Mr. Gale states several cases to exemplify the truth of his reasoning, which prove that a greater quantity of Stock, or of Annuity, must be granted for every 100*l.* of loan, than can be redeemed by every 100*l.* of the Sinking Fund; and consequently the debts and incumbrances, instead of being kept within more reasonable bounds, must necessarily be increased, by the very act of making the proposed redemption.

In the second section, our Author proceeds to point out the means whereby the Sinking Fund may be preserved in its proper line of service, as well during *war* as *peace*, so that the above mentioned losses may be avoided, with a mutual advantage both to the nation and its creditors.

In order to apply the Sinking Fund properly, our Author says, 'it is indispensably necessary that the debt to be redeemed should consist of redeemable Stocks, whose market value shall be constantly as much (or more than as much) *above par* as shall be required to be allowed, by way of *premium* for the advancement of new loans.' He then proceeds to explain how this may be effected; *viz.* 'by a *conversion of the debt* into Stocks bearing a *higher interest* than that of the market, subject to a *limited tender* for the periodical redemption of the capital.'

The third section treats 'of the comparative values of Annuity Stocks bearing different rates of interest, and subject to different tenders for their redemption.' Here the Author proceeds on the principles delivered in his second Essay, of which our Readers will see an account in our 73d volume, p. 418. The principal theorem which he here investigates is as follows:

'If any Annuity Stock or capital, bearing any rate of interest higher than that of the market, be subject to any limited tender *per cent.* for its periodical redemption at *par*; the value of such Stock will bear the same proportion to the *nominal capital*, as the sum of the *tender and interest on the Stock* shall bear to the sum of the *tender and market interest*.'

Our limits will not permit us to lay before our Readers Mr. Gale's demonstration of this theorem, since it is intimately connected

nedged with, and derived from, a long algebraical process contained in the second section of his second Essay. We therefore refer the curious analyſt to the work itſelf.

The fourth ſection of the preſent performance contains a brief view of the riſe and progreſs of the public debts of Great Britain*; Mr. Gale here points out the miſtakes that have heretofore been made with reſpect to the manner of conducting the funding ſyſtem, and the eaſe with which thoſe miſtakes might have been from time to time rectified, by a conversion of the debt. The conversion of the debt in his opinion is ſtill practicable, and the only method that can be of benefit both to the creditors and the Public.

The Author has added to this Eſſay a large Appendix, containing many valuable tables of the comparative values of redeemable annuity Stocks, bearing different rates of intereſt, ſubject to different tenders for the redemption of the capital, by the help of which the calculations are rendered leſs laborious.

* Mr. G. ſtates the public debt at the commencement of the year 1786 — £ 270,000,000, and the intereſt or annuity thereon, at £ 9,500,000. When the troubles with America broke out in 1775, the amount of the debt was £ 136,000,000; ſo that it was nearly doubled in the ſpace of 8 years, viz. from 1775 to 1783; and the debt annually incurred during that time was £ 17,000,000. Such an inſtance of expenditure cannot be equalled in the hiſtory of any country!

ART. XIII. *Observations on the Nature, Kinds, Causes, and Prevention of Insanity.* By Thomas Arnold, M.D. Vol. II. 8vo. 7s. Boards. Cadell. 1786.

WE gave an account of the former volume of this work in our Journal for July 1782; in which we obſerved that the Author was a man of extenſive and accurate reading. The continuation of his learned work fully ſupports the opinion we had formed of its merits, and of the Author's labour and diligence, as well as his literary abilities.

The firſt ſection of this volume contains a relation of the various appearances obſervable in bodies on diſſection, collected principally from Bonetus and Morgagni. This account concludes with ſeveral general remarks on the ſtate of the body after death, as ſet forth by Haller.

In treating the cauſes of insanity, our Author treads, as he acknowledges, on ſlippery ground. The enquirer is undoubtedly liable to much obſtruction and perplexity from the intricacy of the road, and from the imperfect lights on which he is obliged to rely: it is often, indeed, extremely difficult to fix any firm and ſure footing, and the utmoſt caution is abſolutely neceſſary

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in order to make any considerable advances toward truth and certainty; nor is judgment less requisite if we would avoid falling into error, or bewildering ourselves in doubt or obscurity. Avoiding all conjectures and subtle reasoning, that too frequently darken rather than elucidate any abstruse subject, Dr. A. adheres to the plain direct paths of experience and observation, and arranges such causes as are known to produce insanity, in the clearest and simplest manner, according to the most distinct division of them into *remote* and *proximate*: the former containing all those causes which have commonly been marshalled under the different kinds of *predisposing* and *occasional*; and the latter those which are so necessarily connected with the disease, that the one existing, continuing, changing, or ceasing, the other must of course exist, continue, change, or cease. Of remote causes our Author is enabled to speak with some degree of precision, since a considerable knowledge of them may be obtained by experience and observation; for the greater part of them are either the immediate objects of our senses, or directly deducible from known facts which are so. He divides them naturally into two kinds, *bodily* and *mental*; and each of these are subdivided into several species. We are under the necessity of reminding him that in our account of his first volume we charged him with too slavish an adherence to *methodical arrangement*. We are by no means enemies to method, when it is neither fanciful nor artificial; but we cannot commend it when it is founded on circumstances neither distinct nor important enough to lead to solid and useful deductions. Dr. A. after his extensive systematical table of the divisions of the *bodily* and *mental* remote causes of insanity, launches out into a very diffusive metaphysical disquisition concerning the operations of the mind on the body, and *vice versa*. We have ever been of the same opinion with the poet concerning those gentlemen who talk of the soul and its actions, that they "*talk much awry*." It is absolutely impossible to speak consistently or clearly on those things of which we have no adequate ideas; and we are sorry to see a man of Dr. A.'s apparent abilities and learning bestow so much time and labour on a subject which can have no other foundation than conjecture, and which has hitherto been, and perhaps will ever remain, beset with clouds and impenetrable darkness.

Of the *proximate* causes, the Author confesses he can say but little. It is almost, if not altogether, impossible to arrive at the knowledge of the true and proximate, or physical cause of most disorders; we may think ourselves happy, if, by accurate observations, and just deductions from plain and evident facts, we can discover some general cause which constantly accompanies the disease. After much accurate reasoning the Doctor concludes, "That the *proximate* causes of insanity, from whatever remote

cause or causes it may derive its origin, are, without doubt, seated in the brain.*

In treating of the prevention of insanity, notwithstanding the importance of the subject, the Author endeavours to avoid minuteness. It is necessary to be diligently attentive to the strict observance of whatever may tend to preserve or regain the health and to contribute to the perfection of the whole human fabric. This opens to the Doctor a large field for speculation and practice: he confines himself to the following particulars, each of which he fully elucidates:

1. *Temperance* in food, drink, sleep, and the indulgence of the sensual appetites. 2. *Exercise*. 3. The due regulation of the *passions*. 4. Attention to the operations of the *imagination*; and care to check its propensity to too great *activity*. 5. An assiduous diligence in the improvement of the *reasoning-faculties* of the *mind*, and a watchful avoidance of the various causes of *imbecillity*. 6. The careful avoidance of too *long* continued, too *intense*, too *uniform* thinking, and of excessive *watching*. 7. The avoidance of the other occasional causes of insanity, so far as they may by our care and diligence be avoided. 8. *Rational views* of GOD and RELIGION, free from superstition, enthusiasm, or despondency; and a conscientious and cheerful performance of the duties which religion prescribes.*

Since no mention is made of the method of cure, nor any directions given concerning the remedies necessary to be used in order to the removal of confirmed insanity, we may suppose that our learned Author, not having finished his work, intends to favour the Public with a continuation of his labours.

ART. XIV. *An Inquiry into the present State of Medical Surgery.* Vol. II. By Thomas Kirkland, M.D. Member of the Royal Medical Society at Edinburgh. 8vo. 6s. 6d. Boards. Doddsley. 1786.

DR. Kirkland having, in his former volume *, described those inflammations which terminate in discussion, proceeds to treat of those which end in suppuration. After shortly describing phlegmone and abscess, Dr. K. enters into a long discourse on *purulency*, and *purulent abscesses*; on the subject, *purulency*, he adheres to the opinion of Van Swieten, which is sufficiently known to our medical Readers.

Abscesses engage much of our Author's attention. From a variety of observations, he deduces a number of excellent practical rules relative to the treatment of different species of these tumours. He reprobates in the strongest terms every attempt to discuss any

* For an account of which see Rev. vol. lxi. p. 381.

critical inflammation occasioned by a metastasis tending to supuration. After the abscess is formed, Dr. K. gives the necessary instructions for its treatment, and the method of opening it, where this operation is requisite, and illustrates every part of his doctrine with cases that occur in authors of credit, or which have fallen under his own care.

The Doctor then proceeds to consider such abscesses as require a particular treatment. In this part of his work, he displays much learning, and a thorough acquaintance with former writers on the subject. His practice is established on rational principles, and, consequently, must be preferred to that which is founded on hypothesis; more especially when he constantly confirms that practice, by presenting his readers with the numerous cases, in which it alone succeeded, in preference to other methods that had been ineffectually prosecuted, though proposed and recommended by practitioners of authority and judgment.

The next objects of Dr. K.'s disquisition are those cases in which inflammations terminate in gangrene and sphacelus. The opinions of the ancients are here examined, and their practice is defended, particularly Celsus's method of treating this disease. 'The words *gangrene* and *sphacelus*,' Dr. K. observes, 'have been used as synonymous terms; yet, as dividing diseases into stages has always been useful in practice, and because gangrene and sphacelus often require opposite treatment, we shall divide them into gangrene, sphaceloide-gangrene, and sphacelus, and these again into local and spreading.' He is of opinion, 'that abscess and gangrene differ only in degree of violence;' and he defines a sphacelus to be 'an extinction of life in the affected part, and absolute putrefaction.'

To follow Dr. K. through all the species of gangrene and sphacelus, and his method of treating them, would require more room than our limits will allow: we shall therefore proceed to his next chapter, which treats of Strumæ, or the Evil.

The most useful part of this chapter is that which is employed in distinguishing swelled glands, of various kinds, from scrophulous and strumous swellings; and we could have wished the Doctor to have enlarged on this subject. We have long been of opinion that obstinate glandular swellings are often attributed to a scrophulous cause, which might have been perfectly cured, or, at least, much relieved, by a method distinct from those that are usually followed in scrophulous cases.

Abscesses in the joints, commonly known by the term white swellings, form the subject of the next chapter. Dr. K. enumerates the several methods of cure that have been recommended in these cases, and shews, from the nature of the disease, what is most rational, or likely to succeed. After a caries has commenced,

menced, amputation seems the only resource, when a colliquative fever and other dangerous symptoms threaten a speedy dissolution. The different methods of performing this operation are described, and a few general remarks on the necessity of having recourse to it, conclude the present volume: which, we understand, is to be followed by another on the subject of ulcers.

Dr. K. hath prefixed to this volume a defence of some doctrines contained in the *first*, against the objections of certain critics,—among whom, the Monthly Reviewers are duly noticed; but for the particulars, we must refer to his book: abiding, as we respectfully do, the decision of that tribunal to which the Doctor hath appealed—with that candour and modesty which at once evince his regard to decency, and his love of truth.

ART. XV. *The History of Henry VII. of England*, written in the Year 1616. By Francis Bacon, Baron of Verulam, &c. Now first *new written*, 1786. 8vo. 6s. bound. Murray.

THE style of Lord Bacon has, without doubt, sometimes that quaintness which was prevalent when he wrote: pedantry and punning were esteemed the criterion of learning, and a necessary ornament in the writers of those days.

Bacon's *History of the Reign of Henry the Seventh* has nevertheless been looked upon as a pattern for historical composition; the true sublimity of which consists more in the greatness of thinking than in the pomp of expression;—in tracing circumstances with judgment,—in relating them with clearness and connexion, and in making every part of the story instructive, rather than in sprinkling it over with the false ornaments of a brilliant diction, which too frequently divert the reader's attention from the intrinsic matter of the work.

That native simplicity and genuine dignity, which are the greatest ornaments of Bacon's writings, is totally destroyed by the present Editor, who hath, in the publication before us, given ample proof how well he is qualified “to mar a curious tale in the telling.”

To shew our Readers that our observations are not without foundation, we have selected the following, from the instances where this moderniser has debased the sterling worth of the valuable original. We have chosen part of a speech (which the pretender, Perkin, made to the Scotch King on being introduced to him), since the Editor scruples not to say, in his Preface, that “the speeches and state papers are given as in the original, unaltered—his [the Editor's] design not being to new write the history, but to smoothe the old language, and render it rather more pleasant to the ear.”

Bacon.

'High and mighty King, your Grace, and these your nobles here present, may be pleased benignly to bow your ears, to hear the tragedy of a young man, that by right ought to hold in his hand the ball of a kingdom; but by fortune is made himself a ball, tossed from misery to misery, and from place to place.

'You see here before you the spectacle of a Plantagenet, who hath been carried from the nursery to the sanctuary; from the sanctuary, to the direful prison; from the prison, to the hand of the cruel tormentor; and from that hand to the wide wilderness, as I may truly call it, for so the world hath been to me. So that he that is born to a great kingdom, hath not ground to set his foot upon, more than this where he now standeth by your princely favour.

'Edward the 4th, late King of England, as your Grace cannot but have heard, left two sons, Edward, and Richard Duke of York, both very young. Edward the eldest succeeded their father in the crown, by the name of King Edward the Fifth: but Richard Duke of Gloucester their unnatural uncle, first thirsting after the kingdom through ambition, and afterwards thirsting for their blood, out of desire to secure himself, employed an instrument of his, confident to him, as he thought, to murder them both. But this man that was employed to execute that execrable tragedy, having cruelly slain King Edward, the eldest of the two, was moved, partly by remorse, and partly by some other means, to save Richard and his brother; making a report nevertheless to the tyrant, that he had performed his commandment to both brethren.' &c.

Moderniser.

'High and mighty King, your Grace, and these, your nobles, here present, be pleased to *listen* to the tragic fate of a young man, by right entitled to *weigh* a sceptre, but tossed by fortune from misery to misery, from place to place.

'Behold here before you the spectacle of a Plantagenet, who hath been carried from the nursery to a sanctuary, from the sanctuary to a prison, from a prison to the hand of a *barbarous assassin*, and from that hand to a wide wilderness, for such the world hath been to him; so that he who is born heir to a great kingdom, hath not ground on which to set his foot, except where he now stands by your princely favour.

'Edward the 4th, late King of England (as your Grace must have heard), left his sons, Edward, and Richard Duke of York, both very young. Edward the eldest succeeded his father in the crown by the name of Edward the Fifth, but Richard Duke of Gloucester, his unnatural uncle, arbitrarily thirsting for the kingdom, *sought* their blood, in order to secure that kingdom to himself; for this purpose he employed a confident to murder both the King and his brother. The man, however, who was employed to execute the horrid deed having cruelly slain King Edward, the eldest of the two, was *partly induced* by remorse and partly *on* some other account, to save Richard his brother, reporting to the tyrant that he had destroyed them both.' &c.

In this manner hath the present Editor altered even those passages which he professes to have left unaltered; in other places he hath taken greater liberties, where both the sense and the facts are misrepresented, as,

Bacon.

'And thereupon he [the King] took a fit occasion to send the Lord Treasurer and Master Bray, whom he used as counsellor, to the Lord Mayor of London, requiring of the city a prest of six thousand marks; but after many parleys he could obtain but two thousand pounds.' *Bacon's Works*, vol. iii. p. 13.

Moderniser.

'Upon this occasion he sent the Lord Treasurer and Mr. Bray to the Lord Mayor of London requiring of the city a loan of 6000 marks, but could obtain only 2000.' New Edition, p. 19.

The following shall close our specimens of the Moderniser's abilities:

Bacon.

'This law did ordain, That no person that did assist, in arms, or otherwise, the King for the time being, should after be impeached therefore, or attainted, either by the course of the law or by Act of Parliament.' *Bacon's Works*, vol. iii. p. 69.

Moderniser.

'This law ordained that no person assisting in arms or otherwise the King for the time being, should be afterwards impeached or attainted either by the course of law or by Act of Parliament.' New Edition, p. 170.

By leaving out the word *therefore*, which the Author uses to signify *on that account*, the sense is totally perverted. Thus it is that valuable authors may be mangled, and injured, by ignorant or careless editors!

ART. XVI. *An Essay on the Investigation of the First Principles of Nature*; together with the Application thereof to solve the Phenomena of the Physical System. Part II. By Felix O'Gallagher. 8vo. 6s. Boards. Murray. 1786.

HAVING, in our Review for September 1786, given the general outlines of this work, and described the Author's method, we shall resume the task of laying before our Readers the contents of this second Part.

The eighth Lecture is occupied with considering the nature of the Sun, and its pabulum. The Author shews, from what he had advanced in the fourth and seventh lectures, that 'the Sun must necessarily have a perpetual supply of alimental matter flowing into him, for the preservation of his magnitude, and the replenishment of those immense and unremitting effusions, which he is ever pouring forth into the surrounding space, to warm and illuminate the planets.' He then proceeds to investi-

gate the nature and quality of the Sun's *alimentary matter*; and shews that comets are not the fuel of the Sun, nor were ever designed by the Creator for that purpose; after farther considering the subject, he concludes, that the Sun and Stars are bodies of flame or compacted light, embosomed in the immense sphere of celestial matter, which constitutes the firmament of the heavens and the fuel of the stars, and constantly supported by the double action of their own emanations and the infusions of the firmament. These infusions are gradually elaborated into a similitude with the solar substance; and when perfectly assimilated, are again expended in effusions of light, which these luminaries, by an expansive property essential to all fiery bodies, send forth anew into the vast spherical spaces which they respectively illuminate, as the Sun does this, wherein the Sun and planets move round him; and which is bounded by that concave surface of the firmament, or celestial canopy, we behold over and around us bespangled with stars.

In the ninth Lecture, Mr. O'Gallagher takes 'a philosophical tour throughout the firmament and fixed stars.' We will not pretend to follow this eccentric philosopher in his journey through the sphere of the universe; suffice it to say, that he at last arrives at his *ne plus ultra*, or, as he expresses it, *the bounding frame which incloses the universe*. Having in this tour experienced the various vicissitudes of heat and cold (for after traversing the cold regions of Saturn, he spends a few days in the Dog-star), he considers the nature of *cold* and *darkness*; both of which are, according to his assertions, *real* and *positive* substances.

The tenth Lecture is appropriated to astronomical enquiries. The cause of the motion of comets, the direction of their motion, their composition, and the nature of their tails, are investigated. Here we find abundant new philosophy. 'Comets do not move in *eclipses**, or any other *consecution*, but in straight lines, between the Sun and the polished jetty frame or shell of the world, like a shuttle-cock struck by a battledore, with equal force.' We are apprehensive, that we should insult our Readers, by entering into a minute detail of Mr. O'G.'s doctrine of comets, and the arguments with which he supports it.

Our Author, in the next Lecture, proceeds with explaining the *planetary motions*, and *attraction*. In treating this subject he attempts to explain the *cause* of attraction; but here he is led into such a labyrinth of metaphysics, and is so confused in his ideas, that it requires no small share of penetration to conceive what are the objects of his inquiries. He supposes the Sun to be, like a great kitchen fire, in continual need of supply,—that the celestial matter, its fuel, is continually flowing in from all sides;

* Page 165. There are *eclipses* also in this page.

and that this is the *cause* of attraction, or of the mutual tendency which all bodies have towards the Sun.

The twelfth and last Lecture considers the phenomena of electricity, and the motions of the Moon, with their effects on the tides, and some considerations on the attraction of cohesion. This lecture, from blending together such unconnected subjects, becomes the most confused of any in the whole book.

It is with pain that we see a performance like the present, where time is misemployed by the Author for the production of a work which indicates much want of mathematical knowledge, and which can only tend to expose the author of it to insults and ridicule.

ART. XVII. *Chess*. 8vo. 5s. Boards. Robinsons. 1787.

FEW publications have given us more anecdotes concerning chess, and chess players, than the present. The Author (Mr. Twiss) has compiled, from various writers, every thing that he found relative to chess; the number of books he has examined, appears, if we may judge from the quotations he has here made, to have been very considerable; and the original anecdotes that he has introduced seem to be the result of a thorough acquaintance with the best players.

We are presented with a complete history of the game; in which it is supposed to have been invented in India, about the 6th century *, and to have come from Persia into Arabia, whence it passed into Spain. It is said to have been brought into England about the reign of William the Conqueror.

A review is given of all the books on the game at chess which the Author has seen. They are in number 31, and in various languages. This part of the work is a literary curiosity; but it would have been more valuable, if the accounts of some of the books had been more ample. We shall mention, particularly, one of the books in this catalogue, as being an extraordinary performance. It is a folio, of 623 pages; and is titled *Osservazioni Teorico-pratiche sopra il Giuoco delgi Scacchi*. Da Giambatista Lalli. 1763.

Beside this review, a catalogue of the books on chess which the Author has not seen, is subjoined, and these amount to 15. In neither of these lists do we find any mention of the elegant English translation of Vida's poem by Mr. Murphy †.

Mr. Twiss then adds an explanation of some of the principal terms used by chess players, and gives, in a copper-plate, three

* Hyde, in his book, *De Ludis Orientalibus*, clearly shews that it was known before the year of Christ 576.

† See M. Review, vol. lxxv. p. 372, and seq.

methods of moving the Knight, so as to cover the sixty-four squares in as many moves. The first is copied from De Moivre, and is very regular; the second and third are irregular, and consequently not easy to be remembered.

This publication, which hath afforded us no small pleasure in the perusal, concludes with two papers, one, communicated to the Author by Mr. Herbert Croft, intitled, "The Morals of Chess, by Dr. Franklin;" the other "Anecdotes of Mr. Philidor, by himself," which is in fact the life of that gentleman; a list of many, we believe all, Mr. Philidor's dramatic compositions is here inserted, with the dates when and places where they were first performed; mention is also made of some other of his musical pieces.

ART. XVIII. *Comparative Reflections on the past and present political, commercial, and civil State of Great Britain: with some Thoughts concerning Emigration.* By Richard Champion, Esq. 8vo. 5s. Boards. Debrett. 1787.

MR. Champion delivers his reflections in the form of Letters to a friend, dated at Sea, in 1784, in his passage to America from *England*, which *unfortunate country* the desponding Author quits, before it be totally ruined. The first letter contains Mr. Champion's motives for leaving England. The affairs of Great Britain he says were then advancing rapidly to a crisis. The *infatuated system of government* in his native country had long prepared him for executing his design; and he takes refuge in America before the difficulties, already great in England, should increase so as to make the removal of a family unpleasant and inconvenient. His letter concludes with the following outline of the work:

'I owe to you, and to my friends, the opinions which I have formed upon the present situation of affairs in England, and upon which my conduct in leaving it was founded. I mean to offer to your consideration the present state of its government, of its trade, and of its manners; and drawing a comparison between their present and former state, I shall endeavour to prove to you—that the government of Great Britain is deranged in such a manner, as to afford, in its present condition, little or no hopes of remedy—that our commerce, which, like a candle going out, has just emitted a strong and fervid light, is groaning under such foreign and domestic burdens, as must inevitably reduce it to a very low state—and that the present style of living in England is attended with such an enormous expence, without an adequate means of support, as to make the first national calamity a sure and certain sign of a great and general destruction of property amongst all ranks and distinctions of men.

'From these considerations, I shall shew the probability of a great emigration of its people, whom necessity will drive from home: and I shall then draw such useful inferences, as will, by a timely exertion

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of their present abilities, preserve them against the worst consequences of the storm.*

The second letter discusses the national debt, and the present peace establishment. Mr. Champion compares the state of the public funds in the year 1754, with that in 1784; he observes that the prices of the funds have sunk during that period from 105 to less than 55—that our credit is decaying* and our property decreasing in value, with several other calamities, all of which might have been prevented ‘had government, under the present reign, been placed in able hands.’

In the third Letter, the Author takes a view of the ‘new system of government introduced in the present reign.’ Here he is severe. He says, ‘The characteristic of almost every administration under this reign, has been, an heterogeneous mixture of debility and corruption. Lord Rockingham and the Duke of Portland, who governed during the very short period of their administrations on the old system, are the only exceptions.’

Mr. C. then adds many remarks on the Whig and Tory system of government; and, in his fourth letter, describes more particularly the principles of the different parties;—which subject he pursues in his fifth, and makes some reflections on those Whigs who have deserted the cause.

An explanation of the apparent contradiction in the actions of the principal Whig leaders with respect to America, is the subject of the two following letters; and in the eighth Mr. C. takes no small pains to shew, what is self-evident, the necessity of vesting the administration of government in an able and vigorous minister. He describes the man whom he thinks able and vigorous; and concludes his panegyric on the patriot with asserting that, ‘Any prince whatsoever might accomplish the purposes of ease to himself, his family, and his people, by vesting the administration of his affairs in the hands of such a man as is here described—a man of integrity, of honour, of ability, supported by families of great property and extensive connections—in fine, possessed of those qualifications which, by engaging the confidence of all honest men, would put an end to any distractions of the empire, even in the moment of their arising, and timely guard against the calamities which, in such a case, would threaten the kingdom; and hence peace and happiness to the prince and people would certainly ensue.’

The ninth Letter is on the state of the commerce of Great Britain before the war, to which the Author contrasts, in the tenth, the state of commerce since the peace. He is here, in our opinion, somewhat mistaken, especially in his account of the East India trade. He charges the present Administration, who

* The Reader must bear in mind the date of Mr. C.’s Letters.

are, he says, the avowed protectors of the East India Company, with having loaded the people with taxes for the support of the Company. He means the Commutation-tax, by which the people at large pay Government those sums which the Company ought to furnish. But he ought to consider, that, the duty on tea being taken off, the people are supplied with that commodity at a cheaper rate; and that the additional Window-tax is a recompense for the tea-duty; both were paid by the people at large, and not by the Company. He censures the trade for being carried on immediately with the Indies, and would recommend the Egyptians to be the intermediate merchants for supplying Europe with the commodities and luxuries of the East: this is contrary to the most obvious principle of commerce, the more hands through which goods pass, must increase their price. We could easily shew many other false reasonings in this letter; but we must be brief.

The 11th, 12th, 13th, and 14th, are on the former and present state of the manners of the people of Great Britain. Mr. C. enumerates many circumstances that have corrupted the manners of the people; among the chief of which, he places the East India trade, turnpike roads, the influence of news-papers, and almost every institution that tends to increase our foreign trade, and improve our internal commerce and intercourse. The Author draws a comparison between the vices of Rome before its fall, and those which now prevail in England. He here greatly exaggerates matters: though we are corrupted, we are far short of the debaucheries and extravagancies of old Rome. The Parliament have never assembled for the purpose of debating on the manner of serving up a turbot at his Majesty's table, nor have any of the nobility given a private supper which has cost 20,000 *l*.

The remaining six Letters are on the subject of emigration, from this ruined country to a better,—to America where every blessing and every comfort is to be found! Mr. Champion has been now almost three years in South Carolina; he can therefore by this time speak experimentally concerning the country. Whatever America *may be* hereafter, it certainly *is not at present*, on any account whatever, preferable to England.

The Letters are throughout written with much heat and haste, and shew that the Author is more influenced by party spirit than by the true principles of liberty, untainted with licentiousness.

ART. XIX. *Supplement to the Arctic Zoology.* 4to. 9s. small Paper; 12s. 6d. large ditto, sewed. White. 1787.

“OF making many books there is no end”—but the manner in which Mr. Pennant makes them, renders them both entertaining and useful. We have, on former occasions, expressed

pressed our approbation of this industrious Author's multifarious works; we have gained much information from the perusal of them; and, while we have received instructions in natural history, we have admired the polite scholar, and the man of taste.

The Supplement to the Arctic Zoology is made up of much new matter, which has been communicated to the Author by his friends, or which has occurred to him either from reading or observation. 'It is sent into the world,' he says, 'in order to render the work as perfect as possible; and, in case the Public should call for a new edition, to take away cause of complaint from the purchasers of the first, of not being made partakers of any improvements such an edition might receive.'

The gentlemen to whom Mr. Pennant hath been indebted for various communications, are the reverend Mr. Coxe, well known as a traveller in the northern part of Europe;—Mr. Samuel Oedman, a gentleman, whose name justly claims a distinguished place among the disciples of *Linne*;—Mr. Lenten, from Gottingen, a metalurgist, who is at present engaged in the extensive copper works in Wales;—Mr. Whitehurst, whose researches into the natural history of the Earth are sufficiently known;—not to mention others of less note.

The additions made to the introduction of the Arctic Zoology, constitute about half of this book, and contain many curious remarks relative to the northern part of the world; the appearance of the countries, and their natural productions, are not barely enumerated, but painted in an ornamental style. Mr. Pennant's lively language must amuse the generality of readers, although his verbose descriptions may be less acceptable to the mere naturalist. As an addition to what is said of Lapland, in the Introduction to the Arctic Zoology, p. lxxii. he says,

'Let me not conceal that Lapland enjoys every *native* fruit of Great Britain, the Currant, Strawberry, Bilberry, Cranberry; which put it on an equality with our own climate before the introduction of foreign fruits among us. If we claim the puckering Sloe and Crab, we have not much to be proud of, while the Laplanders may boast their *Ackermurie* (*Rubus Arcticus*), which with its nectareous juice, and vinous flavour, so often supported the great LINNÆUS in his arduous journies through the deserts of the country. They may exult also in having given to our gardens the grateful *Angelica*, the imputed gift of angels to men, and, in Lapland, the common inhabitant of the banks of every rill; the *panacea* and delight of the natives, and (preserved) a frequent luxury in our most sumptuous deserts.'

We with our present limits would allow us to give more ample extracts of these additional notes. The account of the eruption of fire in Iceland, in 1783, is curious, but its length obliges us to refer the inquisitive reader to the book, especially

as the narrative would be interrupted by any abridgment which we could give.

Mr. Pennant has given two maps of the Arctic regions, which are a considerable addition to the value of the work.

ART. XX. *Practical Observations on the Natural History and Cure of the Venereal Disease.* By John Howard, Surgeon. Vol. I. and II. 8vo. 5s. each Volume, Boards. Longman. 1787.

MR. Howard has here given the Public a very useful publication. The history of the disease is well delineated; the symptoms are recorded with precision, according to the time and order in which they appear, and those which are characteristic are properly distinguished from such as are either vague or accidental; so that the diagnostics of the disease, in its several stages, are clearly marked.

We cannot however agree with the ingenious Author, when he affirms the gonorrhœa to be a distinct and separate disease from the lues; that *some* species of it may not be venereal we readily acknowledge, but that *all* are no, is contrary to the opinion of our best writers, and what is of more weight, contrary to daily experience.

We are next presented with some just remarks on those diseases which are frequently connected with, and analogous to the lues and gonorrhœa. The elephantiasis, leprosy, scrophula, and yaws, are particularly noticed, and their diagnoses well ascertained.

The second volume is wholly appropriated to the cure of the disease by its specific,—quicksilver. This powerful medicine had long been in use, chiefly among the Arabian physicians, as an alterative in cutaneous eruptions, but it had always been used sparingly and with great caution; it was applied to the *lues venerea* soon after its first appearance in Europe, by some daring empirics; from the success attending its use, it was adopted by *Berengarius Carpensis*, and *Johannes de Vigo*, as early as the end of the 15th or beginning of the 16th century: the Galenic system, prevalent at that time, was no small obstacle to its universal use; but at length, though the prejudices against it were vehement, and though many fatal errors had been committed during its early exhibition, by an injudicious and indiscriminate application, yet its peculiar efficacy soon established its fame, and, fortunately for mankind, it is a certain remedy for a deplorable malady.

Mr. Howard minutely considers the three different modes in which it is used, *viz.* externally by friction, fumigation, or internally by taking it in a variety of forms. The practitioner must indeed have very limited ideas both of the disease and the remedy,

medy, who confines his resources to any single specific method of cure, or to any particular preparation of mercury. The disease comprehends a great variety of symptoms, some of which are easy, and others very difficult to cure; we are also in possession of numerous preparations of quicksilver, some of which are applicable, in a more peculiar manner, to some symptoms and constitutions, and others to others. These various circumstances give ample scope for the exercise of Mr. Howard's ingenuity. After enumerating the various preparations of mercury, and the advantages and disadvantages of each in particular cases, Mr. H. describes the two general methods of cure. In the one, the patient is closely confined to his chamber, in the other, he takes exercise in the open air, and follows, with a few restrictions, his ordinary mode of living. The former, from its consequences, is called salivation; the other, the alterative course. What the Author says of these two methods, demands the serious attention of the Faculty. We do not remember to have any where met with such judicious remarks on the subject as are to be found in this part of the work; and consequently we do not hesitate in pronouncing it the most rational treatise on the *lues venerea* (the circumstance of the gonorrhœa above mentioned being excepted) that hath appeared since the time of Astruc. We hope the Author will not long withhold from the Public the remainder of a work which cannot fail of being highly instructive to the rational practitioner; to whom alone, and not to empirics, this publication is peculiarly adapted.

ART. XXI. *A Dissertation on the Origin and Progress of the Scythians or Goths.* Being an Introduction to the ancient and modern History of Europe. By John Pinkerton. 8vo. 3s. 6d. Boards. Nicol. 1787.

MR. Pinkerton divides the present performance into two Parts. The first is employed in shewing that the Scythians, the Getæ, and the Goths, were only one people;—that they came from present Persia by a north-west progress into Europe, so that Scandinavia, instead of being the country whence they sprung, must in fact have been almost the last that received them;—that the Thracians, Illyrians, Greeks, Italians, Germans, and Scandinavians, were all Scythians or Goths. In the second Part, the Author shews that the Germans are neither of Sarmatic nor Celtic origin, but that they were originally Scythians; which he proves from the identity of their language—from the testimony of ancient authors—and from the similarity of their manners. The whole concludes with chronological tables of some remarkable events during ‘the progress of the Goths over Europe.’

Such is the outline of Mr. Pinkerton's Dissertation; whence it is easy to perceive, that the generally received opinions of modern historians must be refuted, before the facts here mentioned can possibly be established. In this part of the work, he displays great ingenuity and much learning; but he frequently introduces abuse. An author, who has been misled, or has formed false opinions through the misrepresentations or uncertainty of historians, may surely be refuted without being called *ignorant, rash, ill advised, &c.* Such epithets may induce readers to withhold part of the applause they would otherwise bestow on a truly ingenious and learned writer.

Mr. Pinkerton has examined with great attention the ancient historians; he has, with judgment, rejected whatever bears the appearance of fable; and he has carefully avoided those etymological rocks and sands on which (to use his own words) many antiquarian ships have foundered. Yet in tracing the origin of nations, he acknowledges with Sheringham, "*Linguarum cognitionem, cognationis gentium præcipuum certissimumque argumentum esse.*" We hesitate in allowing the similarity of language to avail so much as Mr. Pinkerton thinks it does; it is a good collateral proof, but to rely on it as the *præcipuum certissimumque*, the chief and most certain, would perhaps lead us on those very rocks and quicksands which are to be carefully avoided in exploring the straits of antiquity. We could have wished Mr. Pinkerton to have given us definitions of the terms *clothes, body, and soul*, of a language, where he says, 'When a speech changes, it is in many centuries, and it only changes *clothes*, not *body and soul*.'

With respect to our Author's chronology, we perfectly agree with him in thinking that the Scriptures were never intended to instruct us in that science. Indeed the disagreement of different MSS. is a sufficient proof how little the Scripture chronology can be depended on. Mr. Pinkerton's chronological table begins 4000 years before Christ, with the reign of Menes, the first King of Egypt. His thoughts on the deluge are consonant with some of his peculiar opinions which we have noticed on former occasions. He says, 'the latest and best natural philosophers pronounce the Flood impossible; and their reasons, grounded on mathematical truth and the immutable laws of nature, have my full assent. The Jews believed the earth a vast plain, and that the rain came from a vast collection of waters *aboue* the firmament (Genes. i. 7.), as the earth floated on another mass of waters (Genes. vii. 11.); both of which were opened at the Deluge. As such waters are now mathematically known not to exist; and the earth is found spherical; the effect must cease with the cause.'

As this performance is given as an 'Introduction to the ancient and modern History of Europe,' we hope to be farther entertained by the future productions of this learned, though singular historian.

MONTHLY CATALOGUE,

For OCTOBER, 1787.

POLITICAL.

Art. 22. *Remonstrance of the French Parliament to the King, on the pernicious Tendency of the Stamp Duty, &c. &c.* Translated from the French. 8vo. 1s. Robinsons.

IT will be difficult to read the title of this publication without a smile, and making a whimsical comparison between the panegyric eulogiums of the North Americans on their great and good ally, who so liberally assisted in rescuing them from an odious stamp duty; and the pathetic remonstrance of *his own* parliament against duties of the *same* nature which he determined to impose on *his own* loving subjects! The nature and extent of the kindness on the one part is not yet eventually decided, and the event in the present case, is something like a political judgment coming home to political craft and moral absurdity! But though it is too late to make any new reflections on the general conduct of princes, it is pleasing to find that it is not yet too late to wish success to popular efforts toward emancipation. It is quite unnecessary to enter into a subject that has been so convenient to all the public papers, during the long vacation at home.

Art. 23. *M. Neckar's Answer to M. De Calonne's Charge against him* in the Assembly of the Notables. 8vo. 2s. 6d. Debrett.

Where a new officer succeeds to a department by the removal of another, his first object is to recommend himself; and he assumes some merit by depreciating his predecessors as much as he can. M. Neckar, finding himself involved in the censures passed by M. Calonne on the inaccuracies of former statements of the revenues of France, expostulated with that minister on the subject, in letters which are here produced: when, not being satisfied with his explanations, he has now, as is usual in such cases, made his appeal to the Public. He is not however unapprised of the decision likely to be made, where the contest is to be decided by dry calculations: he observes, that 'already some folks are heard to say, What are all these quarrels to us? What have they to do with our present interests? The past is gone, and nothing is of less consequence to the nation than to determine whether M. de Calonne or M. Neckar was right or wrong: the question does not deserve that we should undergo the tediousness of such a controversy.'

From the language of this translation, we think ourselves, in some measure, warranted to conclude, without having seen the original, that it has been rather too hastily performed, to do full justice to the pen of the very able author.

Art. 24. *The Speech of Mr. Wilkes in the House of Commons, May 9th, 1787, respecting the Impeachment of Warren Hastings, Esq.* 8vo. 1s. Robinsons.

Mr. Wilkes undertook the good-natured, and we hope the just, task of defending the Governor General from the many articles of accusation

accusation accumulated against him, by pleading the uniform, successful, and prosperous tenor of his Indian administration, the sentiments entertained of him in the East; and the frequent warm votes of approbation and thankful acknowledgment that he received to the last from his principals. All these, indeed, speak a language totally different from the declamation and acrimony so lavishly displayed in the parliamentary impeachment. It is almost needless to add, that the speech is conceived in terms characteristic of the orator's well-known abilities.

Art. 25. *An Examination of Mr. Pitt's Plan for diminishing the Public Debts by means of a Sinking Fund.* 8vo. 1s. Stockdale. 1787.

This, to any one who understands common accounts, will appear to be a plain matter of calculation; shewing the operation of the present scheme for buying up the national debt, and in what time it will be effected.

Art. 26. *Pou-Rou: an historical and critical Enquiry into the Physiology and Pathology of Parliaments.* Including a new Plan for a constitutional Reform, in two Parts. Recommended to the serious Perusal of all political Societies, Conventions, Delegates, Volunteers, Electors, and Representatives. By a Freeholder. 8vo. 4s. Boards. Stockdale. 1787.

We are sorry to observe a beginning tendency to introduce those quaint and unintelligible titles to books, which were so common in the last century, but which we thought the sounder judgment of the present age had wisely laid aside. The *Diversions of Purley*, and *Pou-Rou* are recent examples of this sort; both absolutely require an immediate explanation, and convey no idea whatever to the Reader. It appears that this Author, in the course of his reading, had discovered that the Egyptians expressed the executive power by the two syllables *Pou-Rou*. This, he says, means *populi rex*, and not *populus rex*, which last he holds in detestation. We should be sorry to see this enigmatical mode of making title-pages prevail.

Nothing can be more wild than the ideas of liberty which were, some years ago, propagated in this country, or more chimerical than the plans of reform in the constitution, that have originated in those ideas; and though some men of talents countenanced them from particular views, yet as that delirium is now nearly over, we think little more is wanting to bring the people to their senses, than a small portion of time for observation. The Author of this work has taken the trouble to collect a great many proofs of the ruinous consequences that have resulted to communities and states, by indulging notions concerning government, similar to those that were lately very fashionable. His account of the British constitution, though extremely defective as to its original form, is entirely sufficient to prove that nothing could be more opposite to its spirit than those plans of reform, as they were called, which were so much agitated two years ago. This Author, however, who endeavours to prove that all power resided originally with the King, gives an idea of our early constitution as defective as the system of those who derive all power from the people. A good account of the fundamental principles of the British constitution in its infancy, with an historical deduction of its changes,

is much wanted. If written without prejudice, by a man sufficiently informed, it would prove a very interesting performance.

This Author's plan of reform consists of certain contrivances to extend the power of the crown, to increase the influence of men of property, and to curtail the power of the people. Strange, that such noxious political weeds should spring up in a land of freedom! They should be transplanted to Algiers or Morocco; the soil there will suit them much better.

Art. 27. *Thoughts on the Cause of the Increase of the Poor, and of the Poor's Rates; with some Hints towards a Remedy:* offered to the serious Consideration of all landed Gentlemen throughout the Kingdom; and particularly to the Members of both Houses of Parliament. 8vo. 1s. Debrett.

This Writer ascribes the increasing burden of destitute poor to the mistaken policy of the landed gentlemen, in aggregating small farms into large ones; and of course refers the remedy of the evil to the authors of it. 'The most natural and obvious cause of the increase of the poor, as well as their expence, and perhaps the only one to be assigned, I take to be the absorption of the smaller farms into the greater, and the depriving, or not allowing, the common labourer a small portion of land to his cottage.' These have indeed frequently been assigned as the causes of the indigence of the lower orders of the working poor; and their being overlooked is no proof of mistake in the imputation. 'The desire of gentlemen and their stewards to ease themselves of trouble, and the avarice of farmers in grasping every thing into their own hands, seems not to have occurred as the chief cause, of which the disuse of some old wise laws first laid the foundation. We need only then have recourse to the same spirit as pervades these old laws, and by adapting it to the present exigency, the remedy will soon follow.' Every one will allow, that so material an alteration in the conduct of landlords could not take place, without producing some new consequence; we find a cotemporary increase of poor attended with a greater increase in the price of the smaller articles of provisions, than other causes can naturally account for. There is no wonder, then, that plain understandings, not biased by personal interest, nor misled by amusing speculations, should suppose a correspondence between these two series of events. Such is the case with respect to the writer now before us; and we have only to hope, that in the public assembly of the nation, the public interest will at length swallow up all partial interested modes of personal conduct, instead of trifling with our welfare and aggravating our grievances by political quackery.

L A W.

Art. 28. *Proceedings at the Assizes at Tbesford, March 18, 1786, and March 24, 1787, in the Trial of William Hurry, Merchant, Yarmouth, on an Indictment preferred against him by John Watson, Mayor elect of the said Borough, for wilful and corrupt Perjury: and in the Action against the said John Watson, then Mayor of the said Borough, brought by the said William Hurry, for a malicious Prosecution of him by the above Indictment: with the Substance of Mr. Partridge's Opening in the first Trial: and the Speeches at*

large of Mess. Erskine and Hardinge in the last. To which are added, a Relation of the Nonsuit in the latter Cause at the Norfolk Assizes in August last; and a Report of the Argument thereupon in the Court of Common Pleas the Michaelmas Term following; and the Judgment of that Court, as delivered by the Lord Chief Justice, when the Nonsuit was set aside, and a new Trial granted. 4to. 2s. 6d. Baldwin.

To indict a man of credit for perjury, without just cause, is a very serious affair; and if such a prosecution should be pursued with art, to give it operation in the public opinion; malice, and that of a very deep nature, is the only inference to be drawn from the transaction. This ugly business originated from the demand of an overcharge of 11s.; and in the final result, Mr. Hurry, the claimant, was allowed 3000*l.* damages.

The doctrine advanced by the counsel for the defendant, in the prosecution for damages, has been often imputed to the gentlemen of the bar, but we do not much admire the direct avowal of it.—“I flatter myself that, as a man, I have some good nature, as a counsel I have none: it is my duty to press forward every topic that can make for my client.” Such an advocate may be very useful in some cases, but what is the man doing all the while; and what are we to think of him?—We have been much entertained by Mr. Erskine’s oratory on this occasion. One of his speeches, which has been much and deservedly celebrated, is here fully and, we believe, correctly given.

Art. 29. *Supplementary to the Trial of Hurry against Watson*—A Report of the Argument in the Common Pleas, on a Motion for a new Trial in Trinity Term last; in which the Conduct of the Special Jury, in the giving of their Verdict, was agitated, and the Doctrine respecting the Power of the Court to set aside Verdicts for excessive Damages fully discussed. Together with the final Issue of this long contested Business. 4to. 1s. Baldwin, &c. 1787.

The business of excessive damages is here properly argued and discussed. The final issue was, that Mr. Watson was to pay to Mr. Hurry the sum of 1500*l.* for damages and costs; and also make to him an apology for his conduct. Mr. Hurry appears to have acted, in this affair, with the moderation becoming a man of honour and character.

G E O G R A P H Y.

Art. 30. *A clear, comprehensive, yet compendious Introduction to Geography and Astronomy*, for the Use of young Ladies. By Eliza Cumyus, of Brompton. 4to. 5s. sewed. Dilly. 1787.

Books of Geography are sufficiently numerous; but none of them, in this lady’s opinion, are calculated for conveying instruction either so fully or speedily as might be justly expected. Being herself a tutress, she has found, by several years experience, that the method here delivered answers the purpose extremely well, and on that account it was printed. Teachers are always partial to their own method; and, in general, it is right that they should be so, if by that means they convey instruction more fully or more expeditiously.

The Authoress of the present performance begins with a series of geometrical definitions, necessary to be known before the student can

easily comprehend what follows. The geographical part proceeds by question and answer (similar to Hubner's method); and after describing the Circles, &c. of the globe, goes on to the consideration of the four quarters of the world. The situation, extent, and divisions of each kingdom are briefly described, and the principal towns and rivers are enumerated, with such peculiarities of soil, climate, produce, &c. as occur in each province. The book would not have been the worse, if religious opinions had not been so frequently introduced; many readers may object to them.

The astronomical part is not interrupted with questions; the solar system is described: then follows a short account of the fixed stars, of the seasons, of the moon's motion, and of eclipses.

In works of this kind, intended merely for elementary books, it is not expected that we should meet with many novelties; but we here find what is better—a design of communicating knowledge in an easy manner, properly adapted to the capacities and dispositions of those young pupils for whom the work is particularly calculated.

Art. 31. *A political Survey of the present State of Europe*; illustrated with Observations on the Wealth and Commerce, the Government, Finances, Military State, and Religion of the several Countries. By E. A. W. Zimmermann *, Professor of Natural Philosophy at Brunswic. 8vo. 5s. Boards. Dilly. 1787.

This is a comparative view of the several European nations, comprized in tables, shewing the extent, divisions, population, &c. of each country, with an account of its commerce, finance, government, &c. Instead of a *Political Survey*, it might have been called, perhaps with more propriety, “A Compendium of the Geography of Europe.”

The Professor informs us, in his Preface, that this compilation is far from that state of perfection to which it is capable of being carried, and that it is only the outline of a larger work, which he intends, at some future period, to fill up with more circumstantial, and better arranged, intelligence. The chief sources of his present information have been, the political works of his countrymen, the Germans; who, he says, have distinguished that science which treats of the actual and relative power of states, by the new-coined name of *Statisticks*. After much praise bestowed on his countrymen, and their ‘indefatigable laboriousness,’ the Author compliments the English, for whose use, on their customary *grand tour of Europe*, this work was intended.

Mr. Zimmermann has divided his tables, which are 16 in number, into columns, inscribed, *Extent and Division, Square miles, Population, Chief towns, Number of inhabitants, &c.* somewhat similar to those which Guthrie, and other geographers, have placed at the heads of chapters: to each table are added a few observations and general remarks, in which the productions, the wealth, the commerce, &c. of the country are described.

Though the work is intended for the use of Englishmen, the largest article in it is the chapter on England, and a country

* Mr. Zimmermann is not the celebrated philosopher of that name, several of whose works are translated into English.

which the English frequently visit, viz. Switzerland, is not mentioned.

P O E T R Y.

Art. 32. *Sketches of Day*. 4to. 3s. Debrett. 1787.

'Day'—ridiculous! We pronounce it to be *Night*: Night, pitchy and black as Erebus,—or if a little glimmering, a corruscation or two be seen, they serve for no other purpose than to render "darkness visible," and to exhibit "fighths of woe."

This performance is intended as a satire on the vices of the times:—we will present our Readers with a specimen of it. The Mayor of London, and London's council, are represented as proceeding to St. James's—but not with *Petitions* and *Remonstrances*:

'What droves of courtiers from the city come!
And each would make you think his worth a plumb;
And dubb'd with knighthood, scans the Earl's pretence
To honour, wit, nobility, or sense.
For why? where can be honour, sense, or wit,
Unless deep purses make occasion fit?—
Their portly Dames too, here with simpering faces,
Deeply blushing all with rosy graces;
Besmil'd at Court, to Mansion-house they go,
Their spouses hate, and scorn each city Beau.'

'Their spouses hate'—the hint may be worth attending to. Our Author, though a *Poet*, may peradventure have stumbled on a *truth*. We would therefore advise the city Anthonies to look well to their Cleopatras:—to keep them from the "sunshine," the contaminating air of a court.

Art. 33. *Reflexions on Radia*, a female Satirist: (*—notumque furens quid femina posset*) with a faint Description of Dorinda: in Imitation of the 4th *Æneid* of Virgil. 4to. 1s. Norwich printed; and sold by Wilkie in London.

We must give this humble poet, who seems to owe the small portion of inspiration he possesses, to that illegitimate daughter of Apollo who presides over election-bards, permission to be his own reviewer:

'—Alas! my friend, I must avow,
Ne'er to high Pindus' dangerous brow
I've clamber'd, nor e'er half my fill
I've quaff'd from Helicon's sweet rill:
Ne'er have I seen the tuneful Maids,
Nor loitered in the Aonian shades.'

Art. 34. *Paulina; or, the Russian Daughter*, a Poem. By Robert Merry, Esq. Member of the Royal Academy of Florence. 4to. 3s. sewed. Robson. 1787.

A distressing tale, founded on a real fact, which happened in Russia, is here related with all the decorations of easy and elegant verse. The subject, female innocence terrified and hurried by parental severity into infamy and wretchedness, is, however, little adapted to afford either entertainment or instruction.

Art. 35. *Ardelia*: a Poem. Addressed to Charles Cooper, Esq.
4to. 1s. Baldwin. 1787.

A common tale of credulous, injured, and despairing love, told in verse, that does not rise above mediocrity, and, however useful be the moral lesson which it teaches, cannot be expected to engage, in any considerable degree, the public attention.

N O V E L S.

Art. 36. *Retaliation*; or, the History of Sir Edward Oswald and Lady Frances Seymour. A Novel. By Mrs. Cartwright. 12mo.
4 Vols. 10s. sewed. Noble. 1787.

Mrs. Cartwright is one of those ladies described by the poet,

"dout la fertile plume,

Peut tous les mois sans peine enfanter un volume."

Her brain is indeed astonishingly fruitful. We wish it were possible to represent the children of it as being handsome and likely to live; the truth, however, is, that some of them are poor and rickety things, and such as evince the unhealthiness of the parent stock. But as the fond and partial mother may not be wholly satisfied with this our bare assertion, we proceed to depicture the present brat.

'I whisked across the street, and rapt authoritatively at the house; and when the door distended,' &c. — *Distended* may, by many, be thought a remarkably elegant word, and highly expressive of the act of *opening* the door; — but then we have some little fear that Betty, when ordered by Mrs. C. 'to keep the door distended,' may be rather puzzled to determine whether her mistress means that it should be *open* or *shut*.

'The milliner cruelly hinted suspicions of its being disposed *on* for her own private purposes.'

'But *was* the formalities of Hymen to take place.'

'I propose *setting* down to table.'

'Divine service is performed *of* afternoons' —

'She added, that nothing but his supposed aversion to wedlock, would have influenced her to dispense with the forms of marriage; that she had implicitly confided in his honour. That if he had really loved her, what he deemed caprice would have heightened his affection; and instead of prompting him to indulge the natural inconstancy of his disposition, would have excited him to restitution.' Restitution! that is, — the lady having "lost her honour at a fordid game," as Otway says, is to have it returned to her: — she is to be restored by the lover to her pristine and innocent state. How this is to be effected, we really do not know. Our *tender hearted* females, however, will undoubtedly rejoice in the event.

This Novel is full of improbabilities. It is perhaps as absurd and inartificial in its conduct as any in the round of romance.

Art. 37. *Seduction*; or, the History of Lady Revel. A Novel. 12mo.
2 Vols. 5s. sewed. Axtel. 1787.

The 'History of Lady Revel' is one of those productions of which it would be highly ridiculous in us to enter into a particular account. We shall therefore content ourselves with observing, that scarcely a page of it is tolerably written; — and in saying this, it will no doubt

be thought by every one (the Author of the performance in question not excepted) that we have said enough.

Art. 38. *Genuine and authentic Memoirs of a well-known Woman of Intrigue*. Written by Herself. 12mo. 2 Vols. 5s. sewed. Ridgway. 1787.

The sign sufficiently intimates the entertainment within.

EDUCATION, &c.

Art. 39. *Advice to Mothers, Wives, and Husbands; with Admonitions to others, in various Situations of Life*. By a Lady. 12mo. 2s. 6d. Bell. 1787.

Many of the common follies of private life are here strongly marked in an *ironical* address to fathers and mothers, husbands and wives, young men and young women. The piece bears some resemblance to Swift's *Advice to Servants*; and, though it falls short of that original production in wit and humour, it conveys much useful instruction, in an agreeable and lively manner.

MEDICAL.

Art. 40. *Observations on the Circulation of the Blood, and on the Effects of Bleeding*. By John Hunt, a Member of the Corporation of Surgeons. 8vo. 2s. Johnson. 1787.

Mr. Hunt here gives an account of the present state of that part of physiology which relates to the circulation, and shews the use and abuse of mechanical illustrations. We must differ with him in some particulars; for instance, where he says, 'the microscope has never much enlightened this subject [the circulation]; but, on the contrary, it has given some authors a fine opportunity of describing whatever their imaginations painted, and what no eyes but their own have ever since been able to discover.' The coincidence or agreement of the observations of Lewenhoeck and others *formerly*, and *Pontana of the present day*, are sufficient refutations of this remark.

Mr. H. then proceeds to consider the form of the arteries, the nature of their diastole and systole, and the motion of the blood through the vessels during the diastole of the heart. To refute the opinions of a Boerhaave, a Freind, and other celebrated physiologists, will, we apprehend, require greater abilities than are displayed in this pamphlet; which, however, though apparently the production of a young man, contains, on the whole, many useful remarks, and shews that the Author has not been an unprofitable hearer of Mr. Else's Lectures.

The latter part of the performance, treating of the effects of bleeding, indicates a prepossession in favour of an opinion which the best practitioners have seldom adopted without numerous exceptions. Mr. Hunt is averse to topical bleedings; but they are certainly advantageous in many partial affections.

Art. 41. *An Account of the Effects of Swinging*, employed as a Remedy in the Pulmonary Consumptions, and Hætic Fever. By James Carmichael Smyth, M.D. F.R.S. Physician extraordinary to his Majesty. 8vo. 2s. Johnson. 1787.

This pamphlet consists chiefly of cases in which the operation (or amusement, if you please) of swinging, had been attended with success.

in consumptive complaints. They were written, the Author informs us, last winter, and intended to be laid before the Royal Society. Accordingly they were transmitted to the President, with a letter, which here accompanies them. The account was however thought, by the President and some other gentlemen, to contain more of medical detail than was conformable to the plan of that institution; the design was therefore relinquished; and the cases are now laid before the Public, with some observations on exercise and motion.

The cases, in number 14, are all of them, except the last, extraordinary cures: but as in most of them, other remedies were used at the same time, they are not therefore quite so convincing as if swinging had been the only means employed. In many of them, the disease had advanced to a very great height; as in the first, where the patient expectorated a pint of purulent matter in a day, and the pulse was 134 in a minute. Some readers may, here, perhaps, be ready to cry out, *credat Judæus!* We do not; though we are at a loss to account for the stoppage of so great a discharge; or how the motion of swinging could produce such a change. The rational physician, in recommending a new remedy, ought surely to accompany his cases with such reasoning as tends either to explain the phenomena, or to evince the propriety of the practice;—otherwise it is mere empiricism.

MISCELLANEOUS.

Art. 42. *The Romance of real Life.* By Charlotte Smith. 12mo. 3 Vols. 9s. Boards. Cadell. 1787.

‘A literary friend, whose opinion I greatly value, suggested to me the possibility of producing a few little volumes, that might prove as attractive as the most romantic fiction, and yet convey all the solid instruction of genuine history. He affirmed, that the voluminous and ill-written French work, intitled *Causes celebres*, &c. might furnish me with very ample materials for so desirable a purpose.’ . . . ‘My ambition will be satisfied, if a number of candid readers allow, that, by dint of some irksome labour, I have produced a little compilation, not inelegant in its style; and in the matter it contains, both interesting and instructive.’

CHARLOTTE SMITH.

Such is the Editor’s account, of her undertaking; and it must be acknowledged, that she has succeeded according to her wishes, the ‘*Romance of real Life*’ being a collection of interesting and well-authenticated facts.

On looking into the original work, which consists of upwards of twenty volumes, we find that many of these ‘stories,’ as the translator calls them, are *Trials*, and *Cases in law*, and consequently they are not the objects of criticism. The few which are here selected, however, being stripped of the judicial forms of proceedings, will no doubt meet with the approbation of those persons who are fond of tracing the errors and wanderings of the human heart. Some of the circumstances recorded in them are really shocking and disgraceful to our nature; and as the passions of men, in every age and in every country, are nearly the same, it is to be hoped that the volumes now before us may serve as beacons to warn the reader of his danger; and to hinder him from striking on the rocks which others have been unable to shun.

Art. 43. *Observations on some Parts of Natural History*, to which is prefixed an Account of several remarkable Vestiges of an ancient Date, which have been discovered in different Parts of North America. Part I. By Benj. Smith Barton, Member of the Royal Medical Society of Edinburgh. 8vo. 2s. Dilly. 1787.

A prefixed advertisement to this treatise informs us, that 'it is the production of a very young man, written chiefly as a recreation from the laborious studies of medicine.' It is however a curious tract; we have here only the first part; the other three, which will complete the work, are to be published in a few months.

The Author apologizes for calling this part *Observations on Natural History*, since it relates entirely to antiquities, the ancient customs of the inhabitants, &c. &c. Mr. Barton has given an accurate description and a plan of some ruins which have been discovered on the banks of the *Muskingham*, about a mile above its junction with the *Ohio** (i. e. according to the latest maps we have, in Lat. 40° N. and Long. 82° E. nearly). The town, as it is called, is in a large plain, and the walls which encompass it form a quadrilateral figure whose sides are from 530 to 480 yards long; they are about 10 feet high above the level on which they stand, and about 20 feet thick at their base. Within the walls several elevations and buildings are observable, but the whole is overgrown with plants of various kinds, and 'trees,' says the Author, 'several feet diameter.'

Mr. Barton adds some remarks on the first peopling of America; he does not however throw much light on this dark and difficult subject.

The Author concludes with some considerations on the state of civilization of the Mexicans, as given by Abbé Clavigero, in his history of that empire; which work we noticed in our last Appendix, page 633.

Art. 44. *An accurate and descriptive Catalogue of the several Paintings in the King of Spain's Palace at Madrid*; with some Account of the Pictures in the Buen-Retiro. By Richard Cumberland. 12mo. 2s. 6d. Dilly. 1787.

By a prefixed advertisement to this publication we learn that the Catalogue was made, at Mr. Cumberland's request, by the gentleman who has the superintendence of the Royal Collection in the Palace of Madrid; it was transmitted to the Author after his return from Spain, but came too late to be inserted in his *Anecdotes*† of Spanish Painters.

Art. 45. *A Collection of all the Papers relating to the Proposal for uniting the King's and the Marischal Colleges of Aberdeen*, which have been published by Authority of the Colleges. 4to. 2s. 6d. Evans. 1787.

It is impossible perhaps to agitate the most salutary measure in any body of men, without dividing them into parties. To have two rival

* Similar ruins have been found in other parts of N. America, for an account of which see our 60th volume, p. 281, from Capt. Carver's Travels.

† For an account of which see Rev. vol. lxxvii. p. 50.

seminaries in so remote a city as Aberdeen, when, by a union of plan and of means, the articles of education might be extended, and rendered more competent for the purposes of the country, seems to be a matter easily decided. Yet, as it was a treaty between A and Co. and B and Co. it has proved far otherwise; and altercation has fomented animosities to such a height, that what was first an amicable proposition among themselves, from a conviction of expediency, may become absolutely necessary to be done for them, to prevent worse consequences to both. Their counter-remonstrances are very long, and may be extremely important at Aberdeen, but the *pro* and *con*. is so like a quarrel between man and wife, that we hold it prudent not to interfere.

Art. 46. *Essays on various Subjects*, critical and moral: containing Remarks on Butler's Analogy; a Review of Locke's Philosophy; Grammatical Strictures; Letters on Wit and Humour: 'in which various Observations are made on the most celebrated Writers on the Subjects of Logic, Morals, and Metaphysics. By William Belchier, Esq. Kent. Crown octavo. 2 Vols. 5s. Jameson.

There are writers who bid defiance to all the powers of criticism, some by rising above, and others by sinking below, the level of common sense. To one or other of these classes the Author of these *Essays* certainly belongs; but to which, it is impossible for us to determine; for after labouring through his tedious pages of unconnected matter, expressed in inelegant and often coarse language, we are at a loss to discover his meaning. If we do not therefore attempt to extract any articles of information, or amusement, from these volumes, our apology must be, that where there is no light, a reflector can be of no use.

Art. 47. *Some Reasons for thinking that the Greek Language was borrowed from the Chinese*: in Notes on the *Grammatica Sinica* of Mons. Fourmont. By Mr. Webb. 8vo. 2s. sewed. Doddsley. 1787.

The learned *Lipsius* observed a striking affinity between the old Persic and the German language. Mr. Webb has remarked the same between the Greek language and the Chinese; and has ingeniously collected a variety of resemblances in support of his opinion, that the former is derived from the latter. Whether his arguments are as satisfactory as ingenious, must be left to the determination of those who are better acquainted with the Chinese tongue, than we can pretend to be.

Art. 48. *Select Passages from various Authors*. Designed to form the Minds and Manners of Young Persons; and at the same Time to afford an agreeable Miscellany for those of riper Years. 12mo. 3s. 6d. Boards. Richardson. 1787.

These selections are from some of the best and most admired authors of our own country, and from a few of those of France. They are collected by a sensible, and by no means unlearned lady*, and the choice does not disgrace either her judgment or her taste; but

* We say *lady*, because some passages in the Preface, &c. lead us so to conclude, with tolerable certainty.

she has not done justice to the beautiful and well-known lines made by the late excellent Dr. Doddridge on his family motto, *Dum vivimus vivamus*, as she has neither said whence they are taken, on what occasion they were written, nor has she given the motto entire, so that the point and meaning cannot be fully understood.

These moral and instructive collections are generally useful, and we recommend the present publication as proper to be added to those of the same sort already given to the world; but we were sorry to see so very numerous a list of *Errata*, which few will take the trouble to mark; we must, however, especially as coming from a fair lady, accept the apology here made (great distance from the press), and we with others may be equally inclined to mark them as *Errata*, and to overlook them as *defects*.

Art. 49. *A Treatise on the Wines of Portugal*; and what can be gathered on the Subject since the Establishment of the English Factory at Oporto, *Anno* 1727: also a Dissertation on the Nature and Use of Wines in general, as pertaining to Luxury and Diet. By John Croft, S. A. S. 8vo. 1s. York printed; sold by Baldwin, London. 1787.

This work gives a very circumstantial detail of the Portugal wine-trade. The Author, who seems well acquainted with his subject, enters minutely into a description of the several methods of making the wine, and the various ways of adulterating it, as practised both in Portugal and in England.

In the second part of this performance he describes the different kinds of wines, usually imported in this country; enumerates the excellencies of each, and shews how to distinguish the good from the bad: extending his observations to the Rhenish, Hungarian, French, Madeira, Canary, Spanish, Italian, &c.

We could have wished Mr. Croft had clothed his useful information in better language; or given his readers an exhilarating glass, to sustain them under the fatigue of perusing a useful but dull pamphlet.

THEOLOGY, &c.

Art. 50. *A Charge and Sermon* delivered at the Ordination of the Rev. Mr. John Deacon, April 26, 1786, at Leicester. Together with the Introductory Discourse, the Questions proposed to the Church and the Minister, the Answers returned, and Mr. Deacon's Profession of Faith. Small octavo. 1s. 6d. Buckland.

This Ordination service, which was performed in a society of Baptists of the Calvinistic persuasion, is drawn up in a plain and serious style; and, notwithstanding the general character of Puritanism which runs through it, contains many hints not undeserving attention from young divines, of all professions.

Art. 51. *A Defence of the Doctrine of the Trinity*, and eternal Sonship of our Lord Jesus Christ, as revealed in the Scriptures; in Opposition to a late Scheme of temporal Sonship. By a Baptist. 8vo. 1s. 6d. Buckland.

A dispute in a society of Baptists, at Edinburgh, concerning the eternal Sonship of Jesus Christ, gave occasion to this piece of polemical

mical divinity ; from which we learn nothing, but that it is written by one who has more zeal than knowledge, or candour. For, when the contending parties, for the sake of peace, agreed to a temporary forbearance on the point in dispute, till they should be farther enlightened, this zealous defender of the Trinity was highly displeased ; declaring, in his preface, that ‘ this forbearance was inconsistent with every view the Scripture gives us of Christian forbearance.’ Alas ! how little does this good man know of the gospel !

Art. 52. *Letters on Faith.* Addressed to a Friend. By James Dore. 12mo. 1s. 6d. Buckland. 1786.

Mr. Dore considers the nature of faith, its grounds, its effects ; the reasonableness of faith in Christ ; its importance, and the improvement of the subject. The Letters are sensibly and agreeably, though somewhat diffusely, written. Faith is defined, in general, as ‘ *credit given to a report ; faith in Christ, faith in the testimony of Christ, or a full persuasion of the truth of what he has taught,* properly understood and fully realized in the mind.’—Faith is certainly nothing or of no value, destitute of its proper effects on the life and conduct. This Author appears to write very candidly and rationally on the subject.

Art. 53. *Man naturally inclined to Religion.* A Dissertation, by the Rev. John Steffe, Vicar of Little Baddow, Essex ; Author of Seven Letters on the State of the Soul after Death, and other Subjects. 8vo. 61 Pages. Chelmsford, printed, 1786. No London Bookseller mentioned, nor price.

Had this writer asserted that mankind were in danger of being influenced and led astray by imagination and passion, instead of attending to the voice of truth and reason ; or that they are more affected by and inclined to pomp and pageantry than what is of real worth and excellence ; or had he substituted the word *superstition* for that of religion, he might possibly have been nearer the truth, in this hasty declamation. *Superstition* is chiefly created and directed by fear and terror, and has often been employed (*politically*) as one means of more easily subjecting and enslaving mankind. When a country is visited by some dreadful or threatening calamity, every place of worship is crowded : but *religion* is of a distinct nature. *Piety*, and *devotion*, are of too rational, too noble, and useful a kind (if properly understood), to be thus degraded by ignorance and abject fear. They are excellent principles, which ought certainly to be manifested by external acts of worship, at the same time that they have a much larger extent, and *should* have their prevalence, and operate with energy, on the whole conduct of man. That he has a capacity for them, some tendencies to them, and (in the Christian world) great advantages for their exertion and improvement, is also evident. Equally clear it is, that true devotion and piety are greatly distinct from that superstition which has overspread all parts of the earth, and which has generally had somewhat not only ignorant and terrific in its appearance, but also cruel and baneful in its effects. All this proves how requisite Christian principles are to correct the errors and mistakes of mankind ; at the same time that it must be deeply lamented that Christianity itself has, by the means of bigotry, fraud, and ambition,

been too often directed, by human hands, to the most wretched purposes, and made the instrument of bigotry and barbarism. While, therefore, we acknowledge the learning and ingenuity of this Author, and may in some points agree with him, we apprehend he must give the subject a very careful review, before much credit will be derived to him from the weight and strength of his reasoning.

Art. 54. *Sermons* on different Subjects. By the late Rev. John Jortin, D. D. Archdeacon of London, &c. The Third Edition, 7 Vols. 8vo. 11. 15 s. Boards. White. 1787.

Dr. Jortin's *Sermons* passed under our notice in the 44th volume of our Review, p. 362, and 47th volume, p. 247. The present edition, published by his son, Mr. Rogers Jortin of Lincoln's Inn, is enriched with a Life of the Author, by Dr. Heathcote, which was first published in the octavo Biographical Dictionary*. As the present editor furnished the materials of this account, its authority is unquestionable. Dr. Jortin was a man highly respectable for his learning and abilities; and we are glad to see that the Public have done justice to his memory, and his merit, by repeated demands for new editions of his truly valuable writings.

Art. 55. *Sermons* by the late Reverend Dr. James Paterfon; one of the Clergymen of St. Paul's English Episcopal Chapel in Aberdeen. 8vo. 6s. Boards. Edinburgh, printed; London, sold by Messrs. Robinsons. 1786.

It will require very little more to recommend this volume to the notice of the humane and charitable, than to transcribe a passage from the *Advertisement to the Public*, which, though anonymous, we doubt not is authentic. It is as follows: 'Dr. Paterfon's situation was in every period of his life far removed from affluence, but he was never heard to regret on his *own* account the narrowness of his fortune. For his *family*, however, he felt, what he felt not for *himself*; and the prospect of the circumstances in which, on his death-bed, he saw them about to be left, gave his heart many a painful pang. If these circumstances shall be rendered in any degree more easy by the sale of the volume which is now offered to the Public, no injury will be done to the memory of a man, who, to serve a benevolent purpose, would at any time have sacrificed all pretensions to fame as an author; and to those readers who possess that benevolence of heart which so strongly marked his character, any apology for a work published with *such* a view is surely unnecessary: by such men the following discourses, were they much less accurate than they are, would be perused with *indulgence*, and they do not claim their applause.'

It is farther and properly observed by the unknown Editor, that though, 'these discourses are not composed with all the accuracy, which, had they been prepared by their Author for the press, the Public would have had a right to expect; they are not, in the opinion of those who have seen them, without merit.' They certainly are not; they are plain, practical, and rational, and while they *can* hurt none, they may be serviceable to many.

* In 12 volumes octavo; see Rev. for March last, p. 210.

Art. 56: *The Posthumous Works of the Rev. Thomas Adam, late Rector of Wintringham.* 8vo. 3 Vols. 12s. Boards. Buckland, &c. 1786.

We have frequently, in his life-time, announced the publications of this truly pious and orthodox divine: See, particularly, his "Paraphrase on the Eleven first chapters of St. Paul's Epistle to the Romans," Rev. vol. xlv. p. 400; and his "Evangelical Sermons," Rev. vol. lxvi. p. 315. It is well known that *our* theological ideas do not well accord with those of such writers as Mr. Adam, and others, the followers of William Law, Hervey, and the rest of those good Mystics, whose private characters we revere, while we cannot, as friends to rational religion, but disapprove their sentiments. It will not, therefore, be expected that we should recommend the volumes now before us; but we shall, nevertheless, fairly enumerate their contents, for the satisfaction of those of our Readers who are fond of what they term *Evangelical* compositions.—Vol. I. Consists of 'Private Thoughts on Religion, and Sermons on different Subjects:' to which is prefixed, A Sketch of the Author's Life and Character.—Vol. II.—Contains 'An Exposition of St. Matthew's Gospel, with suitable Lectures and Prayers.'—The IIIrd volume continues the Exposition, Lectures, and Prayers; to which are added, more 'Sermons on different Subjects.'—We repeat, what we have before observed with respect to Mr. Adam, that his productions are those of a sensible * man [according to *his* principles], who desired to deliver the true sense of Scripture, as far as he could attain it, and to advance the cause of Christian piety, agreeably to the notions which he had formed.—There is no doubt but his practice was truly conscientious, and his example edifying, especially to those of his own peculiar persuasion.

Art. 57. *Dying Advice*s to the Associate Congregation of Haddington. By the Rev. Mr. John Brown, their late Pastor. 8vo. 12 Pages. Price 1d. Edinburgh, Paterson. 1787.

The late Rev. Mr. Brown, of Haddington, appears to have been a very good man; and we have no doubt but that the Associated Congregation of that place are a very good sort of people. Yet, if we credit their pastor's account of them, they are still, as the saying is, *no better than they should be*; nor was the shepherd much better than the flock;—for he tells them, that he fears *many of them will go down to hell with all the Gospel sermons and exhortations they have ever heard—to assist their conscience in upbraiding, knowing, and tormenting them.*—And of himself he says, 'I see such weakness, such deficiency, such unfaithfulness, such imprudence, such unfervency and unconcern, such selfishness in all that I have done, as a minister or a Christian, as richly deserves the deepest damnation of hell.'—Why will Christian preachers thus expose themselves, and their re-

* We might here add, that he was, in a certain degree and character, a man of genius; as is evident from many striking passages in his *Private Thoughts, &c.* which manifest an original turn of thinking, and a strength of expression, well fitted to make a lasting impression on the minds and memories of his readers.

ligion,

ligion, to the ridicule of those who, in their education, have not contracted prejudices favourable to such strange effusions of mistaken piety!

S E R M O N S.

I. *The dying Believer's Confidence in his exalted Redeemer.*—At the Meeting-house in Butt Lane, Deptford, Oct. 16, 1785. On Occasion of the much-lamented Death of the Rev. John Olding, who, after having been thirty-one Years Pastor of the Church assembling in that Place, fell asleep in Jesus, in the 64th Year of his Age. By Stephen Addington, D.D. 8vo. 6d. Buckland, &c.

This discourse is in the true, but now almost antiquated manner of the Puritans. It will however be as acceptable to one class of antiquarians, as a book printed in the Old English Black letter is to another.

II. *The first and second Advents of our Saviour Jesus Christ*, considered in a Sermon preached Nov. 27, 1785, being Advent Sunday. By John Kennedy, Rector of Langley in Kent, and Vicar of Godstone in Surry. To which are added, some Observations on the Advantages arising from the Establishment of Sunday Schools; and some Hints for rendering of still greater Utility to the Nation at large these truly Christian Institutions. 4to. 1s. Wilkie, &c. The chief merit of this discourse is, that it is intended to promote a very laudable and useful design.

III. — At St. Giles's, Reading, Dec. 21, 1786, for the Benefit of the Girls Charity School. By William Bromley Cadogan. 8vo. 1s. Rivington. 1787.

The text is, *In thee the fatherless findeth mercy.* The Sermon is orthodox; and the preacher warmly persuades us to the practice of charity in general, but more especially that species of it which is calculated, by giving religious instruction to the rising generation, 'to connect the good of mankind with the glory of God.' This gentleman's compositions are in particular request with the Methodists.

IV. *The Perfections and Majesty of the Deity displayed by the Operations of Nature*—On Occasion of the Thunder Storm, which happened Aug. 9th, 1787. By a Protestant Dissenter. 8vo. 1s. Gardner.

If, by drawing the attention of an audience to the greater phenomena of nature, to those extraordinary operations of the elements, which strike the mind of man with unusual awe, any good can be done in the way of religious instruction, it is right to embrace the opportunities afforded by such means. This pious preacher *first* attempts to raise 'the hearts' of his hearers 'to an affecting sense of the Majesty of the Deity, from a view of the displays in his glory recorded in his word, or those proofs of them which have been visible to our own eyes.' *Secondly*, to 'shew the consequences of such an habitual persuasion upon saints and sinners:' and he concludes with drawing 'some practical inferences. His thoughts,' he says, 'were turned to this subject, from a sincere desire to *reinvigorate upon the thoughtless and inattentive*, those awful and affecting impressions which

which appeared to seize almost every individual, during that alarming storm," &c. &c. The design of this discourse, no doubt, was commendable, but the preacher does not always express his ideas in the happiest manner: as our Readers may observe, in the few words here quoted.

CORRESPONDENCE.

* * Mr. Blanchard seems to have been too hasty in adopting the sentiments which his friends have suggested. We deemed his *System of Short-hand* a good one, and consequently, in our review of it, we gave it the praise which we thought it really deserved. The latter part of the paragraph, which gives offence, is misconstrued by Mr. B.'s friends: the omissions which we noticed were in the explanation and not in the short-hand. See our Review for July, p. 84.

††† We have received a long letter from the Editor of the *Improved Latin Orthography*. (See Review for August, p. 165.) Our thoughts and *his* do not coincide. We think that the Latin ought to be spelled as the best Latin writers of the Augustan age have spelled it. Mr. S. B. thinks not. Our Readers may determine for themselves who is right.

††† The favour of *Amicus Juratissimus*, dated Sept. 20, is entitled to our kind acknowledgments; but we do not think it advisable to *stand forth* in the way which he intimates,—or in any mode of notoriety. To be deemed useful to the Public, by our literary labours, is our highest ambition; and to remain unknown, is our constant wish.

“ Thus contented to *live*—not unwilling to *die*—”

PRIOR'S *Down Wall*.

“ Hated by Fools”— SWIFT.

††† In pursuance of the request of *Clericus*, whose letter is dated in September last, we have collected some particulars relative to *QUINTUS SEXTIUS*, the Pythagorean philosopher; and we propose to publish them in a future Review, not having room in our present number.

§§§ We are sorry that the requests of *J. S.* and *W. B.* must not be complied with. It is painful to us, to be obliged, so often, to reject the applications and inquiries of Correspondents, whom we cannot answer without subjecting ourselves to inconvenience, the extent of which might be extremely disagreeable.

||§|| The “ FINAL FAREWELL,” in our next.

☞ Mr. Young's two letters coming to hand too late in this month for proper consideration, will be duly attended to in our next.

††† Mr. T. B. Clarke is desired to accept our hearty thanks for his public defence of the Review.

†*† Dr. Hamilton, and other Correspondents, hereafter.



THE MONTHLY REVIEW,

For NOVEMBER, 1787.

ART. I. *Philosophical Transactions.* Part I. For the Year 1787.
Concluded from Page 181 of our Review for September.

Experiments of the Production of dephlogisticated Air from Water with various Substances. By Sir Benjamin Thompson, Knight, F. R. S.

WHEN the fresh leaves of healthy vegetables are exposed, in water, to the action of the sun's rays, a quantity of *dephlogisticated* or *pure air* is produced. This fact, discovered by Dr. Ingenhousz, is generally considered as an instance of the purification of the atmosphere by the vegetable kingdom, and even alleged as an argument in support of that beautiful theory. It is supposed that phlogisticated or fixed air is imbibed by the leaves, and decomposed by the powers of vegetation; that a part of those airs, which constitutes their impurity with regard to animal life, is retained as nourishment to the vegetable; while the pure air, so essential to animals, is thrown out, as being, to the vegetable, excrementitious.

Among many facts brought to prove that the air in question is really thus *elaborated* in the vessels of the plant, particular stress is laid on the production of the air continuing only for a *short time*, till the leaves *change their colour*, for after that period no more air has been obtained. This is conceived to be owing to the powers of vegetation being then destroyed, or, in other words, to the death of the plant; and hence it is inferred, not only that the leaves actually retained their vegetative powers for some time after they were separated from the stock, but that it was in consequence of the exertion of these powers that the air, yielded in the experiments, was produced.

Plausible as this account appears, Sir Benjamin has proved, by a great number of experiments related in this paper, that it is erroneous. Indeed the circumstances of the leaves of a plant, accustomed to grow in air, being separated from the stem and confined in water, are, as he observes, so unnatural, that we can hardly conceive the same functions to be performed in such

different situations; and it seems to have been from this consideration that the first doubt on the subject arose in his mind.

He found, that though the leaves, exposed in water to the action of light, actually do cease, in a few days, to furnish any air, yet, after a short interval, they regain that property; and that, after all the powers of vegetation are apparently destroyed, they furnish (or rather cause the water to furnish) *more and better* air than they did at first.

In water saturated with pure air, fresh leaves acted in the same manner as in common water; whereas, according to the theory, they ought to have immediately died, as there is no instance of any vegetable or animal being able to nourish itself with its own excrement.

Substances in which no elaboration, or circulation of juices, can possibly be suspected to take place, caused the water to yield dephlogisticated air, in like manner as recent vegetables; and even in much greater quantities, and purer in quality. Such particularly were the dry down of the black poplar tree, and raw silk; which, with fresh portions of water, continued to furnish dephlogisticated air for several months successively.

It is plain from these facts, that the production of the air in question cannot be ascribed to the agency of any vegetative powers. Sir Benjamin has not yet been able satisfactorily to ascertain its real origin; but his experiments have thrown great light upon it, and we shall present our Readers with an abstract of what appear to us the most remarkable particulars observed in them.

When raw silk, or the other bodies above mentioned, are exposed in water to the sun, for the first time, a little phlogisticated air is produced, prior to the pure air; but if they have previously been well washed with water, the air proves pure from the beginning. After a certain time, the production of air ceases, that is, no more is obtained from the same water; but the same substances, in fresh water, continue to furnish pure air as before. The air is purer, and more copiously produced, when the sun shines bright, than when his rays are more feeble, or when they are frequently intercepted by flying clouds; but with silk, or the poplar cotton, it is in all cases better than common air, and better than the air which is in general produced by the fresh leaves of vegetables in the experiments of Dr. Ingenhousz. The medium heat of the water, at the time that air was produced in greatest abundance, was about 90° of Fahrenheit: when the glass globe was covered from light, but kept in the same heat, by means of a stove, only a few detached bubbles appeared: when the globe was set in the sun, but kept cool to about 50° by the repeated application of ice-water, air was produced, but not so abundantly as when the glass was suffered to become hot

by the sun's rays: strong light from candles, with a heat of 90° , had the same effect as the sun, only in a somewhat lower degree, probably from its less intensity.

It seems as if water, in order to the production of air, required something to be *communicated* to it; and, whatever this something may be, that it is frequently contained in the water itself, and more abundantly in some waters than in others. Pond water yielded more than twice as much air as spring water did in the same circumstances. The fine glass threads, called spun glass, incapable of communicating any thing to water, furnished only an inconsiderable quantity of air, worse than that of the atmosphere: this was doubtless the air contained originally in the water, and we may hence conclude, that the air existing in water is worse than common air.

In all cases where any considerable quantity of pure air was separated from water by the influence of light, the water lost part of its *transparency*, and acquired a *greenish* cast: at the same time a quantity of whitish-yellowish earth precipitated, which was with difficulty got off from the glass.

It might be supposed, agreeably to Dr. Priestley's hypothesis, that this *green matter* is a *vegetable* substance, which attaches itself to the bodies exposed in the water, and grows, as a plant attached to its soil; and that the air yielded in the experiments is produced in consequence of the exertion of its vegetative powers. But, by a careful and attentive examination of the green water under a most excellent microscope, at the time when the water appeared most disposed to yield pure air in abundance, Sir Benjamin was convinced, that, *at that period*, it contains nothing which can possibly be supposed to be of a *vegetable* nature. The colouring matter of the water was evidently of an *animal* origin, being nothing more than the assemblage of an infinite number of very small, active, oval-shaped animalcules; without any thing resembling that kind of green matter, or water-moss, which forms on the bottom and sides of the vessel when this water is suffered to remain in it for a considerable time, and into which the animalcules above mentioned are supposed by Dr. Ingenhousz to be actually transformed.

It seems, on the whole, as if the pure air, in the different experiments, was generated by means of these animalcules, for it evidently accompanied them; and that the leaves, silk, &c. did no more than assist in making its escape, by affording a convenient surface to which it could attach itself, in order to its being collected together, and assuming its elastic state.

Description of a new Electrometer. By the Rev. Abraham Bennet, M. A.

Appendix to the Description of a new Electrometer. By the same.

These curious papers are accompanied with three plates; two of them exhibiting different views of the electrometer, and the

third the application of it in different experiments. The astonishing sensibility of this instrument, to low and unheeded degrees of electricity, induces us to gratify our philosophical Readers with a full description of it; and, from the simplicity of its construction, we hope to render it intelligible without figures.

It consists of two slips of gold leaf, about three inches long and a quarter of an inch broad; suspended, close together, in the middle of an upright glass; which glass is open at both ends, and seems to be about an inch and a half wide and five inches high.

The glass is set in a wooden or metal foot; and has a flat metal cap on the top, about an inch more in diameter than the glass. Round the outer edge of this cap is a rim, about three quarters of an inch deep, to keep off drops of rain or dust; and within this rim is another, about half the depth of the outer one, lined with silk or velvet, that it may fit tight on the glass, and be easily taken off occasionally. From the centre of the cap, hangs a tin tube, a little longer than the depth of the inner rim; and to a small peg in the end of this tube the slips of gold leaf are fastened, with paste, gum water, or varnish. That the gold may not be affected by any electricity communicated to the glass, two long pieces of tin-foil are fastened with varnish on opposite sides of the internal surface of the glass (where the leaf gold may be expected to strike) and continued down to the foot. The upper end of the glass is covered and lined with sealing-wax as low as the bottom of the outermost rim, to make the insulation more perfect.

Mr. Bennet has given an account of many curious experiments made with this instrument, but they are so concisely drawn up as not to admit of abridgment. We can only mention a few of the general results, to give our Readers some idea of its extraordinary sensibility.

Powdered chalk, wheat flour, and various other powders, blown on the cap from a pair of bellows or with the mouth, projected by means of a brush or wing, or by clapping the leaves of a book together, the dust stirred up from the road with a stick, powders let fall from one plate upon another plate resting on the cap, in short every application of powdery substances, earthy, resinous, or metallic, produced electricity in the gold leaf, positive in some circumstances, and negative in others; and the same circumstances which occasioned some powders constantly to produce the one electricity, occasioned others to produce constantly the other.

The sensibility is still further increased by placing a lighted candle on the cap. A cloud of chalk powder, that before would only have opened the gold leaves, will now cause them to strike against the sides for a long time together. A cloud of chalk or flour being made in one room, and the electrometer with its

candle brought leisurely from another, the cloud will electrify it before it comes very near,

In clear weather, when no clouds were visible, the insulated string of a kite, without metal, applied to the electrometer, has caused the gold to strike the sides: in cloudy weather, with a wire in the string, the electricity was sensible at the distance of ten yards, or more, from the string. Sometimes the electricity has been sensible without a kite, though in a very unfavourable situation, encompassed by buildings, in a town surrounded with hills: a thunder cloud passing over occasioned the gold to strike the sides very quick, at every flash of lightning.

A tobacco pipe being heated at the smaller end, a little water poured through it upon the cap, produces negative electricity, while the ascending vapour, received on another electrometer, electrifies it positively; phenomena which, as the Author observes, may in some measure illustrate the electrification of fogs and rain.

This electrometer may likewise be applied to Mr. Volta's condensers, both large and small; and Mr. B. describes a simple and convenient method of connecting them together.

Magnetical Experiments and Observations. By Mr. Tiberius Cavallo, F. R. S.

The doubts which we expressed in our account of the preceding Paper on this subject*, appear now to have been well founded; for the Author has tacitly given up the opinion which he there laboured to establish, of some kinds of brass being possessed of a power of attraction to the magnet, independent of any iron in them.

Though the needle, which he had contrived, be more sensible than those in common use, it is certainly much inferior, for exploring very *low* degrees of magnetism, to Professor Brugman's method, *viz.* placing the body to be examined, on the surface of mercury (or, in some cases, of water) in a vessel six or eight inches wide, and presenting to it a strong magnet; for beside that the needle has *less power* than the magnet, and that it cannot move *so freely*, how fine soever the point be on which it turns, as a body does on the surface of a fluid, its own *tendency to the magnetic meridian* necessarily counteracts or consumes a part of the magnetism to be explored, so that no needle can give us any intimation of *very low* degrees of magnetism, that is, of such as are not *more* than sufficient to overcome that tendency as well as the friction, for it is only this *surplus* that is discoverable by a needle.

With this nicer test of magnetism, Mr. Cavallo repeated some of his former experiments, and was thereby convinced, that the presence of iron is much more general than he had imagined;

* See Monthly Review for March last.

that the brass, which he thought had been rendered magnetic by hammering, was really so before the operation; that the magnetism was sometimes confined to particular parts of the mass; and that when he thought he had perfectly incorporated iron with brass by fusion, the iron was rather concealed in some part or other of the brass, than diffused equably through its substance.

In the course of these experiments, he observed an unexpected phenomenon, in regard to the surface of the mercury, viz. that though substances float on it with wonderful nimbleness when the mercury is first poured into the open vessel, they will by no means float with equal facility after exposure to the air for an hour or two; so that pieces of brass, which at first were evidently attracted by the magnet, were, about an hour after, not in the least attracted by it. There seems to be formed a kind of crust on the surface, owing (doubtless) chiefly to the imperfect metals from which quicksilver is seldom free, and partly (perhaps) to moisture or dust adhering, as Mr. C. has observed it, in some measure, in the purest quicksilver that can be procured. When the mercury has thus become sluggish, he finds it to be effectually purified by passing it through a paper funnel, that is, a piece of clean writing-paper, rolled up conically, with an aperture at its apex of about a fiftieth part of an inch in diameter.

Mr. Cavallo proceeds to another subject of enquiry, the attraction of ferruginous substances to the magnet *in their different states of existence*.—As *soft* steel, or iron, is known to receive magnetism very easily, and to lose it again with equal facility, while *hard* steel receives the power with difficulty, but retains it obstinately; it was natural to imagine, that a piece of steel, placed red hot (that is, in the state of greatest softness) between two magnetic bars, and hardened in that situation by suddenly pouring cold water on it, might receive and retain a greater degree of power than can be communicated in the ordinary way. From several trials it appeared, that a *considerable* power, but by no means extraordinary, is producible by this method; especially in small bars; and consequently that it will be of some advantage, in making artificial magnets, to harden them in the position above mentioned; after which they may be polished, and further impregnated in the usual manner. We ourselves made some experiments of the same kind many years ago; but the power we obtained was *very inconsiderable*, perhaps from our bars having been too large for the power that we had to act upon them; we were led to this enquiry by the known fact of an iron cross on a steeple at Delft having become in part strongly magnetic; and the magnetic part so hard as not to be touched by a file; whence we supposed, that the temporary or transient magnetism, which long bars of iron acquire naturally in certain positions, had in this case been rendered fixed by the conversion of the iron into hard

steel, a change which might probably be brought about by lightning, or other natural agents.

In the course of the above trials, Mr. Cavallo observed, that while the pieces of steel were red hot, they did not seem to be attracted by the magnet; for the least shock, even pouring the water on them, would remove them from the proper situation. From several experiments, made in consequence of this observation, it appeared, that while iron or steel continue fully red hot, the magnet has no sensible action upon them; that when such a degree of redness, as is clearly perceivable in day-light, begins to disappear, the attraction begins to take place again; and that when cooled a little below the degree of redness visible in the dark, it is as strong as ever. He takes notice of two sources of error, by which Kircher and others may have been deceived when they found small pieces of iron to be attracted in a red hot as easily as in a cold state: one is, that if only a part of the mass be below redness, the magnet will attract the whole, in virtue of that part; the other, that when a small piece is touched by the magnet, the part in contact is immediately cooled sufficiently for attraction to take place.

That *magnets* made hot have less power than when cold, was a discovery of Mr. Canton's. Mr. Cavallo has added to it, that though heated only by boiling water, they do not recover when cold the full power which they had before, neither affecting the needle so strongly, nor lifting so great a weight of iron; but that *iron*, heated to the same degree, affects the needle equally as in its cold state. It may be worth trying, whether the magnetism will be *totally* destroyed by repetitions or long continuance of the boiling heat; and increased, temporarily or permanently, by intense cold.

The decomposition or dephlogification of iron by acids or by fire, is known to diminish its attraction to the magnet. Mr. Cavallo has observed a singular phenomenon in his experiments on this subject, that during the effervescence of iron with the vitriolic and nitrous acids, its action on the needle is *increased*. A *strong* effervescence seems necessary for this increase; for the marine acid, producing little effervescence, has no effect of this kind.

The Author endeavours to apply these experiments toward accounting for the *variation* of the magnetic needle, and thinks he has discovered in them an easy solution of that wonderful phenomenon. Indeed if the direction of the needle depends upon the attraction of magnetic or ferrugineous bodies in different parts of the earth's surface, a diminution or increase of that attraction, on one side of the meridian more than on the other, will necessarily occasion a variation in the needle's direction; and on this principle, the *diurnal* variations, or the small differences observed in the direction at different times of one day, have been attributed

by Mr. Canton to the sun's heat, acting on one side of the meridian during one half of the day, and on the other side during the other half. So far the theory appears consistent, and the cause adequate to the effect; but with regard to the *annual* variation, which is the present object, we apprehend the case is otherwise; and the Author seems to have overlooked the most interesting part of the phenomenon, its *regularity*. That large masses of ferrugineous matter, phlogisticated or dephlogisticated by volcanoes, or removed from their original situation by earthquakes, may affect the needle in particular places, we can readily conceive; and that the Aurora Borealis *does* affect it, is matter of observation. But these, which are all the causes he assigns, are *fortuitous*, and can produce only irregular *fits* of variation in the places where they operate; whereas the needle deviates from the meridian by equal spaces annually, going and returning, with so much uniformity, that some have thought its motions reducible to calculation, like those of the planets, and have even constructed tables for that purpose.

An Account of a Thunder-storm in Scotland (July 19, 1785), with some Meteorological Observations. By Patrick Brydone, Esq. F. R. S.

Remarks on Mr. Brydone's Account of a remarkable Thunder-storm in Scotland. By the Right Honourable Charles Earl Stanhope, F. R. S.

The remarkable circumstance in this storm is, that while the thunder was apparently at a *great distance*, while Mr. Brydone was counting 25 and 30 seconds between the flashes and reports, and assuring his company (as the present theory authorized him to do) that there could be no danger; there happened suddenly a *near* and loud clap, neither preceded nor accompanied by any flash: it resembled the firing of several muskets so close together that the ear could hardly separate the sounds, and was not followed by any rumbling noise like the other claps.

At a little distance from Mr. Brydone's house, near Coldstream, two loaded carts had just forded the Tweed, and almost gained the top of an ascent 65 or 70 feet above the bed of the river. The drivers, each sitting upon the fore part of his cart, were discoursing about the thunder which they heard at a distance, and wishing it might be accompanied by a fall of rain; when the foremost, a little more elevated in situation than the other, was instantaneously struck dead, as were the horses, full in the sight of his companion, who was stunned by the loudness of the clap, but felt no shock, nor saw any appearance of lightning or fire whatever.

Mr. Brydone has given an excellent description (such as might be expected from a well-informed philosopher, but which cannot be abridged) of all the particulars which he could observe or collect, relative to the appearances on the body of the young

man, on the horses and cart, and on the ground; with an account of some other effects, inferior in degree, produced by the same clap.

These facts, as Lord Stanhope observes in the second of the papers mentioned at the head of this article, are absolutely inexplicable by the principles of electricity commonly received. They cannot be attributed to any *main stroke* of explosion, either direct or transmitted, as no lightning passed from the clouds to the earth, or from the earth to the clouds; nor to any *lateral stroke*, for where there is no main stroke, no lateral one can exist. His Lordship accounts for them, and in our opinion very satisfactorily, by that particular species of electric shock which, in a former work *, he has distinguished by the appellation of the *electrical returning stroke*; and although, when he wrote that treatise, he had it not in his power to produce any instance of persons killed in this peculiar manner, he ventured to assert with confidence, that, in such circumstances as appear, in the present case, actually to have taken place, such an effect would be produced. We shall endeavour to give our Readers an idea of his Lordship's theory, in the shortest compass we can, and without reference to the former work, though not without recommending it to the attentive perusal of those who are not yet acquainted with it.

Suppose a cloud (or an assemblage of connected clouds) to be extended horizontally several miles in length; with another cloud under it at the hither end; and under this last, a man standing upon a little eminence on the earth. The clouds being supposed electrified (*positively* for instance), and the man being supposed within the influence of the electric atmosphere of the lower cloud; the electric fluid naturally belonging to him will necessarily, by the elastic electrical *pressure* of that atmosphere, be forced down into the common stock in the earth. If now the upper cloud, at its further extremity, approaches to the earth within the striking distance, and discharges its fire, *that* explosion, to spectators situated near the hither end, will be *distant thunder and lightning*: but the lower cloud, at the same instant, discharging its fire into the upper, the *report* only of this explosion will be perceived, the interposition of the opaque cloud preventing the flash from being visible on the earth. The electric atmosphere of the cloud being thus suddenly removed, the electric fluid which had, by the pressure of that atmosphere, been forced out from the man, will suddenly return into him from the earth, with a velocity, and consequently with a force, which the Author shews to be fully adequate to the production of the ef-

* Principles of Electricity, &c. by Charles Viscount Mahon; published in 1779.

fects in question. He considers the several particular effects mentioned by Mr. Brydone, and finds them perfectly consistent with, or rather naturally to point out, this theory; for there are plain marks of the *passage* of the electric fluid, *from the earth, into* the bodies that were affected by it; without any appearance of its having passed *out* of them, or been communicated from them to any other body.

Some Account of an Earthquake felt in the northern Part of England.

By Samuel More, Esq.

This earthquake happened on the 11th of August 1786, about 2 o'clock in the morning. Penrith is the northernmost, and Lancaster the southernmost place where it is here mentioned to have been felt; and it would seem that its greatest force was about Ambleside, Cartmeal, and the adjacent and intermediate places, including a considerable space nearly in the middle between the two first mentioned. Several persons were awakened by it, and describe it as shaking violently the beds, chairs, &c.; but it does not appear that any damage was done. One person, who had been awake some time before the shock, heard first a rumbling noise, like that of a carriage at a distance, which continued some time after the shock was over; he thinks the whole might last four or five seconds.

Mr. More was then on a journey in that part of the country, and the particulars mentioned in this paper are those which he collected at the places he passed through. The shock appears, however, to have extended much further North, along the western coast of the island; and Mr. Brydone, in a postscript to his above account of the thunder-storm, mentions its being felt pretty severely about Coldstream in Berwickshire. He was himself awaked by it, and felt the motion most distinctly, for four or five seconds at least, as if the bed had been pulled gently from side to side several times. The windows were violently shaken, and made a great noise, which seems to have been mistaken by many people for a noise accompanying the earthquake. It was a dead calm at the time, the morning close and warm, and so dark that, though the moon was but two days past the full, he could not distinguish the hour on his watch, without striking a light.

An Account of three Volcanos in the Moon. By William Herschel, LL. D. F. R. S.

The existence of volcanos in the moon is the more worthy of attention, as it affords a strong evidence of her similarity, in the nature and properties of the substances of which she is composed, to our own earth; nor has any celestial phenomenon been hitherto observed, that points out so clearly an analogy of this kind.

The volcanos which are the subjects of the present Paper, were observed by Dr. Herschel on the 19th and 20th of April

last. Two of them were either nearly extinct, or in a state of going to break out again. The third shewed an actual eruption of fire or luminous matter; and this burning matter was computed to be above three miles in diameter. Its appearance exactly resembled a small piece of burning charcoal when it is covered by a very thin coat of white ashes, such as frequently adheres to it when it has been sometime ignited; and its brightness was about as strong as such a coal would be seen to glow with it in faint day-light. All the adjacent parts of the volcanic mountain seemed to be faintly illuminated by the eruption, and were gradually more obscure as they lay at a greater distance from the crater.

Description of a Set of Halos and Parhelia, seen in the Year 1771, in North America. By Alexander Baxter, Esq.

This singular phenomenon was observed at Fort Gloucester, on the river of Lake Superior, on the 22d of January 1771; from a little before to half an hour after two in the afternoon; the sun being then a little more than one-third way from the horizon to the zenith. A very large *halo*, or luminous circle, surrounded the sun; and, at the same elevation with him, a beautifully enlightened circle, parallel to the horizon, extended quite round, till the two extremities of it terminated in the halo: at the points of intersection, two *parhelia*, or mock-suns, were formed, so like the true sun, that through a hazy sky they might have been mistaken for him. Opposite to the sun was a luminous cross, in the shape of a St. Andrew's cross, cutting, at its point of intersection, the horizontal circle, and there forming another parhelion. In the middle points between this parhelion and the two former were two others; in all five, in the same horizontal circle, and at equal distances from one another. There was also, very near the zenith, a *rainbow*, of very bright and beautiful colours, somewhat less than a semicircle, with the convex side towards the sun. Mr. Baxter has accompanied his description with a drawing, in which all these appearances are very distinctly represented.

Account of the Strata observed in sinking for Water at Boston in Lincolnshire. By Mr. James Limbird, Surveyor to the Corporation.

A well had been sunk in the market-place at Boston, to the depth of 186 feet; but no water being met with, the corporation employed a well-borer, George Nailor, to sink farther, and this Paper gives an account of the thicknesses, or depths from the surface, of the different beds of earth through which George Nailor bored. It would seem that, down to the depth of 444 feet, almost the whole mass is clay, light blue near the surface, and dark blue further down, intersected by a few thin strata of sand and gravel, and of a stone like ragstone, with one stratum of

of shells and light earth, at the depth of 342 feet, in thickness only about half an inch. Under the clay were dark-coloured earths, mixed in some of the strata with sand and gravel, in others with chalk, and in others with both, to the depth of 478 feet $8\frac{1}{2}$ inches, the greatest depth to which George Nailor penetrated. The corporation, disappointed of water, and dissatisfied with George Nailor's slow progress, ordered the well to be covered over.

ART. II. *The Works, Theological, Medical, Political, and Miscellaneous, of John Jebb, M.D. F.R.S.* With Memoirs of the Life of the Author, by John Disney, D.D. F.S.A. 8vo. 3 Vols. 1l. 1s. Boards. Cadell. 1787.

IT appears, by the Preface, that this work was undertaken from a zeal for the interests of truth, and for the civil and religious liberties of our country. That these were the real motives which induced Dr. Disney to favour the Public with the life and writings of his deceased friend, we entertain not the least doubt; and our Readers will judge, in some degree, from the abstract we shall give of Dr. Jebb's life, how far the Biographer has executed his design.

John Jebb was born in London, Feb. 16, 1736. He received the elements of his education at different schools in England and Ireland, and was admitted a Pensioner in the University of Dublin, July 7, 1753, whence he removed in the summer following, after having obtained four academical prizes, and was admitted a Pensioner of Peter College, Cambridge, Nov. 9, 1754. He took his degree of Bachelor of Arts, in January 1757, with great honour; and during the remainder of his residence at Cambridge, he employed himself in private tuition; pursuing at the same time, with great diligence, his theological and philosophical studies. He became Fellow of Peter College in 1761, and was ordained Deacon in 1762, and Priest in 1763.

In the year following, he was collated to the vicarage of Gamlingay in Bedfordshire, elected to the rectory of Ovington in Norfolk, and married to Anne, the eldest daughter of the Rev. James Torkington.

The first publication in which Mr. Jebb was concerned, was *Excerpta quædam e Newtoni Principiis Philosophiæ Naturalis, cum Notis variorum*. This, Dr. Disney informs us, was the joint work of Mr. Thorpe, Mr. Wollaston, and Mr. Jebb;—we noticed it, with approbation, in our Rev. vol. xxxiii. p. 205.

On the death of Mr. Chappelow, Professor of Arabic at Cambridge, in 1768, Mr. Jebb was a candidate for that Professorship. Dr. Samuel Hallifax was his competitor, and succeeded Mr. Chappelow.

About this time, Dr. Hinchcliffe, Bishop of Peterborough; proposed an address to the King, which was offered in the Senate-house, March 17, 1769, and was carried against only two negatives, viz. Mr. Jebb, and Mr. Tyson. Mr. Adair, soon after, presented Mr. Jebb to the vicarage of Flixton in Suffolk, together with the united rectories of Hommersfield and St. Cross. In consequence of these promotions, he left Cambridge; but soon returned, on the death of Dr. Riddlington, Professor of Civil Law. Dr. Hallifax succeeded to Dr. Riddlington's professorship, and thereby vacated the Arabian chair. Mr. Jebb stood a second time candidate for this place. When he was opposed by Dr. Hallifax, the electors were well inclined to support him; but on his second canvass for the same office, the majority of the electors were against him, on account of the spirit of enquiry which he had raised in the minds of the younger students. Mr. Craven was the successful candidate, and he now enjoys, with reputation, the laurel which Mr. Jebb could not obtain.

His enemies, not satisfied with defeating his honorary prospects, had recourse to misrepresentation. Wounded and aggrieved, as he thought, in his reputation, and unjustly cut off from receiving the less disinterested, but not dishonourable, advantages of his labours, by an open and absolute prohibition of attendance on his lectures, 'extending to all persons *in statu pupillari*,' he submitted his vindication to the Public in his pamphlet, entitled, *A short Account of Theological Lectures*, &c. for which see the 44th volume of our Review, p. 82.

On March 21, 1771, Mr. Jebb held his divinity act. The thesis for disputation was, *Status animarum in intervallo mortis et resurrectionis agentium quicquam, sive sentientium ex sacris literis colligi nequit*. The disputation was conducted with ability and politeness on both sides, and lasted longer than usual.

In April 1771, Mr. Jebb came to London, in order to be present at the meetings at the Feathers tavern, for applying to Parliament for relief in the matter of subscription to the Liturgy and 39 Articles of the church of England. He was on all the committees for the preparation of the petition, and he wrote during this period many letters on the subject in the evening papers, with the signature of *Paulinus*. The petition was presented to the house by Sir William Meredith, Feb. 6, 1772, and rejected.

Mr. Jebb then attempted a reform in the mode of education at Cambridge. The substance of this improvement came under our notice in the 48th volume of our Journal, page 419. The reasons why so excellent a scheme was rejected, are here fully related. The case was as follows:

Mr. Jebb proposed that, for the sake of exciting a spirit of emulation among the students, annual examinations should be established.

established. For this purpose he offered his grace* on May 8, 1773, which was rejected by the Caput, without any reason being assigned. Mr. Jebb now retired to his living; but he had no sooner left Cambridge, than the Vice Chancellor proposed a grace, which passed the Caput and both houses, without a dissentient voice. This grace appointed a committee of 36 members of the Senate, to deliberate and report their opinion on the question of examinations: the business now wore a favourable aspect; but the committee was prematurely called together, while many of its members were not yet returned to the University: 14 were against the examinations and 9 for them.

While these things were transacting at Cambridge, Mr. Jebb communicated, to a few select friends, his intention to resign his church preferments; and he would most probably have executed his intention sooner than he did, had not his mind suffered much disquietude while struggling under the obligations of conjugal and paternal duty, and other personal attachments.

About this time, Dr. Goodall, Archdeacon of Suffolk, held his usual visitation, in Mr. Jebb's parish church of Flixton, and all the neighbouring clergy attended; on this occasion, the Archdeacon appointed prayers in the church, and Mr. Jebb appointed himself the preacher. His discourse was on the subject of *subscription*,—from “*Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*” The Archdeacon was greatly enraged, and publicly rebuked Mr. Jebb, before the clergy, at the tavern where they met: much altercation

* It will be necessary to lay before our Readers a short account of the academical government at Cambridge, in order to acquaint them with the terms here used.

The *Senate* is composed of Masters of Arts, Doctors of Divinity, Law, and Physic, having their names on the college books, or residing in the town of Cambridge. The Senate consists of two houses, denominated the *regent* and *non-regent* houses; the former is composed of Masters of Arts under five years, and Doctors under two; all above these standings are *non-regents*: every member of the Senate has a right to propose any question or questions he thinks proper to this assembly. Beside the two houses just mentioned there is a council called the *Caput*, which consists of the Vice Chancellor, a Doctor in each faculty, and two Masters of Arts. Every proposition, or *Grace*, previously to its being voted in the two houses, is to be read and approved by this council. After a *Grace* has passed the Caput, it is read in the *non-regent*, and *regent* house; and the question remains suspended till the next congregation; if, after a second reading in both houses, it passes without a *non-placet*, i. e. a negative, it becomes a *statute*; but if a *non-placet* is put in by any single member, the question is voted, and the sense of the majority prevails.

ensued,

ensued, in which Mr. Jebb freely spoke his sentiments, and said, 'he had a right to preach in his parish church every day if he chose, and those who disliked the doctrine might retire.' The Archdeacon talked of authority, complaining to the Bishop, &c. Nothing however was farther done in the business. At Cambridge, the Bishop of Carlisle preached a noble sermon on the 5th of November, against Subscriptions, and against Popery; and, on the 23d, Mr. Wilgrefs, one of the Proctors*, preached in favour of Subscriptions. He was scraped†; and when the sermon was over, the Vice Chancellor called to the Proctors to take the names of all the gentlemen in one of the galleries. On this there was a general hiss, and many rushed out before the doors could be secured; at length the Bishop of Peterborough, the two Proctors, and the Vice Chancellor came to the foot of the staircase. The young men then made a push, broke the door off the hinges, and many more escaped. The names of the rest were taken; but as all were guilty, all went unpunished. Such was the state of Cambridge, the active spirits of the students being contradicted by the heads of houses, when Mr. Jebb again returned to the University, and offered another *Grace* for his proposed reform respecting the examinations. This *Grace* passed the *Caput*, but was rejected the next day in the *non-regent house*, by 67 *non placets* against 38 *placets*.

In the opening of the year 1774, Mr. Jebb resumed the business of academical reformation, with a spirit unsubdued by disappointment and ill usage. He proposed a *Grace*, Feb. 16, appointing a committee for deliberating on the proper measures of reform; which passed both houses. The committee came to 19 resolutions, which were referred to the Senate on April 19, and, to the astonishment of both sides, they were rejected.

In the midst of these engagements, added to his unceasing labours as a lecturer, Mr. Jebb was not inattentive to the question concerning subscriptions: Mr. Lindsey and he had frequent meetings; and when that gentleman resigned his living of Catterick, and was raising a congregation on Unitarian principles, no material step was taken without previously consulting Mr. Jebb.

May the 27th, he again proposed to the *Caput* his plan of annual examination in 20 different *Graces*; these all passed the *Caput*, but were rejected by one vote (39 to 38) in the *non-regent house*.

* The Proctors are magistrates in the Universities.

† When a preacher, or his doctrine, is disliked, the young men scrape with their feet on the bottom of the pews, so that it is impossible to find out who began, or who did not scrape: when a preacher is scraped, his voice cannot possibly be heard.

In the beginning of 1775, Mr. Jebb proposed that the members of the Senate should appoint a syndicate, consisting of the Vice Chancellor and the Heads of houses, to draw up a form of application to the Chancellor, requesting to know his sentiments, and those of the friends of the University, concerning the expediency of introducing improvements into the mode of education. This measure was however suspended, chiefly, because it had been suggested, by many of the resident friends to the institution of public examinations, that if the motion was deferred till the ensuing winter, it would then probably meet with a general concurrence.

In the course of this summer, Mr. Jebb's thoughts were turned toward America. He also took a journey to Harrowgate, and visited Mr. Blackburn, Archdeacon of Richmond. In his return to Cambridge, he spent a few days with Lord Harborough, at Stapelford. It was from this place, that he wrote to Dr. Yonge, Bishop of Norwich, to signify his resignation of his church preferment, which letter was published in his *Short State of the Reasons for a late Resignation*, and our Readers will find it in the review of that pamphlet, in the 54th volume of our Journal, p. 70. In the prosecution of his journey, he resigned the rectory of Hommersfield, and the vicarage of Flixton, before a notary-public, on Sept. 29, 1775, and the vacancy was declared at Norwich, on the 9th of the following month.

Mr. Jebb now returned to Cambridge, and would probably have continued there, had not his opponents cut off the resources of his support, by preventing him from taking pupils. He prosecuted his great plan of annual examinations; and, when the seasonable opportunity seemed to be arrived for the final re-submission of the scheme to the wisdom of the Senate, he offered two graces to the Caput, which passed that council, Feb. 26, 1776, but were rejected by the *non-regent* house the day following. Thus the questions relating to the academical reform were lost.

After various plans in respect to Mr. Jebb's future profession and employment, as the means of an honourable livelihood, he finally settled in the study of physic. He continued at Cambridge, attending Dr. Colignon's anatomical lectures, and giving lectures to students in mathematics and natural philosophy, until Sept. 1776, when he came to London. Here he gave lectures on the Greek Testament, while he pursued, with great application, his medical studies: he attended St. Bartholomew's, as a pupil under Dr. Pitcairn, beside Dr. Hunter, Mr. Pott, Dr. Fordyce, Mr. Falkner, and others. His labours were somewhat interrupted by a severe illness, but he obtained his diploma from St. Andrew's, Mar. 18, 1777, and was admitted Licentiate of the College of Physicians, June 25 following. He persevered

in his studies, and commenced the practice in 1778. On Feb. 18, 1779, he was elected Fellow of the Royal Society.

The warm affection which Dr. Jebb had for the liberties of mankind, and the share he was disposed to take in their support, first appeared in '*An Address to the Freeholders of Middlesex*, assembled at Free Masons' tavern, December 20th, 1779,' for the purpose of establishing meetings to maintain and support the freedom of election. On Feb. 2, 1780, a large meeting of the electors and inhabitants of the city and liberty of Westminster, was held at Westminster-hall, for the purpose of petitioning parliament for the correction of the gross abuses in the expenditure of public money, &c. Dr. Jebb now rose, for the first time, to address a popular assembly on a political question; he supported Mr. Fox, with great ability, and requested that gentleman to offer himself a candidate to represent Westminster, at the next general election.

In the same month, Dr. Jebb was nominated, by the committee of Huntingdonshire, one of their deputies to attend the meeting of the representatives from the petitioning counties, in order to concert measures for the more effectual reform of the present constitution of the House of Commons. We shall not detain our readers with a particular account of all Dr. Jebb's political proceedings, as they are fresh in every one's memory; it may be sufficient to observe, that he was, during the remainder of his life, perpetually engaged in all measures that had any tendency to suppress despotism, and to secure both the religious and political liberties of his countrymen: but the cause of Freedom was soon deprived of this able champion—who died March 2d, 1786.

Though we must acknowledge Dr. Jebb to have been a truly conscientious man, as must evidently appear from the foregoing abstract of his life, yet we doubt not, many of our Readers will join with us in thinking him sometimes rather too much influenced by his great zeal, which often made him precipitate and impetuous: his activity was laudable, but he suffered himself to be frequently hurried into measures, the immediate execution of which would not, perhaps, have been so warmly insisted on, if prudence had been more consulted. Had he, for instance, while he was so deeply engaged in the *academical reform*, been less ardent, and kept himself free from the *subscription* business, it is most probable that he would have succeeded in his plan; the majority against him, of 39 to 38, was very small; and he had on his side some of the greatest characters of the University, as the Bishop of Carlisle, Doctors Glynn, Colignon, Symonds, Ewin, Waring, Gordon, Cooke, Goddard, Watson, Gooch, &c. The resignation of his church preferments too, at or about the same time, effectually cut off every prospect of success in so laudable an undertaking. His great zeal for the civil liberty of

his country was also attended with many temporal sufferings; and he was three times rejected, when offering himself a candidate as physician to different hospitals in this metropolis. It is hard that a public-spirited person, labouring for the good of his country, should thus be thrust out of those situations, in which benevolence, the true characteristic of a good man, could be more immediately and effectually exercised!

Having now gone through the Life of the Author, as given by Dr. Disney, we shall subjoin a brief view of the contents of the volumes before us.

Beside the Memoirs of Dr. Jebb's Life, the first volume contains, I. *An Account of the Theological Lectures now reading at Cambridge*: see Rev. vol. xlv. p. 82. II. *Letters on the Subject of Subscription to the Liturgy and 39 Articles of the Church of England*, first published in the Whitehall Evening Post, with the signature of *Paulinus*; they were afterward published together in a pamphlet which came under our notice in Feb. 1772. See Rev. vol. xlv. p. 163. III. *A Letter to Sir William Meredith, Bart. on the Subject of Subscription, &c.* See Rev. vol. xlvii. p. 404.

The second volume contains, I. *Sermons*, of which only the first hath before been published, and was noticed in our Rev. vol. xlviii. p. 334. The second is on Proverbs, iii. 17. in which the preacher describes the nature of that religion which the Almighty, in his mercy, intended to be the guide of man, and points out some of the most beneficial effects of this gift of God in every scene of social life. The third is that which was preached before, and gave so much offence to, the Archdeacon of Suffolk, at the visitation in 1773. The fourth is on 1 Sam. xv. 22. in which religious rites and ceremonies are considered only as the steps to virtue: the preacher explains what that religion is, which reason dictates, and which God must approve, viz. the sacrifice of the affections, and the worship of our Maker in holiness and truth. The fifth is against articles and confessions of faith; the text Acts, x. 34, 35. The sixth, against subscriptions, was preached before the University of Cambridge, Dec. 27, 1772; the text Acts, xv. 10. II. *Theological Propositions and miscellaneous Observations*. These have never before been published; they are detached sentences, or apophthegms, which shew the worthy Author's opinions on many religious and moral subjects. III. *Thesis habita in Schola Theologica Cantab. 21 die Martii 1771*. Of this we have already spoken in p. 349. The Editor says, 'it is now printed on account of the argument it contains, not for the sake of its Latinity.' The apology seems needless. IV. *A short State of the Reasons for a late Resignation*: see Rev. vol. liv. p. 68. V. *An Answer to the Author of 'A Letter to the Rev. Mr. Jebb, with relation to his Sentiments about the Unlawfulness of religious Addresses to Christ.'* This was first published as a Postscript

script to Mr. Lindsey's 'Two Dissertations on the Preface to St. John's Gospel, and praying to Christ.' See Review, vol. lxii. p. 27. VI. *A Sketch of the Plan of the Society for promoting the Knowledge of the Scripture.* This Society was instituted at Essex-house, Sept. 29, 1783. VII. *Remarks on the present Mode of Education in the University of Cambridge.* These remarks were published in 1772, and noticed in our Review, vol. xlviii. p. 419. VIII. *A Proposal for the Establishment of public Examinations, &c.* See Rev. vol. li. p. 402. IX. *An Address to the Members of the Senate of Cambridge;* see Rev. vol. liv. p. 75. X. *Select Cases of the Disorder commonly called the Paralysis of the lower Extremities;* see Rev. vol. lxvii. p. 299. XI. *An Address to the Freeholders of Middlesex.* Vide Rev. vol. lxii. p. 81. XII. *A Letter to Sir Robert Bernard, Bart.;* see Rev. vol. lxvi. p. 71. XIII. *A Letter to the Volunteers of Ireland.* Vid. Rev. vol. lxx. p. 72. XIV. *Thoughts on the Construction and Policy of Prisons;* see Rev. vol. lxxv. p. 311.

The third volume is a collection of papers that have from time to time appeared in the public prints. They are on various subjects, religious, political, academical, &c. under different signatures. To recite them all, or even to give their titles, would require more room than we can spare, for they amount to 68. Many of them were merely temporary; and were it not that they display the opinions of their Author, and may serve as models, both with respect to argument and style, for future patriots, their republication might have been dispensed with; they are doubtless the strongest proofs we can now have of Dr. Jebb's steady adherence to the cause of civil and religious liberty, of his activity to promote the best interests of his country, and of the conscientious discharge of his duty, both to GOD and man.

ART. III. *The Epistolary Correspondence, Visitation Charges, Speeches, and Miscellanies of the Right Reverend Francis Atterbury, D.D. Lord Bishop of Rochester. With historical Notes.* Vol. IV. * 8vo, 5s. Boards. Nichols. 1787.

THE principal part of the letters in this volume having been communicated to the Editor by the Bishop's grandson, Dr. Francis Atterbury, Precentor in the Cathedral of Cloyne, their authenticity is unquestionable. They were written during the Bishop's banishment; and they form, chiefly, a private correspondence between him and his daughter Mrs. Morrice, and her husband. They contain little that concerns the Public; but they shew evident marks of the strong affection of the writers for each other. One remarkable circumstance of the Bishop's life is

* For an account of former volumes, see Rev. vol. lxix. p. 4. and lxii. p. 41.

particularly described, *viz.* his falling into the hands of the police, under a suspicion of his having assisted Courayer, in his retreat to England. In a letter to Mr. Morrice, dated Feb. 13. 1727-8, he writes thus :

—Another accident has happened, which has necessarily taken up a little of my time and thoughts. A message has been sent me by the *Lieutenant de Police* of this place, from the King and the Cardinal *, in relation to Pere Courayer's retreat into England, which they supposed me to have facilitated ; and that all the methods taken by him in that respect, and towards defending the ordinations of the Church of England, had been concerted by me. I said what was true on that head without disguise ; and, after an hour's conversation, did, I think, satisfy the Lieutenant that I had done nothing but what became me. He owned as much, and promised to make his report accordingly, and to justify me, not only *à la cour*, but *à la ville* ; and he has been as good as his word, and behaved himself, on this occasion, with all honour, and with all civility toward me ; so that I look upon that matter as quieted. But a great noise having been made about it at Paris, and different reports spread concerning what passed in that conference, and concerning the event of it, I was willing to let you know the truth of matters, that neither Mrs. Morrice nor you might be under any needless alarm.'

In another letter, of the same date, he says,

' I wrote to you by the post this day on account of a message sent me from the King and the Cardinal, by the *Lieutenant de Police*, in relation to Pere Courayer. It has made a great noise here : but the truth is as I have told you. I did not mince the matter to the magistrate, nor am I at all ashamed of what has happened, or concerned for it. I owned my friendship for Pere Courayer ; told them frankly a great deal more than they knew of that matter, as far as I was concerned ; and thought there was no reason to wonder at, or blame my conduct. I convinced them of that point, and I believe there is an end of it. I shewed the Lieutenant the picture † of Courayer hanging up in my room, told him I had visited him in his retreat at Hamment, while he was in disgrace there ; and that he came to take his leave of me the night before he left Paris ; and that in all this I thought I had done nothing that misbecame me. If you see Pere Courayer, let him know these circumstances.'

There is a letter from the Bishop, thanking the *Lieutenant de Police* for his kindness, and the Lieutenant's answer, assuring the Bishop of protection during his stay in France, on condition of his observing a few restrictions relative to his behaviour toward the Jansenists, or any other priests whose doctrine differs from that of the Romish church.

This private correspondence, consisting of 103 letters, is concluded in the year 1731, a few months before the Bishop's death.

* Fleury, then prime minister of France.

† This same picture is now in the Bodleian Library at Oxford ; it was given by the Bishop's Will to that University. It is esteemed an excellent painting.

His health had been gradually declining for some time; and the affliction he sustained by the loss of Mrs. Morrice, in 1729, appears, from some of the letters in this series, to have hastened his dissolution.

The 104th and 105th are Latin letters, from the Bishop to Dr. Busby; they are followed by a dissertation which seems to have been a school exercise. These three pieces were found among a collection of Dr. Busby's letters, which are deposited in the British Museum. They are sufficient proofs, if proofs were wanting, of Atterbury's classical abilities; and the thanks of the Public are due to the Editor for communicating them.

The 107th is a letter from Sir Jonathan Trelawny, Bishop of Bristol, dated June 20, 1687. to Captain Kelly; it chiefly concerns the Bishop's domestic affairs, but it affords, also a true specimen of his sentiments in relation to some matters of public concern. Speaking of his bishopric he says, 'It is impossible I should ever be above a moneth in the country in a year, unlesse I am forced there from my bishopricke altogether; and should that happen, I would not spend 200 l. a year; and such a thing may happen, the King being very angry with me for not signing the addresse, which shall never have my hand, though I was sure the refusal of it would not only cut off my hand but my head also.' The address here mentioned was one that was presented by the clergy to James the Second for his declaration in favour of religious toleration, in 1687.

We have also letters from Dr. King concerning Dr. Bentley's *Phalaris*.

The 110th, and following, to the 141st inclusive, are from Bishop Atterbury to Bishop Trelawny, excepting two to Dr. Newey. The Reader will here find many curious circumstances relative to the history of the times in which these letters were written, viz. from Jan. 1701-2 to March 1703-4. They particularly relate to the proceedings in Parliament, and in the House of Convocation. The remainder of the volume consists of nine letters to different persons, a collection of epitaphs, and a Latin poetical burlesque description of Oxford.

The Public is obliged to Mr. Nichols, for the numerous notes, with which he hath illustrated the several letters in this volume; particularly for those which contain biographical and historical information.

ART. IV. *Memoirs of the Medical Society of London*; instituted in the Year 1773. Vol. I. 8vo. 6s. Boards. Dilly. 1787.

IT hath been usual, on the publication of the first volume of the memoirs or transactions of a learned society, to give some account of its institution, and the pursuits in which it is de-

signed to be employed. We find, accordingly, in the preface to this volume, an abstract of the rules of the society, and an intimation concerning the subject of such papers as will be accepted for publication in its memoirs. We are told also that the society has founded an annual reward (a gold medal, value 10 l.) for the best dissertation on a proposed subject. That for 1787 had for its subject this question, '*What diseases may be mitigated or cured by exciting particular affections or passions of the mind?*' The prize, on this occasion, was adjudged to Dr. Falconer of Bath. The question for 1788 is, '*How is the human body, in health, and in a diseased state, affected by different kinds of air?*' We come now to the MEMOIRS.

Art. 1. *The Character of Æsculapius.*

The ingenious author of this learned article has not favoured the Public with his name, which may nevertheless be known to the members of the society, or to Dr. Lettsom, through whose hands it was communicated. The uncertainty and obscurity in which ancient mythology is involved, affords ample scope for imagination and conjecture. The only information we can obtain, in regard to so abstruse and intricate a subject, must be collected from a vast number of observations and assertions, thinly scattered through the great mass of old writings, or obscurely related by ancient authors, who were perhaps as imperfectly acquainted with the subject as the moderns who succeeded them, and whom it is almost impossible to reconcile. Much praise however is due to the author of this paper; almost every thing that could have afforded the least glimpse of light seems to have occurred to him; and we doubt not that his sagacious and diligent investigations will be acceptable to those who are fond of the study of antiquity.

Art. 2. *Case of a Gangrene successfully treated by giving Acids and Alkalis separately.* By Edward Luttrell.

This is merely historical, and does not admit of abridgment, without injury.

Art. 3. *Observations upon the Cause and Cure of the Tætanus.* By Benjamin Rush, M. D. Professor of Chemistry at Philadelphia.

This paper was published in the second volume of the American Philosophical Transactions. See Review for April last, page 293.

Art. 4. *Cases of Palpitation of the Heart, attended with peculiar Symptoms.* By J. C. Lettsom, M. D. &c.

Dr. Lettsom here gives the history of two cases terminating in death; and a description of the diseased parts as they appeared on dissection. The cause of the disease in the first case (a child four years old) was, a preternatural enlargement of the right ventricle

ventricle of the heart, in consequence of an obstruction of the pulmonary artery in the right lobe of the lungs. In the second case, death seems to have been caused by a tumour near the origin of the *Aorta*, of the size of a walnut, pressing equally on the *Aorta* and *Trachea*, between which it was situated. It is called a *Steatomous* tumour; we suppose a typographical error for *Steatomatous*.

Art. 5. *Observations on Deafness, from Affections of the Eustachian Tube.* By James Sims, M. D.

It is not new that an Obstruction of the Eustachian tube produces deafness. Dr. Sims has pointed out such symptoms as serve to determine those cases in which deafness is caused by Obstructions of this tube, and shewn how to remedy the disease when thus produced.

Art. 6. *Case of a Retention of Urine cured by puncturing the Bladder through the Rectum.* By Mr. William Norris, F. M. S. [Fellow of the Medical Society.]

This is a dangerous operation, and though, in the present case, attended with success, ought never to be performed till all other remedies have failed, and till the patient's life *absolutely* requires it. For an account of it we refer to the 57th volume of our Journal, p. 2. where the operation is particularly described.

Art. 7. *Some Remarks on the Effects of Lignum Quassia Amaræ.* By J. C. Lettsom, M. D. &c.

In the beginning of this paper we have a botanical description of the *Quassia* tree, copied from *Linnaei Amœnitates Acad.* vol. vi. which Dr. Lettsom has translated into English, not however always preserving the accuracy of its great author. Thus, for instance, in the passage, 'Genus *Quassia* in eodem a *Zygophyllo* differt gradu quo differt a *Ruta Dictamnus*,' there is an evident reason for saying, *quo differt a Ruta Dictamnus*, and not *quo differt a Dictamno Ruta*, as the translation has it; 'the genus *Quassia* differs from *Zygophyllum* in the same degree as *Rue* does from *Fraxinella*.'

Dr. Lettsom thinks *Quassia* beneficial in relaxed nervous habits, and where the tone of the stomach is weakened. He treats largely on the debilitating power of spirituous liquors, and recommends *Quassia* as a powerful remedy against many of those complaints that are brought on by drunkenness.

Art. 8. *Cases of Hydrocephalus internus.* By Joseph Hooper, Surgeon, F. M. S.

A short description of two cases that proved fatal; with the appearances on dissection.

Art. 9. *Observations on some Cases of Hydrocephalus internus.* By J. C. Lettsom, M. D. &c.

Five cases are here recorded, with some useful practical Observations.

Art. 10. *Account of an unusual Exfoliation of the Cranium.* By
 ‘Sir Thomas Geary Cullum, Baronet.

A poor lad, about seven years old, fell into the fire, where he remained about a quarter of an hour. A year elapsed before the eschar of the burn, which he at that time received on his head, digested off; the bone was then left bare, and in about three months after, the bone itself was cast off; and, in six months more, the sore was greatly reduced in size, and the boy in perfect health, strength, and senses. The exfoliation, of which an engraving is annexed, consists of the *whole* of the *Os parietale* of one side, and part of that of the other, and a portion of the *Os Occipitis*. This extraordinary cure was performed by nature, and the boy’s mother; no surgeon being permitted to give any assistance.

Art. 11. *Case of a singular Enlargement of the Heart.* By Thomas Ogle, Surgeon, F. M. S.

A concise history of the disease, and an account of the appearances on dissection.

Art. 12. *A fatal Case of a morbid Enlargement of the prostrate Gland, with a singular Appearance in the Bladder, &c.* By Anthony Fothergill, M. D. &c.

Art. 13. *An extraordinary Case of Delivery.* By James Shaw, Surgeon, F. M. S.

These two cases cannot easily be abridged: they are merely histories. The same may be said of the two following cases.

Art. 14. *An Account of two Persons having a Bronchocele, wherein the Use of burnt Sponge appeared to have a very considerable Effect.* By Timothy Lane, F. R. S.

Art. 15. *Case of Rheumatism cured by Electricity.* By Robert Sherfon, F. M. S.

Art. 16. *Case of a Stone in the Bladder successfully treated, by giving water impregnated with fixed Air.* By Mr. John Harrison, Surgeon.

This case confirms the efficacy of fixed air in dissolving the stone. The patient however relapsed soon after, and died.

Art. 17. *Case of Hydrops Ovarii and Ascitis.* By William French, Surgeon.

These cases frequently occur in practice.

Art. 18. *A Case of Angina Pectoris.* By Joseph Hooper.

A well-described case, with judicious remarks on the dissection.

Art. 19. *Cases of Hydrophobia.* By James Johnstone, M. D. C. M. S. S. R. M. Ed. S.

Dr. Johnstone here records two fatal cases of Hydrophobia. He adds some reflections on the treatment of persons bitten by mad animals. We perfectly agree with him when he recom-

mends

mends mercurials in this dreadful disease; and had they been freely used in the two cases above mentioned, we think the patients might have recovered. It is strange that a physician should acknowledge the efficacy of a remedy in a most dangerous disease, and yet let it remain in the apothecary's shop till his patient be DEAD!

Art. 20. *General Remarks and Cautions concerning some Cases in Surgery.* By Jonathan Wathen, Esq.

Mr. Wathen here recommends surgeons to a more attentive consideration of what are generally termed trivial cases, since these are what occur in daily practice, and require the surgeon's aid as well as those of more rare appearance.

Art. 21. *A Case of a Head-ach, attended with uncommon Symptoms.* By Thomas Henry, F. R. S. &c.

This is a most remarkable case. It is well related; and, though no practical inferences can be drawn, it deserves attention on account of its singularity.

Art. 22. *Case of Angina Pectoris.* By Edward Johnstone, M. D.

This spasmodic affection was effectually cured with pills composed of *assaetid*. ℞ii. *camphor*. ℞i. et *extract. cicut.* ℞iss.

Art. 23. *Of the Efficacy of the Hyoscyamus in certain Cases of Insanity.* By A. Fothergill, M. D. &c.

Two cases are given; one of which, a deep melancholy, was entirely removed with pills of the extract of this plant; the other, a puerperal mania, was attended with equal success.

Art. 24. *The Case of a Burn, and another of Stones in the Kidnies.* By Stephen Lowdell, Surgeon.

The first of these cases exemplifies the great advantage of cold applications to recent burns; the other merely relates an instance where stones in the kidnies proved fatal.

Art. 25. *Case of a young Lady who swallowed a Knife.* By William Wheeler.

There is nothing remarkable in this case; similar ones being often recorded in the Philosophical Transactions, and in other records of medical societies.

Art. 26. *Case of Spasmodic Affection of the Eyes.* By Benjamin Say.

This extraordinary case was as follows: The patient wore a piece of green silk over the left eye, and as long as that remained he was perfectly well, and could see with his right eye very distinctly; but as soon as the left eye was uncovered, he was seized with a convulsive motion in both eyes, the pupils were preternaturally turned upward and inward, being entirely hid from the sight of the observer; at which time he was perfectly blind: as soon as the left eye was covered, the spasm ceased, the

eyes resumed their natural position, and perfect vision returned. The remedy to which this disease yielded was, an external application of liquid laudanum to the eye-lids.

Art. 27. *A Disease succeeding the transplanting of Teeth.* By J. C. Lettsom, M. D. &c.

We hope so many fatal consequences attending the unnatural practice of transplanting teeth will effectually suppress it.

Art. 28. *Remarkable Effects of Cantharides in Paralytic Affections.* By J. Vaughan, M. D. &c.

Merely historical.

Art. 29. *An Injury in the Hand successfully removed.* By Thomas Pole, Surgeon.

The end of an ivory bodkin had been broken under the integuments of the flexor tendons in the palm of the hand, in which situation it remained 15 years, till Mr. Pole extracted it; after which the wound speedily healed.

Art. 30. *Case of a Biliary Calculus.* By J. C. Lettsom, M. D. &c.

Art. 31. *Case of Angina Pectoris.* By James Johnstone, M. D.

Art. 32. *The Scarlatina Anginosa, as it appeared in London, in 1786.* By James Sims, M. D.

Art. 33. *History of a Gangrene of the Scrotum.* By Leverett Hubbard, M. D. of Newhaven, in Connecticut.

These four do not admit of abridgment. Dr. Sims's account of the Scarlatina Anginosa is a well-written history.

Art. 34. *A large Exfoliation of the Tibia removed.* By Mr. Thomas Whately, Surgeon.

This curious case shews the great efficacy of patience and perseverance. The limb, we are told, was preserved, after having been condemned to amputation by several surgeons, before it fell under Mr. Whately's care.

The volume concludes with *Memoirs of the Life of JACQUES BARBEU DUBOURG, Professor of the Faculty of Medicine of Paris, and a Corresponding Member of this Society.* By J. C. Lettsom. M. Dubourg's Eloge, published in the second volume of *Histoire de la Société Royale de Médecine*, furnishes the greatest part of the materials for this paper; the rest is rather an encomium on the great Dr. Franklin than the life of Dr. Dubourg. Dr. Lettsom also relates the particulars (which are of little importance to the Public) of his being introduced to M. Dubourg.

ART. V. *Requete au Roi. Adressée à sa Majesté, par M. de Calonne, Ministre d'Etat.* 4to. 10s. 6d. Boards. Debrett. 1787.

THE charges brought against M. de Calonne, the minister of France, are of a very serious nature, and are in number and substance as follow: 1. *Acquisitions et échanges.*

2. *Manœuvre dans la refonte des monnoies.* 3. *Fonds du tresor royal fournis clandestinement pour soutenir l'agiotage.* 4. *Extension d'emprunts.* 5. *Abus d'autorité, et autres en tous genres.* In the *Requete*, or Memorial, now before us, this gentleman labours to clear himself from these dishonourable imputations, and, we think, with considerable ability. He speaks particularly to the several articles. With respect to the second, *Mal-practices in the recoinage of the money*, and which is by far the most criminal of any, he declares, 'Were I really guilty of fraud and speculation,—had I appropriated to my own use the profits arising from the re-coinage, and which I am charged with doing, MY PUNISHMENT OUGHT TO BE DEATH.' This is surely the language of truth and innocence! It is however a matter not to be determined by us.—Louis XVI. must be the reviewer here.

In every page of his publication, M. de Calonne is vehement for the clearing of his honour. This, he remarks, may be effected in two several ways: either by a declaration from the King, his master (who, on examining the state of the public expenditure, as exhibited in the present work, shall find it to be just and accurate), *that he is perfectly satisfied with his minister's conduct*;—or, in default of this, that is to say, if any doubt shall arise in the royal breast, as to the fairness of such statement, *to allow him to be brought to an immediate and open trial.*

Monsieur de Calonne is now in England; and he apologizes to his countrymen for his retreat to a land of liberty, by alleging, that he flew to it not from any consciousness of guilt, but from a desire of securing his papers, &c. which he conceived to be of importance to him with respect to his justification; and which, had he remained in France, would probably have been seized by the same power, which, without any regular proceeding, had attained the unfortunate writer.—*Lettres de Cachet* are terrible things!

The minister concludes his petition and remonstrance—Happy England, where a Frenchman may remonstrate with his King!—with the following eulogium on the nation which has afforded him an asylum in the hour of disgrace. We give it in his own words, that the force of the expression may not be lost.

'—*Tels sont, Sire, Je vous en ai déjà rendu compte, et je crois devoir les retracer publiquement, tels sont les seuls et vrais motifs qui m'ont fait quitter à regret les états de votre Majesté, et pour lesquels, après m'être retiré d'abord chez un peuple votre allié, forcé ensuite, par l'accroissement des troubles qui l'agitoient de m'en éloigner, je suis venu demander un asile à cette noble et fiere nation, qui ne le refuse jamais au malheur, et que cet apanage honorable de sa liberté eleve autant aux yeux de tout être pensant, que les flottes nombreuses qui couvrent ses portes, et l'industrielle activité de son immense commerce. La solitude profonde dans laquelle je m'y suis renfermé jusqu'à présent,*

pour me livrer tout entier aux soins de me justifier aux yeux de votre Majesté, suffiroit seul pour prouver que le soin dans lequel tous mes desirs et toutes mes pensées se sont concentrées, est l'unique but pour lequel j'ai cherché une station sûre en pays étranger : le même principe me la feroit abandonner, si pour rendre ma justification plus éclatante, votre Majesté vouloit qu'elle fut portée devant la première cour de son royaume, dans la forme et avec les sûretés que je lui ai demandé la permission de présenter comme inseparables de ma proposition.

ART. VI. *History of the internal Affairs of the United Provinces, from the Year 1780, to the Commencement of Hostilities in June 1787.*
8vo, 5s. Boards. Robinsons. 1787.

TO introduce this work, in a proper manner, to our Readers, it will be necessary to lay before them the declaration made by the Writer :

We have endeavoured to trace with accuracy and impartiality the sources of the parties now existing in the Republic, the conduct they have held, and the claims that by each of them have been advanced. Our readers may be perfectly assured, that we have in no case suppressed the mention of any fact, of importance, or thrown into shade any part of the story, because it made to the advantage or disadvantage of any one of the parties. Truth has been our only object, and we have felt no motive to incline us to one side or the other, except where we have been struck with the justness of a requisition, or with considerations derived from the beauty of virtue, or the inestimable value of political freedom.

The '*History of the United Provinces*' appears not to be an original performance. We suspect, indeed, that it comes from the pen of a Dutchman, and where is the Dutchman to be found who, in the present state of his country, can divest himself of prejudice and passion? The Author has no doubt given the history of the intestine commotions in the States with truth and accuracy; but will any man who peruses the following *reflections* pronounce him to be candid? Will it be admitted, in short, that he is *strictly impartial*?—the character he so strongly and earnestly contends for :

The reigning Stadtholder has been said not to be very formidable for his abilities. The advocates of his office have justly observed, that one of its greatest advantages has consisted in the affording to the Republic a general of great weight and authority, to lead them to war. This advantage has been voluntarily yielded by William V. By his own desire, Louis of Brunswick retained the situation of Commander of Chief, after the commencement of his majority; and, upon his resignation, it was thought necessary to invite the Count de Maillebois from the lists of the Marshals of France, to succeed him. The Stadtholder has indeed in no instance, in the course of an arduous contest, exhibited any marks of constancy, magnanimity, or prudence. The imputation against him of having betrayed the interests of his country to the court of Great Britain, with whom

the was at war, is a charge of a very serious nature. And, if we review the whole progress of the inquiry into this business, we must allow, either that the charge is true, or that it has been resisted in a very weak, injudicious, and absurd manner by the Stadtholder *.

Such are the considerations that naturally suggest themselves in the present controversy between the Stadtholder and the deliberative assemblies of Holland; and perhaps an impartial and just reasoner will not feel himself inclined warmly to espouse the cause of either of these parties. The advocates of the Stadtholder, particularly such as are at a distance from the scene of action, have taken much pains to keep every consideration of a different nature out of sight, and to represent this as the whole of the business now in agitation. But in reality the question between the monarchical and the aristocratical branches of the constitution of Holland will appear to a philosophical mind in a very trivial light, in comparison of the contest that has been carried on since the year 1783 in the different towns of the Republic. The citizens of Holland are not treated with the smallest regard by the original constitution of the Republic. They are considered as mere machines, subordinate to the will, and born to defend the prerogatives, of their superiors. But the Dutch have now, with a magnanimity and firmness that have few examples, shaken off this situation of contempt. They have aspired to democratical liberty. And, if it will perhaps be found, that they have not carried their ideas upon this subject to the length of its warmest admirers, yet many of their provisions, and particularly that of a college of tribunes, who shall have a share in the election of the magistrates and the government of the Republic, must constitute an important acquisition.

It has been observed by some of the friends, and by many of the enemies, of democratical government, that its proper field is the legislation of a single town. It has been said, that, in an extensive territory, a government of this sort can never be prosperous and strong, and the disadvantages that attend it have been laboriously discussed. These objections certainly will not be admitted in their utmost force by the friends of liberty; but it may be of advantage to yield them some degree of attention. It has justly been observed, that in America a valuable experiment is now carrying on for the vindication of the character of republicanism; and it is extremely to be desired, that it may have a happy and a favourable issue. But the experiment in Holland is little less entitled to our attention; and it is by no means accompanied with the same degree of uncertainty and hazard. In this instance the experiment is exactly such as the most cautious would desire. It rests in single towns, where a democracy can seldomest be productive of mischief, and it meliorates, but does not subvert, the general constitution of the states of the United Provinces.

It is disgraceful to Great Britain and to Europe, that the true state of this question has been so little considered; and that it has

* This charge, as it is called, has its foundation in nothing but the persecuting spirit of the *patriots*. The Prince has repeatedly challenged them for *proofs*.

been suffered to be in a manner lost in the silly controversy of the aristocracy and the Stadtholder. The democratical reform of the United Provinces, beside all its other advantages, has proceeded upon the noblest and most substantial basis. The spirit of the volunteers of Ireland has frequently been a subject of admiration and encomium. The institution has been equally successful and respectable in the republic of Holland. And, as the character of the Dutch is the reverse of that of the Irish, as the former are not less distinguished for inflexibility and perseverance, than the latter for fickleness and caprice, it is to be hoped that the institution will be productive of a more permanent effect. In a word, the banner of liberty, that is now unfurled from the walls of Utrecht, demands the benediction of every friend to mankind, and the cause of the democracy of Holland needs only to be understood, in order to its being consecrated to perpetual veneration.

‘The success of the citizens of Holland cannot naturally admit of hesitation. There never was a people that was enslaved, who were determined to be free. If left to themselves, they cannot fail to be more than a match for the mercenary troops of the Prince of Orange. If we can suppose them to be attacked by the united power of Great Britain and Prussia, and deserted by France, they may be borne down for a time, but their cause can only be destroyed with their existence.’

From the above quoted passages it will be seen, that the Hollanders, from the very commencement of the subsisting controversy, have been divided into three distinct and separate parties—viz. The *Stadtholderian*, the *Aristocratical*, and the *Democratical*. The Author of the present performance is clearly the advocate for a democracy. We will in this place say a word or two on the situation and claims of the Stadtholder, from which we think it may be fairly inferred that the pretensions of the opposing factions are criminal, in no small degree.

The deposing of the Prince of Orange, or, properly speaking, the suspending him from his kingly office—for greatly does it partake of royalty—will certainly be thought, by many, to form a remarkable epocha in the history of the Dutch. The word is *Liberty*—but the rabble never distinguish between licentiousness and freedom :

“ They call it freedom when themselves are free.”

They forget that liberty consists not in anarchy and confusion—in violence and outrage. They forget, that in becoming sickers for freedom, they are guilty of the greatest tyranny ; and that a prince, against whom it is impossible to bring the smallest charge of evil government, should not be hurried and hunted down by a mob. They seek, indeed, for liberty by the very means which are eventually destructive of it, as the King of Prussia, in all probability, will make them feel ; and it appears to us, that Frederic the Third, of glorious memory, in his spirited Memorials, presented to the *States* respecting their conduct

duct to his relation, had not only at heart the restoring him with honour to the Stadtholdership, but of defending the rights of princes against the invasion of turbulent and factious demagogues, or the usurpation of an odious and intolerant oligarchy.

Montesquieu considers the republics of Holland and Switzerland as by far the most perfect of any which have yet been planned. He thinks, indeed, that it is scarcely possible to add to their excellence. The aristocratic spirit, however, which has shewn itself among the rulers of the former, proves that he was deceived in its principles of government; that it is capable of corruption as well as other states;—and a reasonable Dutchman might now, perhaps, wish for the establishment of monarchy—well might he exclaim with the poet,

“Half a patriot, half a coward grown,
I fly from *petty tyrants* to the throne.”

In the situation to which the Stadtholder has been unfortunately reduced, he has shewn a temper and moderation that do him honour. While an infatuated multitude are endeavouring to wound their country through the sides of its prince, he exhibits not the smallest token of resentment, but labours to restore the provinces to peace and tranquillity. Whatever therefore may be his abilities as a ruler, we have the most incontrovertible proofs of his virtue as a man. In a word, his humanity and love of justice, together with the disposition manifested by him to settle the affairs of the republic in the way that might be thought the most conducive to the happiness of the people,—and this by giving up with cheerfulness a considerable number of his privileges,—entitle him, in our opinion, to the name and distinction of the modern Aristides:—and though, like the celebrated Athenian, he should be obliged to take refuge in some other state, we are persuaded that he has equally the welfare of his country in view, and that he will never listen to any proposal which may be detrimental to its interests, however beneficial to himself*.

With respect to the merits of the work before us, we have already observed, that facts are recorded in it with fidelity and fairness. It is however, in many places, so very carelessly written, or perhaps we should rather say *translated*, as frequently to obscure the meaning. We will set down, in the following note, three or four of the faulty and inelegant passages †, in order to shew

* This article was written before we had intelligence of the reinstatement of the Stadtholder, in consequence of the sudden and spirited exertions of the Court of Berlin.

† ‘If Holland cannot be expected to produce persons of elegant manners, or philosophical disinterestedness, we may at least *claim to find* in them a nation of patriots.’

shew that our objection is valid, and with them take our leave of the Writer; who, notwithstanding these his errors, and our disapprobation of his political principles, is yet to be thanked by us for his narrative, which is close, concise, and, generally speaking, interesting and agreeable.

ART. VII. *A Defence of the Stadtholdership*; wherein the Necessity of that Office in the United Provinces is demonstrated; and the Designs and Conduct of the Party that opposes it are examined. With a Review of the pernicious Consequences that have attended the Alliances and Connections of the United Provinces with France, and the Dangers to which they are exposed from their present Situation. By John Andrews, L. L. D. 8vo. 2 s. Richardson. 1787.

IN this sensible publication, we have a short history of the Seven United Provinces, and a description of the Office of the Stadtholder. The Writer clearly shews, that the Dutch cannot exist as a republic, without a Stadtholder, who, though not viewed as a Sovereign, is nevertheless the guardian of the state; and he proves also, that it is the interest of France to excite the Republic to abolish the office, in order the more effectually to overthrow the government, and conquer the country*.

The general voice in Holland, notwithstanding the clamour of faction, has ever been for continuing the office of Stadtholder, with all its rights and privileges, in the illustrious house of Orange; and, indeed, the obligations of the Dutch to the ancestors of the reigning prince are such, that GRATITUDE, one would think, should lead them to it, independent of any political consideration whatever.

It is contended by some, that the office of Stadtholder is nugatory and useless. Mr. Andrews, as we have already intimated,

* 'The emperor was desirous to save his credit as a politician, and not to let off the Dutch upon too easy terms.'

'In this situation the different provinces appeared to recollect their minds, and to take with more decision,' &c.

'The princes of the house of Orange, who were no less of politicians than they were of warriors.' &c. &c.

* When Hannibal, on being made prætor in Carthage, endeavoured to hinder the magistrates from plundering the republic, they complained of him to the Romans. "Wretches—says a celebrated writer—who wanted to be citizens without a city, and to be beholden for their riches to their very destroyers!" Rome soon insisted on having three hundred of their principal citizens as hostages: she next obliged them to surrender their arms and ships; and then she declared war against them. Such were the miseries to which the Carthaginian state was subjected through the weakness and avarice of its rulers. We leave it to the dispassionate Hollander to draw the parallel.

has brought forward a great variety of arguments, to demonstrate that the very reverse is actually the case: and the article of the Treaty of Utrecht, which declares, that *the Prince of Orange, as Stadtholder, shall be arbiter in all dispute or controversy which may arise in the assemblies of the Confederate States*, is, in our opinion, a sufficient proof of the utility of the office in question: for such is the nature of the government in Holland, and such the dilatoriness in the councils of the States, that, without a regulating power, similar to that with which the Prince of Orange is invested, they would frequently be wasting time in unnecessary debate—they would *deliberate* when they ought to *act*. This defect, in the original constitution of the country, the Stadtholder has been called in to remove.

ART. VIII. *The Lounger*. A Periodical Paper, published at Edinburgh in the Years 1785 and 1786. 12mo. 3 vols. 9s. sewed. Cadell. 1787.

AFTER the numerous, and, many of them, very successful attempts which have been made to entertain the Public with periodical papers, every new work of this kind must be executed under accumulated disadvantage. The first adventurers in this kind of writing (says Dr. Johnson, in the *Idler*, No. 3.) “had their choice of vices and follies, and selected such as were most likely to raise merriment or attract attention; they had the whole field of life before them, untrodden and unsurveyed; characters of every kind shot up in their way; and those of the most luxuriant growth, or most conspicuous colours, were naturally cropt by the first sickle. They that follow are forced to peep into neglected corners, to note the casual varieties of the same species, and to recommend themselves by minute industry, and distinctions too subtle for common eyes.”

The writers of the *Lounger* have not only had to contend with these difficulties, but also with the particular disadvantage of a *second* appearance. For the authors of the *Mirror*, to give a sufficient variety to their subjects and manner of writing, to render a sequel equally interesting with their first performance, was not an easy task. They have, however, had the courage to make the attempt, and the good fortune to execute it, on the whole, with a considerable degree of success. If a few of the papers in this work should be deemed, in some measure, dull or trite, many of them will be found replete with good sense and elegant writing; and several of them enriched with pathetic touches of nature, or genuine strokes of humour. We have perused with particular pleasure those papers which have the signature of Z; for which, if we are not mistaken, the Public is indebted to the ingenious Author of *The Man of Feeling* *.

* Mr. Mackenzie.

We could with great pleasure enrich our Journal with extracts from this entertaining miscellany : but as few readers of taste will probably deny themselves the pleasure of perusing these volumes, we shall only transcribe the just and interesting account which is here given of a man, for whose memory we entertain a high respect, and (as we trust that a partiality of *this kind* will be pardoned even in Reviewers) we will not scruple to add,—a personal attachment ; we mean the late Mr. Strahan, Printer to his Majesty.

‘ Mr. Strahan was born at Edinburgh in the year 1715. His father, who had a small appointment in the customs, gave his son the education which every lad of decent rank then received in a country where the avenues to learning were easy, and open to men of the most moderate circumstances. After having passed through the tuition of a grammar-school, he was put apprentice to a printer ; and, when a very young man, removed to a wider sphere in that line of business, and went to follow his trade in London. Sober, diligent, and attentive, while his emoluments were for some time very scanty, he contrived to live rather within than beyond his income ; and though he married early, and without such a provision as prudence might have looked for in the establishment of a family, he continued to thrive, and to better his circumstances. This he would often mention as an encouragement to early matrimony, and used to say, that he never had a child born that Providence did not send some increase of income to provide for the increase of his household.’ With sufficient vigour of mind, he had that happy flow of animal spirits that is not easily discouraged by unpromising appearances. By him who can look with firmness upon difficulties, their conquest is already half achieved ; but the man on whose heart and spirits they lie heavy, will scarcely be able to bear up against their pressure. The forecast of timid, or the disgust of too delicate minds, are very unfortunate attendants for men of business, who, to be successful, must often push improbabilities, and bear with mortifications.

‘ His abilities in his profession, accompanied with perfect integrity and unabating diligence, enabled him, after the first difficulties were overcome, to get on with rapid success. And he was one of the most flourishing men in the trade, when, in the year 1770, he purchased a share of the patent for King’s Printer of Mr. Eyre, with whom he maintained the most cordial intimacy during all the rest of his life. Besides the emoluments arising from this appointment, as well as from a very extensive private business, he now drew largely from a field which required some degree of speculative sagacity to cultivate ; I mean that great literary property which he acquired by purchasing the copy-rights of some of the most celebrated authors of the time. In this his liberality kept equal pace with his prudence, and in some cases went perhaps rather beyond it. Never had such rewards been given to the labours of literary men, as now were received from him and his associates in those purchases of copy-rights from authors.

‘ Having now attained the first great object of business, wealth, Mr. Strahan looked with a very allowable ambition on the stations of political rank and eminence. Politics had long occupied his active mind,

mind, which he had for many years pursued as his favourite amusement, by corresponding on that subject with some of the first characters of the age, Mr. Strahan's queries to Dr. Franklin in the year 1769, respecting the discontents of the Americans, published in the London Chronicle of 28th July 1778*, shew the just conception he entertained of the important consequences of that dispute, and his anxiety, as a good subject, to investigate, at that early period, the proper means by which their grievances might be removed, and a permanent harmony restored between the two countries. In the year 1775, he was elected a member of parliament for the borough of Malmbury, in Wiltshire, with a very illustrious colleague, the Hon. C. J. Fox; and in the succeeding parliament, for Wotton Bassett, in the same county. In this station applying himself with that industry which was natural to him, he attended the house with a scrupulous punctuality, and was a useful member. His talents for business acquired the consideration to which they were entitled, and were not unnoticed by the minister.

'In his political connections he was constant to the friends to whom he had first been attached. He was a steady supporter of that party who were turned out of administration in Spring 1784, and lost his seat in the House of Commons by the dissolution of parliament, with which that change was followed; a situation which he did not show any desire to resume on the return of the new parliament.

'One motive for his not wishing a seat in the present parliament, was a feeling of some decline in his health, which had rather suffered from the long sittings and late hours with which the political warfare in the last had been attended. Though without any fixed disease, his strength was visibly declining; and though his spirits survived his strength, yet the vigour and activity of his mind was also considerably impaired. Both continued gradually to decline, till his death, which happened on Saturday the 9th July 1785, in the 71st year of his age.

'Of riches acquired by industry, the disposal is often ruled by caprice, as if the owners wished to shew their uncontrolled power over that wealth which their own exertions had attained, by a whimsical allotment of it after their death. In this, as in other particulars, Mr. Strahan's discretion and good sense were apparent: he bequeathed his fortune in the most rational manner; and of that portion which was not left to his wife and children, the distribution was equally prudent and benevolent. Like his predecessor in trade, the celebrated Mr. Bowyer, he left 1000*l.* to the Stationers Company, of which he was a member, to be stocked, for the benefit of decayed book-sellers and printers.

'Endued with much natural sagacity, and an attentive observation of life, Mr. Strahan owed his rise to that station of opulence and respect which he attained, rather to his own talents and exertion, than to any accidental occurrence of favourable or fortunate circumstances. His mind, though not deeply tinctured with learning, was not uninformed by letters. From a habit of attention to style, he had ac-

* And afterward repeatedly published, in a variety of papers and pamphlets.

quired a considerable portion of critical acuteness in the discernment of its beauties and defects. In one branch of writing himself excelled, I mean the epistolary, in which he not only shewed the precision and clearness of business, but possessed a neatness as well as fluency of expression which I have known few letter-writers to surpass. Letter-writing was one of his favourite amusements; and among his correspondents were men of such eminence and talents as well repaid his endeavours to entertain them. One of these, as we have before mentioned, was the justly-celebrated *Dr. Franklin*, originally a Printer like Mr. Strahan, and his fellow-workman in early life in a printing-house in London, whose friendship and correspondence he continued to enjoy, notwithstanding the difference of their sentiments in political matters, which often afforded pleasantries, but never mixed any thing acrimonious in their letters. One of the latest he received from his illustrious and venerable friend, contained a humorous allegory of the state of politics in Britain, drawn from the profession of *Printing*, of which, though the Doctor had quitted the exercise, he had not forgotten the terms.

* There are stations of acquired greatness which make men proud to recal the lowliness of that from which they rose. The native eminence of Franklin's mind was above concealing the humbleness of his origin. Those only who possess no intrinsic elevation are afraid to sully the honours to which accident has raised them, by the recollection of that obscurity whence they sprung.

* Of this recollection Mr. Strahan was rather proud than ashamed; and I have heard those who were disposed to censure him, blame it as a kind of ostentation in which he was weak enough to indulge. But methinks "'tis to consider too curiously, to consider it so." There is a kind of reputation which we may laudably desire, and justly enjoy; and he who is sincere enough to forego the pride of ancestry and of birth, may, without much imputation of vanity, assume the merit of his own elevation.

* In that elevation he neither triumphed over the inferiority of those he had left below him, nor forgot the equality in which they had formerly stood. Of their inferiority he did not even remind them, by the ostentation of grandeur, or the parade of wealth. In his house there was none of that faucy train, none of that state or finery, with which the illiberal delight to confound and to dazzle those who may have formerly seen them in less enviable circumstances. No man was more mindful of, or more solicitous to oblige the acquaintance or companions of his early days. The advice which his experience, or the assistance which his purse could afford, he was ready to communicate; and at his table in London every Scotsman found an easy introduction, and every old acquaintance a cordial welcome. This was not merely a virtue of hospitality, or a duty of benevolence with him; he felt it warmly as a sentiment: and that paper in the *Mirror* (the Letter from London in the 94th number) was, I am persuaded, a genuine picture of his feelings, on the recollection of those scenes in which his youth had been spent, and of those companions with which it had been associated.

* Such of them as still survive him will read the above short account of his life with interest and with pleasure. For others it may not be

altogether devoid of entertainment or of use. If among the middling and busy ranks of mankind it can afford an encouragement to the industry of those who are beginning to climb into life, or furnish a lesson of moderation to those who have attained its height; if to the first it may recommend honest industry and sober diligence; if to the latter it may suggest the ties of ancient fellowship and early connection, which the pride of wealth or of station loses as much dignity as it foregoes satisfaction by refusing to acknowledge; if it shall cheer one hour of despondency or discontent to the young; if it shall save one frown of disdain or of refusal to the unfortunate; the higher and more refined class of my readers will forgive the familiarity of the example, and consider, that it is not from the biography of heroes or of statesmen that instances can be drawn to prompt the conduct of the bulk of mankind, or to excite the useful though less splendid virtues of private and domestic life.

The foregoing portrait exhibits a very just resemblance of a most worthy man, whose agreeable manners, and whose many virtues, we recollect with that penſive kind of feeling, that melancholy pleasure, which he has himself so well described, in the *Mirror*, above referred to.

Before this work was suffered to pass the Tweed, some pains should have been taken to render it perfectly free from Scotticisms. The number, however, of those that we have observed, is inconsiderable.

ART. IX. *The Final Farewell, a Poem*, written on retiring from London. 4to. 2s. 6d. sewed. Debrett. 1787.

WE have read this poem with pleasure. It abounds with just sentiments, expressed in easy verse, and is enlivened with strokes of delicate satire. Our poetical readers will not rest satisfied with perusing the following short extracts:

‘Not like MISANTHROPOS I quit the Town,
Hating mankind, and loving self alone:
Good Heaven knows, and all my friends can tell,
I love society, perhaps too well;
I love society;—but it must be
From affectation and from folly free:
Men that will speak the language of the heart,
Nor wound decorum with licentious dart;
Women with sense enough and charms to please,
Whose native pride is lost in native ease.
Sweet such society;—and doubly bless’d are those
Who from the weedy world can pluck so rich a rose!’

To the dupes of fashion he says:

‘’Tis meet I bow, and bid adieu to those
Whom Taylors use as show-shops for their clothes;
Foster’d by Fashion as her weather-cocks,
And priz’d by Barbers, as commodious blocks,
Minions of mode!—and scholars of the school
Where nought is done but what is done by rule;

Pupils of *him, whose science is grimace,
 To cramp the heart, and modify the face.
 Ye scented butterflies, with fickle wings!
 Ye buzzing insects, with your harmless stings!
 Ye wreaths of fashion, spun in Folly's looms,
 The moving furniture of drawing-rooms!
 O, long and splendidly may you command
 The realms of fashion and of "fangle-land!"
 Long be your reign!—and strong be your defence
 Against that rude hobgoblin, Common-sense!
 Shrink not from him, nor from his boasted might,
 Knowledge with Reason arming for the fight;
 Busy Experience, bringing to the field
 Grey-bearded talkers, that must quickly yield;
 Slow-paced Reflection, prying all around,
 While prattling Argument describes the ground.
 But vain are these, and vain their weak alarms;
 'Gainst them you bring a mighty host in arms!
 The giant Affectation leads the van,
 His shield a mask, and his broad sword a fan;
 Then pompous Ignorance takes the field in haste;
 Fancy misled, and vitiated Taste;
 Mock complaisance, whose discipline's his pride,
 Formally stalks, with Error by his side;
 While, led by Vanity, see millions run,
 Lur'd by her colours, waving in the sun!
 'Twere madness to oppose such powers combin'd,
 And you shall reign supreme o'er half mankind:
 You shall dress out the Fashion of the day,
 And teach her what to do, and what to say.
 O'er arts and letters and the mimic stage
 You shall preside, and regulate "the rage."
 Nay more, your power shall Nature's laws controul,
 Truth shall be false, a part exceed the whole;
 Deformity usurp bright Beauty's place,
 And Judgment shall be banish'd in disgrace.
 Planting your slaves in gallery, box, and pit,
 By your command shall COWLEY be a wit,
 The Town shall say, if you but make the rule,
 JEPHSON can't write, and CUMBERLAND's a fool;
 O'KEEFE's no humour, MURPHY has no skill,
 INCHBALD's no wit, and COLMAN can write ill!
 COBB's no pleasantry †, PILON's jokes repel,
 PHILLIPS can't read, and LACEY cannot spell!
 Of ladies too, with equal judgment speak,
 And make a countess lovely—for a week.

* Chesterfield.

† We do not admire these contractions. "O'Keefe's no humour"—"Cobb's no pleasantry," is clipping the language too violently. If the Author should reprint this poem, we hope he will reform these faulty lines.—Also "*and*" for, *attend*, p. 28.

Give you the word : and FAIRFORD has no taste,
GRANT shall be tall, and FOLEY shall be chaste ;
Masculine DEVON,—on whose freakish airs
News-paper wits have lived these seven years,—
Masculine DEVON, with a decent face,
Your word shall mould into a perfect grace !
To elegance shall WARWICK have no claim,
Nor Venus captivate in FRANKLAND's name ;
Friendship no more her BEAUFORT's bosom find ;
Nor all the virtues grace the royal mind.

‘ O, ever thus guide you the giddy throng,
And teach them how to be politely wrong !
So shall the guardian genii of Taste
In all disasters to your comfort haste ;
Give you to see th' impending storm's approach,
And when to call, and when to keep a coach ;
Drive the keen roughness from the evening air,
That no rude blast attack your well-dress'd hair ;
In sleep watch o'er you, when your fancy roves,
Left in your dreams you draw your chicken gloves ;
'Mongst all mankind still mark you for their own,
The gay automats of brilliant *ton* !’

The following lines, be they panegyrical or satirical, our vanity, or our modesty,—let the Reader take it in which light he pleases—obliges us to copy :

‘ Ye sage REVIEWERS !—ye, whose monthly toil
Spreads twilight knowledge over all the isle ;
Who, Luna-like, your borrow'd beams bestow
On those that seldom to the fountain go :
Ye sage REVIEWERS !—who with skill condense
In narrow limits every author's sense,
Who bring all Europe's learning in a page,
And all the wit of all this witty age ;
Who bind huge quartos in a little cell,
Like Homer's Iliad in a walnut-shell ;
Who strip the goose-quill hero of renown,
By puffing purchas'd from a tasteless Town :
Ye, who as literary monarchs sit,
Waving your sceptres o'er the realms of wit,
Who shew each obvious and each latent fault,
Each venial error, and each brilliant thought ;
Forbear ! forbear ! nor your dread wrath dispense
On this my first, and this my last offence !
Surely, 'tis no such mighty heinous crime
To take one's last farewell in harmless rhyme !
Though often prompted by the love I bear
Some names of worth, and one accomplish'd fair,
Yet, unambitious of a wit's renown,
I ne'er disturb'd the ever-patient Town ;
Me can no printed pamphlet e'er accuse
Of holding daring commerce with the muse ;

To charm the mind with verse I never strove,
 Save when my half-strung lyre was waked by love ;
 Imperial love, that bids the bosom glow
 With tender sighs, will prompt the verse to flow.
 I call'd not, to adorn a classic song,
 Unheard-of sorrow, and fictitious wrong ;
 Nor have I, twisting Hudibrastic wire
 With the bold strings of PINDAR's sounding lyre,
 Like PETER, whom a random muse attends,
 With mirth convuls'd my laughter-loving friends,
 Nor is this all : I never did expose
 The ramblings of my mind in humble prose ;
 No tempting LETTER-BOX by me was fed
 With libels on the living or the dead :
 Diurnal prints I wisely let alone,
 O'erwhelm'd with vapid nonsense of their own ;
 Nor did I ever paint lascivious scenes,
 Or lying *Tete-à-Tete* for magazines ;
 To please the vicious, or amuse the vain,
 No luscious novel issued from my brain :
 Scorning that strongest band of Virtue's foes,
 I ne'er destroy'd her innocent repose.
 Thus having pass'd my inoffensive days,
 Deaf to the lure of literary praise ;
 If now I trespass, mitigate the crime,
 By still remembering—'tis the only time ;
 Nor let me find myself for this *ADIEU*,
 Hung, drawn, and quarter'd in the next REVIEW !'

Yes, gentle bard, thou shalt be spared ! not for thy prayer,
 but for thy worth ; and in the hope that thou hast not bade the
world a ' Final Farewell,'

ART. X. *Poems by James Fordyce, D.D.* 12mo. 3s. Boards.
 Cadell. 1787.

THE arts of Oratory and Poetry are so nearly allied, that it is not surprising that those who have been successful in the former, should sometimes have attempted the latter : yet each has so many requisites peculiar to itself, that actual excellence in either, is no certain proof of a capacity of excelling in the other. Cicero, the first of Roman orators, was, every one knows, a wretched poet.

The respectable Author of the poems now before us, to whose pulpit-eloquence we have often paid the tribute of unfeigned respect, will, therefore, pardon us, if we find ourselves incapable of allowing him equal merit in his new character. Good sense, warm feelings, and flowing language, we every where discover in these pieces ; but cannot, we confess, perceive that boldness of conception, and that elevation and strength of diction, which characterize the true poet. The turn of expression is often pro-

saic

saic ; the melody of the verse is not equally preserved ; and the rhimes are often exceedingly faulty. Within the compass of a single page, we find the following rhimes ; *too, crew ; scoff, laugh ; cause, stars ; chace, excess.*

That these poems are not, however, destitute of merit, our Readers will perceive from the following specimens :

VIRTUE and ORNAMENT. *An Ode. To the Ladies.*

' The Diamond's and the Ruby's rays
Shine with a milder, finer flame,
And more attract our love and praise
Than Beauty's self if lost to Fame.
But the sweet tear in Pity's eye
Transcends the Diamond's brightest beams;
And the soft blush of Modesty
More precious than the Ruby seems.
The glowing Gem, the sparkling Stone,
May strike the sight with quick surprise ;
But Truth and Innocence alone
Can still engage the good and wise.
No glitt'ring Ornament or Show
Will aught avail in grief or pain :
Only from inward Worth can flow
Delight that ever shall remain.
Behold, ye Fair, your lovely Queen !
'Tis not her Jewels, but her Mind ;
A meeker, purer, ne'er was seen ;
It is her Virtue charms mankind !'

*The BLACK EAGLE, A Song *.*

I.

' Hark ! yonder Eagle lonely wails ;
His faithful bosom grief assails.
Last night I heard him in my dream,
When death and woe were all the theme,
Like that poor Bird I make my moan ;
I grieve for dearest DELIA gone.
With him to gloomy rocks I fly :
He mourns for love, and so do I.

II.

'Twas mighty love that tam'd his breast ;
'Tis tender grief that breaks his rest.
He drops his wings, he hangs his head,
Since she he fondly lov'd was dead.
With DELIA's breath my joy expires :
'Twas DELIA's smiles my fancy fires.
Like that poor Bird, I pine, and love
Nought can supply the place of Love.

* Intended for a pathetic Air of that name, in Oswald's Collection of Scotch Tunes.

III.

Dark as his feathers was the fate
 That robb'd him of his darling Mate.
 Dimm'd is the lustre of his eye,
 That wont to gaze the sun-bright sky.
 To him is now for ever lost
 The heart-felt bliss he once could boast.
 Thy sorrows, hapless Bird, display
 An image of my soul's dismay.'

Several of the pieces in this collection breathe a spirit of piety, which greatly increases their value.

ART. XI. *The Evidence for a future Period of Improvement in the State of Mankind; with the Means and Duty of promoting it: represented in a Discourse delivered April 25, 1787, in the Old Jewry, London, to the Supporters of a New Academical Institution among Protestant Dissenters.* By Richard Price, D.D. F.R.S. 8vo. 1s. Cadell.

NOTHING can be more grateful to a benevolent mind, than the idea which is the basis of this discourse, that human nature is perpetually in a state of progression. Dr. Price supports this notion, both from the doctrine of Scripture, and by an appeal to facts.

'There was a time,' says he, 'when no man was what whole countries are now: and there may come a time, when every country will be what many are now, and when some will be advanced to a state much higher.' —

'Religious improvement must be expected to keep pace with other improvements. There is a connexion between all the different branches of knowledge which render this necessary. It would be strange, indeed, if men were not likely to understand religion best, when they understood best all other subjects; or if an increase of general knowledge only left us more in the dark in theology. This is what those of our brethren who will admit of no new lights in religion would have us believe. But nothing can be more unreasonable. The age of polite literature in ancient Greece and Rome was likewise the age when general knowledge prevailed most; and the period of the revival of letters in these last ages was also the period of the reformation from Popery; and in like manner it must be expected, notwithstanding all the obstacles which the friends of old establishments endeavour to throw in the way, that the present period of more knowledge than ever yet existed in the world will produce a farther reformation.

'It is observable that the Scriptures place the downfall of Antichrist before the commencement of the universal kingdom of the Messiah. This must be the order in which these events will happen. It would be absurd to imagine that Christianity, in its corrupt state, will ever become the universal religion. Previously to this it must lose that connection with civil power, which has debased it, and which now in almost every Christian country turns it into a scheme of

worldly emolument and policy, and supports error and superstition under the name of it. The absurdities fathered upon it must be exploded; and it must be displayed to the world in its native and original excellence. Then only will it be fit to triumph over false religions, and to reform and bless all nations.'

Though we agree with our Author in his leading idea of the gradual advance of knowledge, of every kind, we cannot think, with him, that a divorce is likely, or ought, to take place between things so nearly allied in their object as civil government and religious institutions; nor are we able to follow him in his expectation of an approaching *millenium*.

Speaking on the subject of civil liberty, Dr. Price expressly disclaims republican principles, and declares, that he looks upon our own constitution of government as better adapted than any other, to this country; and that he believes the whole 'body of Protestant Dissenters to be of the same opinion.

On the whole, the discourse appears to us to have been dictated by enlarged views, and a liberal spirit.

Reports of the rise and progress of the New Academical Institution, which occasioned the discourse, are annexed.

ART. XII. *An Attempt towards obtaining invariable Measures of Length, Capacity, and Weight*, from the Mensuration of Time, independent of the mechanical Operations requisite to ascertain the Centre of Oscillation, or the true Length of Pendulums. By John Whitehurst, F. R. S. 4to. 5s. sewed. Bent. 1787.

THE necessity of a method by which the true quantities of measures may, at all times, and in all places, be ascertained, will be evident if we consider the disorder and confusion that arise from those accidents to which arbitrary standards are liable. The standards of our own country have, from time to time, undergone various changes. We are even ignorant of the precise quantities of the weight and measure used in England before the time of Henry VIII. Our neighbours on the continent are in the same predicament; and as to the ancients, the great uncertainty of the true quantities of their weights and measures is sufficiently apparent from the numberless contests of the learned concerning them.

Mouton, Wren, Huygens, and many other ingenious mechanics, have in vain employed their thoughts to invent such a *fixed and permanent measure as would have no need of artificial standards to perpetuate it*. Some of the methods used for obtaining this universal measure were merely chimerical; many however were well founded, especially such as depend on the motion of pendulums; for it was known that the vibrations of a pendulum of a determinate length were always performed in the same time; and it was concluded, that, in order to determine the length of any pendulum,

pendulum, nothing more was necessary than to mark the number of vibrations which it performed in a given time; and as a certain number of vibrations in a given time would always produce the same length of pendulum, this was considered as the properest method for obtaining a permanent measure. When this method was applied to practice, it was found not to succeed, because many other circumstances were to be considered, beside those which were supposed necessary to determine the true length of pendulums. The difficulty of finding the centre of oscillation seemed an insurmountable obstacle: to mention all the impediments which these gentlemen met with, would be an affront to the judgment of our learned readers, and tedious to those who are unskilled in the theoretical part of mechanics: we shall therefore proceed to explain the method proposed by Mr. Whitehurst, and to examine whether he has ascertained the length of a measure, which may, if the standard were lost or damaged, be again accurately determined by a repetition of the same experiments whence it was originally obtained.

In 1779, a method was proposed to the Society of Arts, &c. by Mr. Hatton, in consequence of a premium, which had been four years advertised by that institution, of a gold medal, or 100 guineas, '*for obtaining invariable standards for weights and measures, communicable at all times and to all nations.*' Mr. Hatton's plan, as we are told in the preface to this work, 'consisted in the application of a moveable point of suspension to one and the same pendulum, in order to produce the full and absolute effect of two pendulums, the difference of whose lengths was the intended measure.'—'Several years elapsed, and no steps were apparently taken by Mr. Hatton, toward a more effectual application of the principle he suggested; it was therefore generally supposed, that the inventor of this machine had totally declined any farther consideration of the subject. These considerations, together with the favourable opinion I entertained of his scheme, induced me to attempt some improvement in the construction of Mr. Hatton's apparatus, in order to preserve his idea from being too hastily abandoned.'

Mr. Whitehurst's plan is, to obtain a measure of the greatest length that convenience will permit, from two pendulums whose vibrations are in the ratio of 2 : 1, and whose lengths coincide with the English standard in whole numbers. The numbers which he hath chosen shew great ingenuity. On a supposition that the length of a seconds pendulum, in the latitude of London, is 39.2 inches, the length of one vibrating 42 times in a minute must be 80 inches; and of another vibrating 84 times in a minute, must be 20 inches; and their difference, 60 inches, or 5 feet, is his standard measure. By the experiments, however, the difference of the lengths of the two pendulums was found to

be 59.892 inches, instead of 60, owing to the error in the assumed length of the seconds pendulum, 39.2 inches being greater than the truth.

The apparatus, by which the difference of the pendulums was determined, is of curious construction, and demands attention; we shall describe it as perfectly as we can without the explanatory plates.

The frame is a strong deal plank about six feet long, placed with great exactness in a perpendicular direction. Down the middle of this plank is a longitudinal slit, about an inch wide. By the side of this slit a brass ruler, 62 inches long and a quarter of an inch thick [and, we believe, an inch broad], is inlaid into the plank, having its surface flush with that of the deal. At the lower end it is firmly fixed with a screw; and at the upper end, it is secured by another screw passing through a notch, so as to confine the ruler from shaking, but not from expanding or contracting in length, by a change in the temperature of the atmosphere. Against the edge of this ruler slide two pillars, that carry a brass plate with the moveable point of suspension. The upper edge of this plate is perfectly horizontal, and consequently transverse to the ruler, against which it slides up and down; this edge will then serve as a ruler for ruling straight lines transversely on the brass ruler that is inlaid into the plank. The pillars just mentioned pass quite through the slit in the frame, and are furnished behind with binding screws, so that the plate may be fixed at any height. On the anterior surface of the plate a time-piece is fixed; which may be connected with, or released from, the pendulum when required. The clock-work is not essentially different from that of a common eight days clock. The train and numbers are as usual, except the first pinion, which has 12 leaves (in order to render the impetus on the pendulum more equable), and the pendulum wheel, which has 21 teeth, to suit the vibrations 42 and 84 in a minute:—it has the dead scape-ment, and a counterpoize to the pallets.

The pendulum consists of a spherical leaden ball, 2 inches diameter, weighing 25 oz. 10 dwt. 11 gr. Troy, suspended by a flat, tempered, steel wire, 80 inches of which weigh only three grains*. This pendulum hangs on a nut, moveable by means of a very fine, equally cut screw, placed at the top of the wooden

* The extreme fineness of this wire almost passes credibility. Its length and breadth are not given; but by calculation, 80 inches in length weighing 3 grains, and the specific gravity of tempered steel being 7.704, its transverse section must have been less than the 52000th part of a square inch; and had it been a square rod, it must have been only the 228th part of an inch thick. It nevertheless supported above 2 lb. of lead. What an instance of the attraction of cohesion!

frame, by which the pendulum-rod could be easily adjusted to the 1000th part of an inch.

To the inner frame of the clock, at its lower extremity, a graduated arc of a circle is fixed, by which the lengths of the vibrations of the pendulum are measured.

With this apparatus Mr. Whitehurst proceeds to make his experiments. Having slid the clock, with the moveable point of suspension, to the top of the frame, it was there fixed and attached to the pendulum, which was then about 80 inches long. A maintaining power was applied to the clock, and the pendulum was adjusted from time to time until it vibrated 42 times in a minute, describing an arc of $3^{\circ} 20'$. In this position a transverse line was drawn on the brass ruler along the edge of the plate that carries the moveable point of suspension. During the whole of these and the subsequent operations, the machine was kept in the temperature of 60 of Fahrenheit's thermometer.

The clock was now detached from the pendulum, and brought down so low as to make the distance between the moveable point of suspension and the centre of the ball, about 20 inches. Here the clock was again set a-going, and was, from time to time, by means of an adjusting screw, moved upward or downward, until the pendulum was found to vibrate 84 times in a minute; and in order to make it vibrate in the same arc, the clock weight was lessened from 32 to 8 ounces *.

The place of the clock where the pendulum vibrated 84 times in a minute being ascertained, another transverse line was drawn on the brass ruler, along the edge of the plate carrying the point of suspension, as before. The distance between the two lines thus drawn on the brass ruler, viz. 59.892 inches, is the measure proposed. It is in fact the difference of the lengths of two pendulum-rods, and not the difference of the lengths of two pendulums vibrating 84 and 42 times in a minute; so that the centre of oscillation is nowhere concerned in the measure.

These experiments seem to have been made with the utmost care and accuracy. In a word,—while the mechanic admires the Author's ingenuity in contriving the apparatus, the philosopher will approve his judgment in successfully applying it. Mr. Whitehurst has fully accomplished his design, and shews how an invariable standard may, at all times, be found. He hath also ascertained a fact, as accurately as human powers seem capable of ascertaining it, of great consequence in natural philo-

* This is a curious fact;—the short pendulum was one fourth the length of the long one, and vibrated in the same arc with one fourth the force that was necessary for the other. Hence, when pendulums of different lengths vibrate in the same or equal arcs, the forces impelling them are in the direct ratio of their lengths.

sophy. The difference of the lengths of the rods of two pendulums whose vibrations are known, is a *datum* whence the true lengths of pendulums, the spaces through which heavy bodies fall in a given time, and many other particulars relative to the doctrine of gravitation, the figure of the earth, &c. &c. may be obtained. Mr. Whitehurst has inserted an investigation, communicated to him by a friend, of the length of a seconds pendulum, and the space of a heavy body's descent in the first second of its fall. The method of solution is concise and ingenious, but it is defective. The ratio of the weight of the pendulum rod to the weight of the ball is neglected: the length of the long pendulum rod was about 80 inches and its weight 3 grains, and the weight of the ball 25 oz. 10 dwt. 11 gr. i. e. 12251 grains, to which 3 grains bear only a small proportion, and $\frac{1}{4}$ of a grain, the weight of the shorter pendulum-rod, bears a much less; yet this small quantity causes, by being neglected, an error of 9-10000ths of an inch in the length of the seconds pendulum, which is stated to be 39.1196 inches; but the neglect of another consideration produces a much greater error;—it is said that, 'heavy bodies descend through 16.087 feet in one second.' This result is deduced from the length 39.1196, which is the length of a seconds pendulum vibrating in an arc of $3^{\circ} 20'$; but the spaces fallen through by heavy bodies must be deduced from pendulums vibrating either in cycloids, or in infinitely small arcs of circles. The length of a seconds pendulum vibrating in a cycloid is 39.1362, as may be deduced from 39.1187, the accurate length of a seconds pendulum vibrating in a circular arc of $3^{\circ} 20'$, and hence heavy bodies will fall, in the first second of their descent, through 16.0941 feet.

Let not what we have here advanced, be interpreted as intended to depreciate Mr. Whitehurst's determination. The number 39.892 is the *datum* whence all these conclusions must be made: and it is from this number that we have deduced, 1st, 39.1187 the length of a seconds pendulum vibrating in a circular arc of $3^{\circ} 20'$; 2^d, 39.1362 the length of a seconds pendulum vibrating in a cycloid and in vacuo; 3^d, 16.0941 the space fallen through in the first second of a heavy body's descent.

The remainder of the work before us contains several directions, shewing how the measure of length may be applied to determine the measures of capacity and weight, which do not admit of abridgment; and the Author has added some tables of the comparative weights and measures of different nations, the uses of which, in philosophical and mercantile affairs, are self-evident.

ART. XIII. *Inkle and Yarico*: an Opera, in Three Acts. As performed at the Theatre Royal in the Haymarket, 1787. Written by George Colman, Junior. 8vo. 1s. 6d. Robinfons.

STEELE, by the 11th Number of the Spectator, has rendered the tale of Inkle and Yarico as familiar to the reader, as that of the Ephesian matron, to which it is a most striking *contrast*, as Addison would have termed it, though Steele, not so happily, styles it a *counterpart*.

There is so much true *pathos* in this story, that it was some years ago rendered the subject of a tragedy, in our own language, though, we believe, the piece, if printed, was never represented. It has, on the French stage, been exhibited in another shape, but, as we understand, with little or no success.

In treating the subject dramatically, there is indeed a difficulty, from the small number and lonely situation of the parties concerned, who, in Ligon's history, are no more than two, the hero and heroine, Inkle and Yarico. Of this inconvenience, the present young dramatist seems to have been duly sensible, and to have so laid the ground of his fable, as to afford room for other personages, almost as important and interesting as the two principal characters. This is indeed his chief merit; for in the addition and display of those incidents and personages, he has perhaps discovered more skill and address than in his pursuit of the original story.

The circumstances of giving Inkle a companion in his voyage, in the double capacity of valet and clerk, as well as of adding a sable female attendant on Yarico, are luckily imagined; but the incident of Inkle's offering to sell Yarico to the Governor of Barbadoes, his intended father-in-law, is particularly happy; and we cannot give a more favourable instance of the art of the poet, or a more unexceptionable specimen of his dialogue, than by selecting the scene in question.

• SCENE, *The Quay.*

• *Enter Sir Christopher Curry.*

• *Sir Chr.* Odds my life, I can scarce contain my happiness; I've left 'em safe in church in the middle of the ceremony; I ought to have given Narcissa away, they told me; but I caper'd about so much for joy, that old Spintext advised me to go and cool my heels on the quay till it was all over. Odd, I'm so happy; and they shall see now what an old fellow can do at a wedding.

• *Enter Inkle.*

• *Inkle.* Now for dispatch. Hark'ee, old gentleman. (*to the Governor, not knowing him.*)

• *Sir Chr.* Well, young gentleman?

• *Inkle.* If I mistake not, I know your business here.

• *Sir Chr.* 'Egad, I believe half the island knows it before this time.

• *Inkle.*

* *Inkle*. Then to the point; I have a female, whom I wish to part with.

* *Sir Cbr*. Very likely; it's a common case now-a-days with many a man.

* *Inkle*. If you could satisfy me, you wou'd use her mildly, and treat her with more kindness than is usual; for I can tell you, she's of no common stamp—perhaps we might agree.

* *Sir Cbr*. Oho! a slave! Faith, now I think on't, my daughter may want an attendant or two extraordinary; and as you say she's a delicate girl, above the common run, and none of your thick-lip'd, flat-nos'd, squabby, dumpling dowdies, I don't much care if—

* *Inkle*. And for her treatment—

* *Sir Cbr*. Look-ye, young man, I love to be plain; I shall treat her a good deal better than you wou'd, I fancy; for though I witness this custom every day, I can't help thinking the only excuse for buying our fellow-creatures, is to rescue 'em from the hands of those who are unfeeling enough to bring 'em to market.

* *Inkle*. Fair words, old gentleman; an Englishman won't put up an affront.

* *Sir Cbr*. An Englishman! More shame for you; men who so fully feel the blessings of liberty, are doubly cruel in depriving the helpless of their freedom.

* *Inkle*. Let me assure you, Sir, 'tis not my occupation, but for a private reason; an instant pressing necessity.

* *Sir Cbr*. Well, well, I have a pressing necessity too; I can't stand to talk now; I expect company here presently; but if you'll ask for me to-morrow at the Castle—

* *Inkle*. The Castle!

* *Sir Cbr*. Aye, Sir, the Castle, the Governor's Castle, known all over Barbadoes.

* *Inkle*. 'Sdeath, this man must be on the Governor's establishment. I'll win this fellow to my interest. (*To him*) One word more, Sir: my business must be done immediately; and as you seem acquainted at the Castle, if you should see me there, and there I mean to sleep to-night—

* *Sir Cbr*. The Devil you do!

* *Inkle*. Your finger on your lips; and never breathe a syllable of this transaction.

* *Sir Cbr*. No! Why not?

* *Inkle*. Because, for reasons which perhaps you'll know to-morrow, I might be injured with the Governor, whose most particular friend I am.

* *Sir Cbr*. So, here's a particular friend of mine coming to sleep at my house, that I never saw in my life. I'll sound this fellow. I fancy, young gentleman, as you are such a bosom friend of the Governor's, you can hardly do any thing to alter your situation with him?

* *Inkle*. Oh! pardon me; but you'll find that hereafter—besides, you, doubtless, know his character?

* *Sir Cbr*. Oh, as well as I do my own. But, let's understand one another. You may trust me, now you've gone so far. You are acquainted with his character, no doubt, to a hair?

' *Inkle*. I am.—I see we shall understand each other. You know him too, I see, as well as I—A very touchy, testy, hot, old fellow.

' *Sir Chr.* Here's a scoundrel! I hot and touchy! Zounds! I can hardly contain my passion!—But I won't discover myself. I'll see the bottom of this—*(To him)* Well now, as we seem to have come to a tolerable explanation—Let's proceed to business—Bring me the woman.

' *Inkle*. No; there you must excuse me. I rather wou'd avoid seeing her more; and wish it to be settled without my seeming interference. My presence might distress her.—You conceive me?

' *Sir Chr.* Zounds! what an unfeeling rascal!—The poor girl's in love with him, I suppose. No, no, fair and open. My dealing's with you, and you only; I see her now, or I declare off.

' *Inkle*. Well then, you must be satisfied; yonder's my servant—ha—a thought has struck me.—Come here, Sir.

' *Enter Trudge.*

' I'll write my purpose, and send it her by him.—It's lucky that I taught her to decypher characters; my labour now is paid.—This is somewhat less abrupt; 'twill soften matters *(to himself)* *(takes out his pocket-book and writes.)* Give this to Yarico; then bring her hither with you.

' *Trudge*. I shall, Sir. *[Going.]*

' *Inkle*. Stay; come back. This soft fool, if uninstructed, may add to her distress; his driveling sympathy may feed her grief, instead of soothing it.—When she has read this paper, seem to make light of it; tell her it is a thing of course, done purely for her good. I here inform her that I must part with her. D'ye understand your lesson?

' *Trudge*. Pa—part with Ma—madam Yar-i-co!

' *Inkle*. Why does the blockhead stammer!—I have my reasons. No muttering—And let me tell you, Sir, if your rare bargain were gone too, 'twou'd be the better; she may babble our story of the forest, and spoil my fortune.

' *Trudge*. I'm sorry for it, Sir; I've lived with you a long while; I've half a year's wages too due the 25th *ulto.* due for scribbling your parchments, and dressing your hair: but take my scribbling; take my frizzing; take my wages; and I and Wows will take ourselves off together—she sav'd my life, and rot me, Sir, if any thing but death shall part us.

' *Inkle*. Impertinent! Go, and deliver your message.

' *Trudge*. I'm gone, Sir. Lord, Lord! I never carried a letter with such ill will in all my born days. *[Exit.]*

' *Sir Chr.* Well—shall I see the girl?

' *Inkle*. She'll be here presently. One thing I had forgot; when she is your's, I need not caution you, after the hints I've given, to keep her from the Castle. If Sir Christopher should see her, 'twou'd lead, you know, to a discovery of what I wish conceal'd.

' *Sir Chr.* Depend upon me; Sir Christopher will know no more of our meeting, than he does at this moment.

' *Inkle*. Your secrecy shall not be unrewarded; I'll recommend you particularly to his good graces.

' *Sir Chr.* Thank ye, thank ye, but but I'm pretty much in his good

good graces as it is ; I don't know any body he has a greater respect for—

Re-enter Trudge.

Now, Sir, have you perform'd your message?

Trudge. Yes, I gave her the letter.

Inkle. And where is Yarico? did she say she'd come? didn't you do as you were order'd? didn't you speak to her?

Trudge. I cou'dn't, Sir, I cou'dn't—I intended to say what you bid me—but, I felt such a pain in my throat, I cou'dn't speak a word, for the soul of me; and so, Sir, I fell a crying.

Inkle. Blockhead!

Sir Cbr. 'Sblood, but he's a very honest blockhead. Tell me, my good fellow—what said the wench?

Trudge. Nothing at all, Sir. She sat down, with her two hands clasp'd on her knees, and look'd so pitifully in my face, I cou'd not stand it. Oh here she comes. I'll go and find Wows. If I must be melancholy, she shall keep me company. *[Exit.]*

Sir Cbr. O here she comes. Ods my life, as comely a wench as ever I saw!

Enter Yarico, who looks some time in Inkle's face, bursts into tears, and falls on his neck.

Inkle. In tears, my Yarico! why this?

Yar. Oh do not—do not leave me!

Inkle. Why, simple girl! I'm labouring for your good. My interest here is nothing; I can do nothing from myself; you are ignorant of our country's customs. I must give way to men more powerful, who will not have me with you. But see, my Yarico, ever anxious for your welfare, I've found a kind, good person, who will protect you.

Yarico. Ah! why not you protect me?

Inkle. I have no means—how can I?

Yarico. Just as I shelter'd you. Take me to yonder mountain, where I see no smoke from tall high houses, fill'd with your cruel countrymen. None of your princes there will come to take me from you. And shou'd they stray that way, we'll find a lurking-place, just like my own poor cave, where many a day I sat beside you, and bless'd the chance that brought you to it—that I might save your life.

Sir Cbr. His life! Zounds! my blood boils at the scoundrel's ingratitude!

Yar. Come, come, let's go. I always fear'd these cities. Let's fly, and seek the woods; and there we'll wander hand in hand together. No cares will vex us then—We'll let the day glide by in idleness, and you shall sit in the shade, and watch the sun-beam playing on the brook, while I will sing the song that pleases you. No cares, love, but for food—and we'll live cheerily I warrant—In the fresh early morning you shall hunt down our game, and I will pick you berries—and then, at night, I'll trim our bed of leaves, and lie me down in peace—Oh! we shall be so happy!—

Inkle. Hear me, Yarico. My countrymen and your's differ as much in minds as in complexions. We were not born to live in woods and caves; to seek subsistence by pursuing beasts. We Christians, girl, hunt money, a thing unknown to you. But here, 'tis

money which brings us ease, plenty, command, power, every thing, and of course happiness. You are the bar to my attaining this; therefore 'tis necessary for my good—and which I think you value—

' *Yarico*. You know I do; so much, that it wou'd break my heart to leave you.

' *Inkle*. But we must part. If you are seen with me, I shall lose all.

' *Yar*. I gave up all for you—my friends: my country: all that was dear to me: and still grown dearer since you shelter'd there—All, all was left for you, and were it now to do again—again I'd cross the seas, and follow you all the world over.

' *Inkle*. We idle time, Sir; she is your's. See you obey this gentleman; 'twill be the better for you. (*going*.)

' *Yar*. O barbarous! (*holding him*.) Do not, do not abandon me!

' *Inkle*. No more.

' *Yar*. Stay but a little. Protect me but a little, and I'll obey this man, and undergo all hardships for your good; stay, but to witness 'em. I soon shall sink with grief; tarry till then, and hear me bless your name when I am dying, and beg you now and then, when I'm gone, to heave a sigh for your poor Yarico.

' *Inkle*. I dare not listen. You, Sir, I hope, will take good care of her. (*going*.)

' *Sir Chr*. Care of her!—that I will—I'll cherish her like my own daughter, and pour balm into the heart of a poor innocent girl, that has been wounded by the artifices of a scoundrel.

' *Inkle*. Ha! 'Sdeath, Sir, how dare you!—

' *Sir Chr*. 'Sdeath, Sir, how dare you look an honest man in the face?

' *Inkle*. Sir, you shall feel—

' *Sir Chr*. Feel!—It's more than ever you did, I believe; mean, sordid, wretch! dead to all sense of honour, gratitude, or humanity—I never heard of such barbarity. I have a son-in-law, who has been left in the same situation, but, if I thought him capable of such cruelty, dam'me if I wou'd not turn him to sea with a peck loaf in a cockle-shell—Come, come, cheer up, my girl. You shan't want a friend to protect you, I warrant you. (*taking Yarico by the hand*.)

' *Inkle*. Insolence! The Governor shall hear of this insult.

' *Sir Chr*. The Governor! lyar! cheat! rogue! impostor! breaking all ties you ought to keep, and pretending to those you have no right to. The Governor had never such a fellow in the whole catalogue of his acquaintance—the Governor disowns you—the Governor disclaims you—the Governor abhors you; and to your utter confusion, here stands the Governor to tell you so. Here stands old Curry, who never talk'd to a rogue without telling him what he thought of him.'

Were we disposed to cavil, or inclined to administer correction, for the purpose of improvement, to a young student in the drama, we should say that Inkle's ideas of *Tare and Tret*, and his valet's jocularities, should have been suspended during their very dangerous situation on the main of America, and deferred, as Ligon has deferred them, to "Mr. Thomas Inkle's coming into English territories, when he began seriously to reflect upon his

loss of time, and to weigh with himself how many days interest of his money he had lost during his stay with Yarico."

In this strain we might add that the Author is (whether in or out of season) too fond of a *pun*,—the Cleopatra, as Johnson says, for which Shakespeare lost the world. The Polish denominations of *Wowski*, and *Pownatawski*, are also very flagrant mistakes, as well as his geographical trespasses, by converting America into Africa, and peopling her forests with lions, where no lion was ever seen.

Mr. Colman, junior, has judiciously conceived that the reformation of his hero would be agreeable to an English audience: yet he has rather injudiciously put into the mouth of Inkle, indecent accusations of his father, to whom he attributes a baseness and criminality, for which he ought to have shewn his own contrition, by every mark of self-felt remorse and penitence. Ligon was not writing a play, but a history. He therefore should not have been too implicitly followed, but the substance of his narrative artfully wrought into the drama.

When, however, we consider the very narrow foundation on which the Author has built the opera of Inkle and Yarico, we think there is much more reason to applaud than to censure the superstructure, and we heartily wish him to shew equal skill and ability in any future edifices, if he means to raise them.

ART. XIV. *An Academy for Grown Horsemen*, containing the completest Instructions for Walking, Trotting, Cantering, Galloping, Stumbling, and Tumbling. Illustrated with Copper-plates, and adorned with a Portrait of the Author. By Geoffrey Gambado, Esq; Riding Master, Master of the Horse, and Grand Equerry, to the Doge of Venice. Folio. 11. 1s. Boards. Hooper. 1787.

A Lively and entertaining *jeu d'esprit* of the pencil and the pen. Hogarth appears to be the master copied in the one school, and Swift, in his *Directions to Servants*, the object of imitation in the other; and the present disciple is no disgrace to either. His descriptions and exhibitions are both irresistibly laughable, and abound with *traits of comedy*, which, according to Vanbrugh's definition, the Author seems to have considered as "the art of teaching men *what they should do*, by shewing them *doing what they should not do*."

A short specimen may be given of the Author's humour; and we shall take it from his directions 'How to ride a horse upon three legs:' but we are sorry that we cannot insert the best part of this pleasant chapter—the EXCELLENT PRINT*.

* The prints are 12 in number, including the portrait; the attitudes of the horses and riders are well imagined, and as well executed.

‘ Let me intreat you to examine your tackling well at setting out, particularly from an inn, and after dinner : see that your girths are tight ; many a good fall have I got by not attending to this. Hostlers are too apt to be careless, and ought never to be paid till we see them the next time. An instance of a singular nature occurred at Huntingdon a few years since to the Rev. D. B. of Jesus College in Cambridge, which has given a discovery to the world (productive indeed of a paper war), but which may turn out beneficial to mankind, as it proves 3 to be equal to 4. The Doctor dined at the Crown, it was dusk when he set out northwards : I myself saw three shillings charged in his bill for wine ; this accounts for his want of observation ; for the hostler’s, I must attribute it to his having been paid before-hand. The Doctor went off at a spurt, pretty much in the manner I have recommended, and having got clear of the pavement, wished to (what is called) mend his pace ; but his horse was obdurate, and all his influence could not prevail. The Doctor fancied, at times, he went oddly, and therefore brought to, at Alconbury, five miles from Huntingdon, and alighted for an examination : when he discovered that the hostler, through inattention, had buckled up one of the horse’s hind legs in the surcingle : and to this alone he had to attribute his hobbling way of going *.

‘ There was an hostler † at Barnet, who was a moralist ; possibly this at Huntingdon was an experimental philosopher, and thought an old member of the University the properest subject to put his experiment in execution. It certainly answered, as far as five miles ; but how it would succeed in bringing horses of different forms, together, over Newmarket, I am not competent to determine. It seems as if one might work a lame horse thus, and keep his unsound leg quiet. If this experiment has been repeated, it has been in private, for I have not heard of it ; and I much question, if it would ever be generally adopted ; when I say *generally*, no reflection upon general officers. A timid major, however, might keep his horse in due subjection on a review-day, by this method.’

Some of our public papers have liberally given the ‘ Academy for Grown Horsemen’ to that celebrated antiquary, Captain Grose ; but we are well informed that this ingenious artist (however equal to the task) hath no legal title to the honour of having produced the work before us. The name of H. Bunbury, Esq. the well-known caricaturist, stands at the bottom of each of the humorous prints ; and he has not disclaimed them : we have also other reasons for believing that it is to *him* we are obliged for the entertainment we have met with, in perusing a work that hath made us some amends for the drudgery of labouring through an enormous pile of polemical divinity.

* This story is said to be founded on a well-known fact.

† ‘ James Ripley, many years, and till very lately, hostler at the Red Lion, at Barnet, published a volume of Letters.’ See Review, vol. lxvii. p. 73.

ART. XV. *Supplement to the General Synopsis of Birds.* By John Latham. 4to. 1l. 6s. Boards. Leigh and Sotheby. 1787.

MR. Latham gives the following account of his work : ' In order to form this supplemental volume, every species in the former ones has been revised ; and to such of them as wanted correction, or where any new remark seemed necessary to be added, it has been done : after which, those described as new, follow at the end of each genus ; making, in the whole, not fewer than 3000 birds ; a number never imagined, by former writers in ornithology, to exist in nature.' We must add, that it is decorated with 14 coloured plates, neatly executed. At the end is a list of the birds of Great Britain, referred to their places in the several volumes of Mr. Latham's General Synopsis, in Pennant's British Zoology, and in Linnæus. At the bottom of each page of this list are a few short notes, mentioning the places where some of the rarer species have been met with, &c. We have likewise a list of the *errata* in the former volumes, and an index to this supplement.

When we reviewed the former volumes, published by this most industrious and very intelligent Author, we strongly recommended to him to draw out, in imitation of the Linnæan method, short generic and specific descriptions, which, by placing the subject in a more comprehensive point of view, might make it more readily understood. We had flattered ourselves, especially as we had heard that the very first naturalists joined in our recommendation, that Mr. Latham would have willingly turned his thoughts to the execution of so necessary and so very valuable an addition. How, then, were we mortified, at reading the preface to this supplemental volume, wherein he endeavours to produce arguments, and advance excuses, why this part need not be executed ? They take up almost the whole preface. As we are conscious that we were strictly justified in our remark, we shall not decline pursuing the argument *. To act therefore as fairly as we can, we will state Mr. Latham's reasons for his omissions, and subjoin our remarks on them.

Page 1. ' It has been thought by some, that such an undertaking as the present might have been rendered more complete, if short generic and specific descriptions had been added ; but as such, if joined to the work, could not, with propriety, have been placed any where except at the head of the descriptions at large, it would not, in the Author's opinion, have elucidated the sub-

* What we say to Mr. Latham, we mean to point equally at his colleague in manner and sentiment. Indeed as Mr. Pennant set the pattern of this defective mode of publication, he must be considered as by far the more culpable writer of the two ; and, in just consequence, he ought to be the first to correct the error.

ject in the same proportion as it must have added to the bulk of the volumes."

As to the place where they ought to be introduced, it is not so very material, provided they be introduced at all.—For ourselves, we are free to declare, that we should not have disliked to see them in their proper place, at the head of the descriptions at large: for as to the adding to the bulk of volumes so moderate in their present size, and so rich in their contents, by introducing such valuable materials, being an evil of greater magnitude than not introducing them at all (whereby we are in a great measure left in distress), this we must strenuously deny. Never, scarcely in *literature*, was the observation, *The farthest way about is the shortest way home*, more truly verified than in the present instance. Extensive as the work is, the road through it will be much shorter, when directions are set up to prevent the traveller from bewildering himself. Though the road may run circuitously, it must at length prove easier and more expeditious to the diligent traveller: the work, as it at present stands, is rather a book of reference. The part to be principally examined remains behind, *viz.* the generic and specific tables.—We hope no idea of expence interfered—for would any one lay out a large sum upon an unwieldy mass of collections, who would not much more cheerfully make an addition, to have the whole rendered easy and pleasant?

But to proceed: page 2. 'A performance of this kind, therefore, to be of real utility, must be in a separate publication; as in that case, the descriptions being compressed into a smaller space, might be cursorily perused, in the same manner as in the *Systema Naturæ* of Linnæus, after whose elegant model it should also be formed.'

Who denies it? This is the very thing which we wished to see accomplished: a separate publication, containing generic and specific descriptions. In our zeal to procure this valuable addition, we said, that the place of the introduction is immaterial, &c. But certainly we should prefer this method, for the very same reasons that Mr. Latham advances, *viz.* that the subject would be placed in a more comprehensive view, and because it would be more conformable to the Linnæan model. Here we seem all agreed—Why then is it not accomplished? Can any obstacle arise from the idea of a separate publication? If an omission has been made, can the fault be too early remedied? We are persuaded, that all Mr. Latham's readers would rejoice at seeing this same *separate publication*—and if he wishes to consult *real utility*, he would publish the descriptions in an octavo volume—It would be more portable, more convenient in the use, and cheaper.

Mr.

Mr. L. proceeds, page 2. ' This however cannot be in a very little compass, as it must exceed the limits of the ornithologic part of that author's work, in the same proportion as the species described in this * Synopsis do those in the *Système*: for at the time of Linnæus's writing, the number of birds treated of by him did not greatly exceed 900, for all of which (excepting between 30 and 40, which were new, and described by him as such) he was able to refer to one or more writers who had given a full account of them; but in the present undertaking more than 2000 others have likewise been described, the greater part of which has been noticed by various writers since the last edition of Linnæus's work; the rest, between 5 and 600 in number, only to be found in the several volumes of this work.'

What has Mr. Latham advanced here which does not militate against himself? What matters it whether these descriptions be comprised in no little compass? If the late discoveries in ornithology have increased the known species to a prodigious number, treble of those with which we were before acquainted, are we to be half doing the work through fear of its looking larger? Or are we to keep back what we have to communicate, fearing lest we, who know 3000 species, should say more than Linnæus, who had observed only 900? Are there then, by Mr. Latham's extraordinary labours and just discernment, 3000 species at length discovered? and are we not entitled to expect every possible assistance to enable us rightly to distinguish them? Had Linnæus been aware of this great variety, he would doubtless have given more space to ornithology, or, as he did in regard to his plants, have drawn up a *SYSTEMA AVIUM*, referring to a species *Avium*, as he did a *SYSTEMA VEGETABILIVM*, referring to a species *Plantarum*. Scientific communication knows no laws of space and proportion: advancement of knowledge is the only point to be considered. So that every argument of this kind, instead of excusing, absolutely pleads for these generic and specific descriptions, and of course ought to be incitements to Mr. L. to enter upon the work. In fact, the not giving these tables, is arraigning the wisdom of the Linnæan method, which our Author professes to admire; and which the staunch friends (*et plures sumus*) of that wonderful man will not suffer to be idly impeached.

* By the way we may ask, Why does Mr. L. call this work a *SYNOPSIS*? *Synopsis* is a term applicable to short comprehensive works, capable of being viewed as it were by a *coup d'œil*. The generic and specific tables, which we are contending for, would properly deserve this name. At present how laborious is it to go over the species of even one numerous family. They could not be synoptical to an Argus. Mr. Pennant misused this term before him.

As

As to Linnæus's having only between 30 and 40 new species, and Mr. Latham's having between 500 and 600, it has not the least tendency to exculpate Mr. L. it rather condemns him for not giving tables of generic and specific description. In the description of all these, he gives the long laborious detail, why not also the short specific character? In short, we cannot see what this plea has to do with the argument at all.

Once more: page 2. 'That concise, generic, and specific descriptions have been thought necessary, need not in this place be further insisted on, when it is known, that the Author of these sheets hastily penned such for his own use, as fast as the volumes were published; but to give them a sufficient revision, so as to merit the public inspection, would, perhaps, require more time than he has immediately in his power to spare for the purpose.'

We were really mortified at reading this passage. Does Mr. L. then allow, that our claim upon him is just, and does he refuse us that justice which he allows in so unqualified a manner? Did he, who has for years made this branch of natural history his favourite study, want these descriptions, to conduct him on his way, and must not the unlearned want them much more? How will the unassisted *Tyro* ever be able to attain to a comprehensive view of the subject without them? It will be impossible. It really is vexatious to have the object of our wishes so near, and yet kept out of our reach. We hope we shall yet put Mr. L. in good humour, and induce him to complete his work. It is certainly the very first ornithological tract in the world; but it stands before us like a superb cabinet, on which the most lavish praises have been deservedly bestowed: but the key is not to be found to admit us to the inside view of it.

As to time, we cannot altogether admit even this part of the Author's excuse. We cannot help thinking that his time would have been better spent in preparing the generic and specific descriptions, than in constructing this supplemental volume. Which was most wanted? However, if Mr. L. really has it not in his power to finish this most necessary part *immediately*, he must not abandon the design. He must consider, that the Public has a right to call for it—and that no one can do it but himself. He must be sensible also, that daily additions will at length make up a stupendous work. But nothing so very great is required. The tables are sketched out; the revision of them cannot be so very tedious a labour. *Nulla dies sine linea*. The most scientific and most laudable part of the study of nature is to discriminate; any one can describe what he sees.

The community has a right to enquire into the actions of its several members—and whosoever obtrudes his thoughts upon the Public, ought to give the satisfaction which he leads them to expect

pe&t from him—otherwise it may be asked, Why did he intrude himself upon them? What then has Mr. L. to plead for not finishing the work?—‘It would make the work bulky’—‘It mu&t occasion a separate publication.’—‘A great number of species are newly discovered’—‘I drew out tables for myself.’—Can the court admit such weak excuses? We ourselves are amenable before the same tribunal; and, we hope, the Public will consider us as having given a faithful account of the work before us, and as having done our duty (in which we will ever persevere) in not suffering a work of such importance, such *bulk* *, and such *cost*; to pass, without endeavouring, as far as we are able, to cause it to be completed in all its parts.

ART. XVI. *An Historical Relation of the Origin, Progress, and final Diffolution, of the Government of the Robilla Afgans, in the Northern Provinces of Hindostan.* Compiled from a Persian Manuscript and other original Papers. By Charles Hamilton, Esq. an Officer in the Service of the Honourable East India Company, on the Bengal Establishment. 8vo. 5s. Boards. Kearsley. 1787.

THE transactions in India have, of late, had such an intimate connection with British politics, and the recent discussions they have undergone in our senate, have so much called the public attention to that quarter, as to excite a very general desire of information concerning events, which, though much spoken of, can be but very little understood by the bulk of the people in this island. While such a general desire of information exists, we cannot doubt but means will be adopted for gratifying that spirit of curiosity; and therefore we may expect very numerous publications on Indian affairs, some of which will no doubt be authentic and impartial, though a far greater proportion of them may be fabricated for the purpose of supplying a temporary morsel to the compilers, or calculated to influence the public judgment in favour of certain political parties.

With which of these intentions the present work has been published, we do not pretend to determine. It exhibits a detail of a series of party machinations, in a distracted government, which produced revolutions that have involved numbers of men in distress and misery; while others, enriched by spoils and rapine, have been elevated to a degree of honorary pre-eminence to which they could not in justice have had, originally, any pretensions. Readers who view every successful exertion of the human powers

* Much has been said in the course of this article, of *bulk*, &c. We wish Mr. L. to consider, that the generic and specific descriptions would be, to his ornithology, what skill is to the athletic wrestler—and farther, to pay due deference to the Horatian maxim,

Vis consili expers MOLE RUIT SUA.

as instances of heroic greatness that excite admiration and deserve applause, may receive pleasure in the perusal of this narrative; but those whose minds are more tinctured and softened with the milk of human kindness, will turn from it with disgust, and regret that the general tranquillity of mankind should be so liable to be disturbed by the wicked machinations of those restless minds, who disregard every thing as of little consequence, farther than as it ministers to the gratification of their own private purposes.

Mr. Hamilton offers this work, not as a production of his own pen, but as a translation of a Persian manuscript, which he obtained from a confidential servant of one of the Rohilla chiefs. He professes, on his own part, the strictest impartiality with respect to party-disputes in Britain; but he evidently leans so much to one side, that most readers will be disposed to doubt if he has been able fully to divest himself of prejudices or attachments: and *some* will not hesitate to call it a party-fabrication. In every part of the performance, he endeavours to represent the late revolutions in *Rohilkund* as of small importance to the body of the people there; and, toward the end of the piece, he avowedly defends the conduct of our people in that quarter, and combats opinions that have been very generally entertained in this country, on that subject: though we cannot help thinking that his arguments are not a little embarrassed, and that they want that forcible distinctness which necessarily insures conviction. The following are his remarks on the present state of that country:

‘The country of Rohilkund, after having, for some years past, exhibited nothing but a scene of repeated devastation, was at length restored to permanent tranquillity [*i. e.* by the conquest of it in 1773, by Sujah-al-Dowlah, assisted by the East India Company’s forces]. The Hindostan farmers, who had been used, on every return of the dry season, to see their dwellings destroyed, and their lands laid waste, by bands of foreign depredators, against whom their factious and turbulent masters had not the power to defend them, have since enjoyed their possessions in security and repose; as, except the trifling and momentary incursions of Zâbita Khan and the *Sics* above remarked, these provinces have been preserved in the most perfect peace during the last twelve years: a happiness, which it may be with truth affirmed, they had not for half a century before experienced.’

Had our Author stopped here, the eulogium would have had the appearance of justness and consistency; but how can the observations which immediately follow be reconciled with the above?

‘Evident marks,’ he proceeds, ‘of the turbulence of former times are still to be seen;—these, however, appeared in the towns and cities of *Kuttâber* [the old name of *Robilkund*] long before the revolution which gave that country to our ally: nor can this be deemed surprising, if we consider the state of this territory, continually subjected, as it was, either to the distraction of intestine broils, or the

devastation

devastation of foreign invasion. The exertions of Allee Mahummed, the struggles of the Fowjedars, and the efforts of Sefdar Jung, in support of the imperial authority (which reduced the Rohillas expressly to the same state in which they stood at the period of the Loldong convention), together with the incursions of the Mahrattas in latter times, all contributed to produce this effect. Some part of this apparent decay, indeed, must be attributed to the sudden and total overthrow of two opulent and powerful families*, the circulation of whose wealth gave life to the cities they inhabited, and whose ostentatious magnificence appeared in the erection of *baths*, mosques, and palaces, which are now falling to ruin. With respect to the bulk of the inhabitants, it is probable they have been but little affected by the various revolutions their country has experienced. The cause of this has been already explained. Neither should we be too hasty in forming disadvantageous comparative conclusions, from a reflection on the evils which may appear to attend their *present* state [these evils do then exist]—evils which are to be attributed to a defective administration, capable of correction and amendment, [and what evils are not physically capable of correction?] and not to any consequences necessarily resulting from the last of these revolutions: and, in fact, if this territory has been negligently or oppressively governed since its reduction (as it most certainly has been at times, and in various degrees), it is not probable that it was much better governed, whilst under the uncertain rule of many contending masters, with that rule often shifting from *one* to *another*: and if we add to this, the circumstance of the country being, during its first administration, involved in a state of almost perpetual hostility, we cannot suppose, that a revolution, which put a period to these calamitous disturbances, can have deducted from the felicity of its inhabitants. Strong ideas, indeed, have been conceived (and propagated with the most hyperbolic exaggeration) of the superior happiness of the natives of *Kutâber* under their *former* lords, from parallels drawn between the present state of the *other* parts of this country, and that of the particular portion of it under the immediate administration of Fyzoola Khan [one of the Afgan princes, to whom a portion of the country, *selected by themselves*, was allotted by the conquerors]. But before we proceed to form a determinate judgment, upon grounds which are certainly calculated to mislead the superficial observer, it may be proper to enter into a more discriminating investigation of the particular contingencies in which the difference originates.

* Not to remark the very superior state of cultivation and population which prevails in the principality of Rampore [that of Fyzoola Khan], would be an injustice to its proprietor: it must, however, be at the same time acknowledged, that as much of this superiority is owing to a happy concurrence of favourable circumstances, as to any

* * * *Thote of Husein Rahmut, and Deendu Khan.*—The reader will readily perceive that these observations are of a date considerably later than the preceding part of the work, which, however, it would be highly improper to bring to a close without a few cursory remarks, not only on the *immediate*, but also on the *present* and more *remote* effects of the transactions here recorded. *Note of the Author.*

personal exertion on the part of its ruler; and is such, in fact, as no exertion whatever could have effected, independent of them.

'The district of Rampore,' he proceeds, 'it is true, owes its actual prosperity to the industry and ability of Fyzoola Khan; not indeed to these qualities, wholly as the *means*, but to them wholly in the application of the advantages he derived from adventitious causes. First, Its situation; his territory being defended on one side by the Ganges, as well as the interjacent country of Rohilcund (as the above river is about thirty-five miles distant from his western frontier); and the weakness of his neighbours lying beyond it; on the other side, and behind, by woods and mountains; and on the south, by the protection of the British, *virtually* saving him from the certain destruction which must have been his lot, had not the *presumption*, more than the *exertion*, of this safeguard prevented any attempts to effect it. [Does not this reasoning apply equally strongly to the whole of Rohilcund?] Secondly, The natural advantages which a *small* dominion enjoys over a *large* (exclusive of the peculiar compactness and defensibility of *his*), in admitting the superintendency of its first magistrate, without any delegation of official authority, as well in the *general management*, as in the *complete controul* of its detail, both of government, revenue, and expence. [Did not the conquest, which added Rohilcund to the dominions of Sujah-al-Dowlah, increase all these evils, by making larger a large dominion, and destroying several small ones?] Thirdly, In a multitude of little streams, which fall from the surrounding mountains, and fill with every dissolution of the snows above, yielding, *with the aid of artificial dams*, a constant and unfailing supply of moisture to the neighbouring grounds, in seasons of universal drought, as in the years 1781, 1782, and 1783, when all the upper regions were burnt up by the failure of three successive rainy seasons; and the cultivation of Rampore was maintained equal to that which it possessed with the natural influence of the climate. [And is it in the district of Rampore only that *artificial* dams can be made, or the water, by industrious exertions, be made to fertilize the soil in dry seasons? If so, how came it to be voluntarily ceded to an enemy, who had not power to resist?] And lastly, In the superior population, and consequent cultivation and wealth, it derived from the accession of subjects, within the three before-mentioned years, from the circumjacent country (which was not so happily circumstanced in the above essential points), as it is natural for men to fly from *famine*, and, its inevitable consequence, *oppression*, to a mild and equal government, and abundance; and in the same proportion as the *territory* of Fyzoola Khan *gained* by this circumstance, that of the Vizier *lost* in its *population*, and consequently in its *cultivation* and *revenue*.'

The Author here *labours*, it is plain, to defend the conquerors: whether successfully, or not, we leave the competent Reader to judge for himself. The above extract will serve to discover what are the *views* of its author, as well as to give a specimen of his powers for composition. The narrative, in the body of the work, said to be a translation from the Persian, possesses not that distinctness which marks the talent for historical compo-

compo-

composition; and being unaccompanied with a map, where so much evidently depends on local circumstances, it remains, in many places, obscure, and consequently uninteresting. Whether the facts can be depended on, we are not in a situation to judge; but they come to us under such a questionable shape (Mr. H. not being responsible for them), that we should think it lost labour, in the present state of things, to enter on a farther detail concerning them.

ART. XVII. *Discours sur le Credit public, &c.* A Dissertation on the Public Credit of European Nations. By M. Herrenschwand. 8vo. 2s. 6d. Hookham.

THIS is a continuation of Mr. Herrenschwand's System of political Economy*, which he seems to intend to offer to the public in separate dissertations, as they may be successively written. Since, then, we shall probably have occasion to notice the different publications, as they occur, we think it may tend somewhat to shorten our labour, if we make, at this time, a few remarks on the plan which he has adopted, in the view of pointing out the propriety of barely announcing the other parts, as they appear—unless circumstances should render it necessary to be more particular, on certain occasions.

The science of political economy, Mr. H. insists, is very little understood in Europe; its first rudiments being scarcely known to those philosophers and politicians who have hitherto written on the subject—Sir James Stewart alone excepted. Should we admit this position to be well founded, the necessary inference to be drawn from it, is, that too much care cannot be taken by the man who attempts to develop the principles of this abstruse science, to avoid obscurity in his illustrations, and to be especially careful to assume no position as a principle upon which future arguments are to rest, until the truth of that principle be first *clearly demonstrated*. If an opposite conduct shall be adopted, and if the reader should be desired to take the Author's word for the truth of it, instead of all farther proof, it is evident the reader may be thus gradually led on, by an apparently consistent mode of reasoning, to admit, as infallible truths, the most pernicious errors.

We are sorry, however, to observe, that our ingenious Author does not seem to have sufficiently adverted to this circumstance; and though his reasoning be conducted, in general, more in the mode of a mathematical chain, than is usual in political investigations, yet he has, inadvertently, as we presume, on many occasions, contented himself with assertions instead of proofs, in regard to some fundamental principles on which the force of many future arguments depends. Example,

‘ The interest of money is one of the most important principles of modern political economy, and the most probable characteristic of the degrees of national prosperity, or, what is the same thing, the degree of ease which the inferior classes of men enjoy, and by which alone the degrees of the prosperity of nations are measured. *For while the interest of money is high, the inferior classes are in misery; while it is low, they are in easy circumstances; while it falls or rises, their lot is proportionally affected by it; and the prosperity of nations keeps pace with it in their progress and in their decline.*’—Again,

‘ *Circulation* is the grand basis on which the whole edifice of modern political economy rests; it is that which characterizes and distinguishes this system of political economy from all others; it is that which determines, and it is that which measures the population, the riches, the prosperity, and the power of nations; and, the degree of circulation given, the degree of population, of riches, of prosperity, and of power, are necessarily given at the same time.’—Farther,

‘ The public debts of the nations of Europe, such as result necessarily from the operations of public credit, are almost entirely formed by contracts on perpetual and life annuities, and from the moment when these contracts are made, they become as improper for circulation as ingots of gold or silver, or, what is the same thing, from that moment the capitals which these contracts represent, leave the precious and productive circulation, in the hands of merchants, manufacturers, and farmers, to have nothing else than an unproductive and pernicious circulation in the hands of stock-jobbers.’

We do not say that these positions are not *true*, but we say they are not *proved* to be such; and they are of too much importance, and in several respects of too doubtful a nature, to be admitted on the bare assertion of any man. It is no excuse for Mr. H. to allege, that he can demonstrate the truth of these positions; for, till he has done so, the cautious reader must refuse his assent to the truth of them, and of course, be unable to admit the many important conclusions that are afterwards deduced from these doubtful premises. Many other examples of the same sort might be produced, were it necessary—but these ~~may~~ seem sufficient to authorize what we have said.

In another respect, the plan which Mr. H. has adopted, appears, to us, to be extremely defective. The subject he treats, in one dissertation, is, on many occasions, so intimately connected with others, that they cannot be easily considered as detached and independent of each other. And he has such a tendency to run into digressions, on other points connected with his principal topic, that he is every moment beginning discussions, which he abruptly leaves, after having announced, with a
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great degree of confidence, certain oracular positions, which he undertakes to prove *at a future period*. Thus is the mind of the attentive reader filled with doubt and perplexity, without knowing what to admit or what to reject. He feels a painful suspension of judgment, which to him must be extremely unpleasant. Were we disposed on this occasion to be severe on our Author, we should remark, that such a conduct was admirably calculated to raise the wonder of the ignorant, and to excite in their minds an extraordinary admiration of the uncommon powers of the Author; but we will not at present suppose Mr. H. chargeable with a design of this kind. Of these oracular assertions, the following examples may be given:

‘If this were the proper place, I could demonstrate, that even if France should concentrate, and circulate, in herself alone, all the specie in gold and silver, which now circulates through all Europe, her machine of circulation would not have arrived at one half of that power, which the complete developement of her prosperity necessarily required; or, what is the same thing, that, with such an enormous mass of nominal riches, France would remain in perpetuity more than one half below the population and real riches of which she is susceptible.’

Again—‘I shall here terminate my observations and reasoning on the system of public credit of the nations of Europe, persuading myself that what I have said will demonstratively prove, that it is, as I have asserted, a system radically vicious, foolish, in manifest contradiction with the true principles of political economy, and destructive of the prosperity, of the power, and the happiness of nations. *My intention is not certainly to rest here*, and the moment will come when I shall present to the nations of Europe, a system of public credit disengaged from all the vices which I have demonstrated in that which they have hitherto so unhappily followed.’ But where, we would ask, could he have more properly introduced the subject, than in a discourse professedly written on public credit? And why are his readers to be tantalized with this imperfect treatise? ~~As~~ it was not imposed on Mr. H. as a task, wherefore should he have voluntarily undertaken the subject, before he was ready to complete it?

To such magnificent promises as these, however, our Author frequently recurs,—and it is impossible for an unprejudiced reader to avoid entertaining, on some occasions, doubts of their fulfilment; or not to be shocked at the contemptuous manner in which he treats many respectable men, who have preceded him in this walk. After having detailed what appear to him to be the errors of others on this head, he thus proceeds: ‘Political economy, or rather, I would say, the true science of political economy, the principles of which I hope gradually to display,

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prove not only, that it is perfectly possible to proportion continually the developement of *real* riches to the mass of nominal riches, the mass of *things* to the mass of *specie*, and to prevent the average price of things from being augmented; but it teaches distinctly the means by which all this can be effected, and in the universality of its principles, there is not one which has not this grand operation directly or indirectly for its object.

Mr. Herzenschwand is doubtless a man of abilities,—but the present discourse has added little to the respect in which we held his former productions. His frequent digressions from the main object of the enquiry, the doubtful nature of many of those positions which he has boldly assumed, the asperity of his manner of treating others, and the reiterated praises of the wonderful system he is to produce—all tend to leave an unfavourable impression on the mind. We hope, that, in his future essays, he will be on his guard against these blemishes, and proceed directly forward in developing those principles that are to prove *so highly beneficial to mankind*. When his system is completely before us, we shall then be able to appreciate its merits; at present, his work appears to us of such a doubtful nature, that we shall not take up more of our room with farther remarks upon it.

MONTHLY CATALOGUE,

For NOVEMBER, 1787.

SCOTLAND.

Art. 18. *Reflections on a late Resolution of the House of Peers, respecting the Peerage of Scotland*; addressed to the Chancellor, and C. J. of the Common Pleas. 8vo. 1s. 6d. Bell. 1787.

WE do not apprehend these Reflections to proceed from any common head; as the Author displays an extensive knowledge of facts, and an acuteness in reasoning from them, far beyond those of the ready scribes, who seize any current topic of the day, as it rises. The question was, as to the legality of conferring hereditary seats on two of the elective representative peers of Scotland. On this question, which the Author considers as extending to the private rights of every subject both of England and Scotland, he remarks four different decisions of the House of Lords, since the union of the two kingdoms; the natural consequences of which controversy afford him the opportunity of stating some questions and cases, important enough probably to make *some* persons uneasy. We have a view of the different constitutions of England and Scotland; in which our Author remarks, that 'liberty is the direct and avowed object of the constitution of England, and an ardent desire for the attainment of that object, is the actuating principle of it. Liberty and property, are the words of an Englishman's *cris de guerre*. But these are not the sounds that catch the Scotchman's ear, or fire his blood. Liberty was never thought of in Scotland, till after the Union.

Union. The word was not even understood. How should it, in a country where the people were considered as non-entities in the eye of the law? Possessed of no rights, of no privileges, of no franchises, the lives of the people were at the mercy of their Chief, and little more ceremony used in passing sentence upon them than upon brute beasts. Men were hanged for amusement, because the young Laird was to be entertained with an execution. Liberty could not be the object of a country where such laws existed.

The Constitution of Scotland was absolutely feudal: a species of government which must necessarily occasion tumult and confusion as long as it exists, from the object of it being double; the dominion of the Crown, and aristocracy over the people. Till one of the ruling powers overcame the other, all was confusion; when either got absolutely the better of the other, the Constitution was at an end. Loyalty ought to be the principle of this singular government, because the Crown is that link of the chain that keeps the whole together. But the contradictory parts of this ill-advised system are stronger than the cement, and each body of the State is constantly tending to a separation from the rest. It is therefore difficult to say, what is the principle that urges a feudal state to action; but that which actuated, more than any other, the individuals of Scotland to action, was, THE LOVE OF FAMILY, of that Family or Clan to which the individual belonged. My Clan and my Chief, is the *crie de guerre* of a Scotchman. To the interest or advantage of his Chief, all other considerations gave way. Obedience to him is the first of all duties. His orders supersede not only the law of the Sovereign, but even some of the laws of God. Your true Highlander thinks it meritorious to rob and plunder for his Chief, or to assist him in the rape of a beauty or of an heiress. Not a Clan, but every individual of it, would have joined heart and hand to seize the Countess of Sutherland for their young Laird. Murdering a foe of the Clans was, till lately, called, *putting him out of the way*. If done openly, the action was highly meritorious and honourable; if secretly, it was a crime that much might be said in excuse for*.

The immense difference between such principles and those of the people of England, must strike every one. No steps were taken to meliorate the principles derived from the Constitution of Scotland, till after the rebellion 1745, when the Act passed for abolishing he-

* It would not be fair to state the bad, without marking the good qualities of the people of Scotland. If their attachment to their Clan and Chief leads them into some errors; to speak more accurately, on some occasions they mistake right and wrong, they make no exceptions in their own favour; they are ready to sacrifice their own lives, as well as other people's, to the good of their Clan. This principle of attachment is nearly the same as the Spartans of old were actuated by, and there is a very striking resemblance throughout, between the characters of a modern Highlander and an ancient Spartan. The same hospitality and bravery; the same contempt of danger, toil, and poverty; the same perseverance and steadiness, the same pride, the same sincerity and constancy of friendship, which nothing can get the better of, but the love of Sparta, or of the Clan.

reditary jurisdiction. The effect of this Act has been considerable, and the extravagant avarice of several Chieftains, has since done yet more towards demolishing the attachment and affection of their vassals.

‘The abolition of hereditary jurisdictions has confounded the object of the Constitution of Scotland, and the folly of the Nobility, or Chieftains, has nearly effaced the principle of the Constitution. But it is not sufficient to have destroyed a false object, and overturned a narrow principle, without others are substituted in their stead. Surely means might be found to give the same object and principle to Scotland, as England has so long found the benefit of. Liberty is a plant that generally thrives best in a cold climate and barren soil. If corruption should break its mounds, and overflow the plains, think where shall freedom fly for refuge in her distress, but to those mountains which luxury abhors, and corruption sickens at the very sight of.’

As a remedy for the imperfect union of the two kingdoms, the Author would have an union of the principles of government and laws; the first step to which he deems to be purging the Upper House of Parliament of its heterogeneous parts, the *elect* Peers of Scotland, and the *translated* Bishops. The methods he proposes for these wholesome ends, are worthy of attention, but for these we must refer the curious reader to the pamphlet.

Art. 19. *State of Alterations which may be proposed in the Laws for regulating the Election of Members of Parliament for Shires in Scotland.* By Sir John Sinclair, Bart. 8vo. 1s. Cadell. 1787.

Sir John Sinclair considers this important subject under three distinct heads; what the laws respecting the election of members for counties in Scotland were originally; what they now are; and what they ought to be in future. The discussion is indeed embarrassed by the peculiarity of the provincial terms *superiority*, *life-rent*, *wadset*, *old extent*, *valued rent*, and *infeftment*, which however familiar in Scotland, sound very quaint and obscure to an English ear, though the Author assists us with definitions. The subject is as local as the terms, and will scarcely engage the close attention of any beyond the natives, excepting perhaps the gentlemen of the law; to whom it may be left as a peculiar concern; remarking only, that the writer seems to have no objection to the modern practice of subdividing or carving out the superiority votes: for he thinks, ‘they have been of late, perhaps, too harshly treated. At least while the burgage tenures of England remain unimpeached, the superiority votes of Scotland, even according to the most recent improvements in that species of political manufacture, can never want countenance and example.’ *Very true*; but they may still want justification; not only because, according to the popular phrase, two blacks will not make a white, but because the objects compared are dissimilar.

Sir John Sinclair, proposing to introduce this subject to Parliament early in the next session, has very properly drawn up this short state of the principal points which are likely to become the topics of discussion, in the hope of receiving assistance: candidly inviting gentlemen who pay attention to the subject to favour him with their sentiments in the interim.

TRADE, &c.

Art. 20. *The British Merchant*, for 1787. Addressed to the Chamber of Manufacturers. Part I. On the Commercial Policy of any Treaty with France; and in particular, of the present Treaty. With an Appendix, containing, the French Tariffs of Duties inward in 1664 and 1669. And a Table of the Alterations in our own Duties, affected by the VIIth Article of the present Treaty. 8vo. 2s. 6d. Debrett.

This is a subject of which we think we have already had enough for the present season; unless new light could be thrown upon it; and it may be thought rather too late to go on prognosticating the consequences of an intercourse that has undergone so much public and private discussion, and is now in full operation. The voice of the nation will decide upon the policy of the measure according to its feelings, and we need listen to no other monitor. This writer ranks among the most confirmed enemies to the commercial treaty; and were it expedient to argue any longer about it, neither his statements of facts, nor his reasoning on them, appear cogent enough to close the subject.

To glance at a few obvious instances: in computing the value of our Newfoundland fishery, which he calculates to produce 450,000*l.* he adds to the sum, 35,000*l.* as received by the British underwriter and factor, for insurance and commission *! With equal propriety he might have swelled the account with the price of the ships, and seamen's wages; all which enter into the price charged upon the fish, and are only the channels of its home circulation. If such error or art extends to the subordinate details, his general assertions and reasoning are not to be relied on with safety.

His objection to the commutation-tax, is, that the common people purchase finer teas at their accustomed prices †.

In considering the probable injury to the Portugal wine trade, he expresses his apprehensions ‡ of the introduction of a cheap, strong wine from Languedoc, 'which partaking of the properties both of claret and port, is perhaps more wholesome than either.' But the trade in Portugal wine is not only to be supported, rather than we should be supplied with a more wholesome liquor; but the duties on foreign wines are to be kept high, lest a reduction should check our own manufactory of liquors which are sold for wines! 'But I know not why our home brewery of port, claret, and white wines, should be injured. It would require stronger reasons than I have yet heard, to convince me, that cyder, elder berries, and sloe sluice, or cyder, black *prap*, and Alicante wines, for port and claret; and for white wines, dried grapes fermented with water, or our own perries, are more unwholesome than the genuine juice of the fresh grape, which, as well as others, has always an addition of a little brandy. The substitution of these compositions is indeed a fraud on the purchaser; but it is an *innocent fraud*, that keeps in this kingdom annually, at least between one and two hundred thousand pounds §.'

If our Author wilfully, and to his certain knowledge, ever drinks a glass of *genuine* wine, or keeps a bottle of such wine in his house; his

patriotism is not worth a bottle of the sophifications he wishes to impose on his countrymen; and to the worst compositions of which he ought to be condemned all the days of his life.

Art. 21. *An Address to the Manufacturers and Traders of Great Britain*, stating the Evils arising from the present ruinous Plan of monopolizing and cheap dealing, &c. By a Traveller. 12mo. 6d. Otridge. 1787.

The Author points out the mischievous consequences of an endeavour to sell goods under the common market-price, but his language is extraordinary: for example, when he describes the country shop-keeper failing, he says, 'On a sudden the lowering tempest threatens round the horizon. The sweeping storm comes howling on the wings of the wind. Nature trembles to the centre. The pride of the forest bends before the blast. The knotty oak, rest of its branches, remains a monument of the tempest's rage, &c. &c.' Our traveller seems to have strangely overshot his mark. How often have we recommended Authors to *suit their words to their subject well* *.

Our Author's plan for remedying the evils complained of, seems to convey a good hint to the Public; and his postscript, on the present state of parish workhouses, with his scheme for the better employment of the poor, merits attention.

MECHANICS.

Art. 22. *A Dissertation on the Construction of Locks*. By Joseph Bramah. 8vo. 1s. Baldwin. 1787.

Mr. Bramah observes that all dependence on the security of locks now in use, even those which are constructed on the best principles, is fallacious. In order to demonstrate his proposition, he states the common principles which are applied in the art of lock-making; and by describing their operation in instruments differently constructed, and possessing different degrees of excellence, he proves that the best constructed locks are liable to be secretly opened, either by picklocks or false keys made by a skilful workman. He then proceeds to the specification of a lock which he proposes to the Public, as a *perfect security* against every possible effort of art and ingenuity.

The contrivance is so truly ingenious, that our artist's lock can only be opened with its own key: but we cannot give a description of it without the plates. The secret consists in making the wards moveable, and by adapting the lock to the key, and not, as is usual, the key to the lock. Those who are versed in mechanics will receive much pleasure from the perusal of the pamphlet; but more from a sight of the lock: for which they are referred to No. 14, the west end of Piccadilly.

NATURAL HISTORY.

Art. 23. *An Essay on the Method of studying Natural History*: being an Oration delivered to the *Societas Naturæ Studioforum* at Edinburgh, in the Year 1782. By Richard Kentish, M.D. F. A. S. Edin. President of the Society, and Member of several literary Societies. 8vo. 2s. Elmsley. 1787.

Dr. Kentish here enumerates the several writers on natural history,

* "Suit your words to your music well."

and recommends some of the best authors as proper guides for the student. He begins with mineralogy, and ends with zoology: the very reverse of that writer who is acknowledged to be the greatest naturalist the world ever saw. Among other systems of mineralogy, Dr. Kentish mentions that of Linné, which, he says, 'is defective in many particulars;' but he does not say what the defects are. Wallerius too, a writer of acknowledged merit, is censured, because 'he has not availed himself of the aid of chemistry.' Wallerius was one of the greatest chemists of his age. Bergman succeeded to his vacant chair, as Professor of Chemistry at Upsal, and was his pupil. Of Cronstedt's system, Dr. Kentish says, 'In 1758, an anonymous publication appeared, of which Linnæus says, "*Vox Swabii, manus Cronstedti*." He was right in supposing the work to be Cronstedt's, whatever aid Swab afforded is unknown.' The passage of Linné evidently implies that Swab was the author, and Cronstedt only the publisher, or editor: which was in fact the case. Swab was superintendant of the copper-mine at Fahlun, in Dalecarlia, where he made a valuable collection of minerals, which he presented to the University of Upsal: Cronstedt succeeded him at Fahlun, and among other manuscripts, found the system of mineralogy, describing the fore-mentioned collection, which he, conscious that it was not his own, published without a name; whence Linné in his review of that work, says, '*Ut utar verbis Isaaci mutatis, "Vox Swabii, manus Cronstedti*." And he adds, in the next sentence, that he had heard Swab deliver the doctrines contained in that work, while Cronstedt was but a boy.

In the remaining part of this publication, Dr. Kentish enumerates and describes the several systems of botany and zoology: of which those of Linné are preferred.

M E D I C A L.

Art. 24. *An Essay on Sea-bathing, and the internal Use of Sea Water.*

By Richard Kentish, M. D. F. A. S. Edin. &c. 8vo. 1 s. 6 d. Murray.

Dr. Kentish, in the introduction to this treatise, gives a concise history of bathing, pointing out its antiquity, and shewing the general estimation in which the practice has been held, by writers on the subject, in various countries, and in different ages.

The Author lays down some general practical rules to be observed by patients, under a course of sea-bathing; and gives a list of diseases in which it may be useful. The directions for bathers are judicious; but we must object to the use of the cold bath, in any form, as a remedy for the rheumatism, gout, and some other diseases which are found in Dr. Kentish's list. Though the Doctor's general proposition, that bathing is of no service, but, on the contrary, hurtful, unless it be succeeded by a pleasant sensation of glowing warmth, is doubtless a just remark; yet we cannot join in the Author's opinion concerning the cause of this salutary symptom. He says, 'The body, on its immersion in the cold water, suddenly loses a portion of heat, particularly of the heat of the surface; and as long as the parts continue exposed to this degree of cold, a continued abstraction of heat is the consequence: but the instant the body is out of the water, or in such

circumstances as to receive heat from an ambient atmosphere, that instant will its return be perceptible, and the effect of such return will be stimulant.' Our opinion is, that the constrictive quality of the cold water contracts the extremities of the smaller vessels, especially the cutaneous ones, whence the *rigour*, shivering, or violent sensation of cold, with a pulse both smaller and slower. On coming out of the bath, an extraordinary effort is made to overcome the obstruction, and the blood is forcibly impelled to the surface of the body, whence the *glowing warmth*, a quicker and stronger pulse, and a salutary increased perspiration; so that, unless cold-bathing produces an artificial ague-fit, no good can be derived, but evident harm must ensue; because the partial constriction of the cutaneous vessels not being overcome, remains, perhaps, to be the foundation of some chronic disease, by a total suppression of perspiration. *Quære.* Is it thus that sea-bathing transforms the rheumatism and the gout into a palsy? The Author indeed allows, in the paragraph following that which we have given, that the circulation is increased, but he attributes it to its own effect, *viz.* the heat produced on the surface, which he says is communicated by the ambient atmosphere.

One remark more shall close this article, and we sincerely wish that the Doctor had not given us reason for it. At page 35, speaking of the internal use of sea-water, and the mode which the ancients practised of giving it in wines, he says, 'Celsus, treating of the scrophula, or *Regius morbus*, as he calls it, recommends "*vinum bibere salsum Græcum, ut solutio ventris remaneat.*" The *Regius morbus* of Celsus was the *jaundice*: as is sufficiently apparent from that elegant writer's own description; and even, in the passage above quoted, the reason for drinking *salted wine* is, *ut solutio ventris remaneat*,—a circumstance which every practitioner knows to be of the utmost consequence in the cure of the *jaundice*.

Art. 25. *Syllabus; or general Heads of a Course of Lectures on the Theory and Practice of Midwifery.* Including the Nature and Treatment of Diseases incident to Women and Children, &c. &c. By John Leake, M. D. Member of the College of Physicians, and Physician to the Westminster Lying-in Hospital. 8vo. 1s. Murray. 1787.

The medical student will, in this publication, find a particular account of Dr. Leake's Obstetrical Lectures, and the terms of attendance on the Westminster Lying-in Hospital, of which the worthy Doctor was in a great measure the founder. The Author has added an abstract of the history of the Hospital, and an account of its present state. It appears, that upwards of 6000 women have been delivered since its opening: the design is extensive, and does not deny admission to any real object of distress; unhappy single women, who are rejected at other hospitals, here find relief, with the same attention as the wives of distressed housekeepers, soldiers or sailors. Dr. Leake presented the ground on which the hospital is built; and liberal subscriptions have since supported the institution: among other donations, is a legacy of 3000*l.* by the late Richard Russel, Esq.

EDUCATION.

Art. 26. *The Theatre of Education.* A new Translation from the French of Madame la Marquise de Sillery, late Madame la Comtesse

Comteſſe de Genlis. 12mo. 4 Vols. 10s. ſewed. Walter. 1787.

Not having at hand, the *original* of the preſent work, we cannot ſpeak with much precision, of the merit of this new tranſlation; but, to the beſt of our recollection, it may, on a general eſtimate, ſtand nearly on the ſame ground of commendation on which (juſtly, it is hoped) we placed the former verſion, in four octavo volumes. See Rev. vol. lxiv. p. 259.

SUNDAY SCHOOLS.

Art. 27. *An Abſtract of the Hiſtory of the Bible*, compoſed for the Uſe of Sunday Schools. By the Rev. William Turner, Junior. 12mo. 4d. or 3s. 6d. per Doz. * Johnſon. 1786.

We ſhall only ſay of this little book, that we have not ſeen any of the kind better adapted to the capacities of children.

P O E T R Y.

Art. 28. *The Tears of Britannia*; occaſioned by the late Indispoſition of his Royal Highneſs the Prince of Wales. A Poem. By a Lady. 4to. 1s. Becket. 1787.

The principal merit of this effuſion is certainly not in its *poetry*. But as we think, from ſome of the lines, that the lady may one day produce a better work, we will point out to her a few of the inaccuracies which are diſcoverable in the preſent performance.

The Prince of Wales is ſeized with ſudden indispoſition. The Author eſs accordingly tells us, that—

‘ A nation’s tears in plaintive lays ſhall ſpeak,

A nation’s ſmiles inſpire the cheerful ſong.’

This is highly inconfiſtent: for, if a nation’s ‘ tears’ are to *ſpeak in plaintive lays*, how are their ‘ ſmiles’ at the ſame time to *inſpire the cheerful ſong*? Beſide, is it not a little ſtrange to be talking in ſuch an hour, of the ‘ cheerful ſong?’ Perhaps, indeed, it ſhould be ‘ tearful ſong,’ or, as we now ſay, *doleful ditty*. But then, what are we to do with the *ſmiles*? We really muſt give them up.

‘ Let ſoft reſe his reſtleſs thoughts invade.’

The Author, no doubt, means to ſay—*let ſleep ſteal on his ſenſes*, or, *may he be lulled into reſe*. But the word *invade* carries with it an idea of hoſtility, and is very abſurdly oppoſed to the epithet *ſoft*. We may talk of reſtleſs thoughts invading and troubling our reſe,—but we cannot ſay that reſe is *invading* our reſtleſs thoughts.

The motto choſen by our poet eſs is,—*Virumque cano*:—the expreſſion is not altogether clear, and therefore we cannot determine on her meaning. Yet might we be permitted to hazard a conjecture—but no matter, his Royal Highneſs is *ſung by a lady*; and he is conſequently a fortunate man.

Art. 29. *Miſcellaneous Poems*. By W. Gillum. To which is added, a Farce, called What will the World ſay? By the ſame Author. 8vo. 3s. ſewed. Lane. 1787.

In the Preface to this collection is the following paſſage: ‘ The *ſanzas on a late reconciliation* were written on the ſpur of the occaſion,

with the *MENS ARDENS* which so important an event must naturally excite.' We instantly turned to the stanzas in question, and from them to the other pieces, in full expectation of meeting with

"Thoughts that breathe, and words that burn."

As well, however, might we have travelled to Nova Zembla in search of the prodigalities and beauties of Nature, or in the prospect of enjoying a perpetual spring. In other words, POETRY is not in the book.

With respect to the farce, intitled, *What will the World say?* the Writer observes—"particular circumstances, too uninteresting in themselves to render the recital a matter of the smallest importance to the reader, prevented the representation." Why this performance has not been acted, it was, indeed, unnecessary to tell.

The Author has chosen for his motto—*Spes incerta futuræ*. This is certainly modest enough. We will therefore allow the gentleman to hope (his hope will, no doubt, prevail above his fear) as long as he pleases:—for, as a celebrated writer feelingly remarks, "what a wretch must he be who has outlived his hopes!"

Art. 30. *The Fleaiad*; an Heroic Poem, with Notes; humbly addressed to Peter Pindar, Esquire, Author of the *Loufiad*, &c. &c. By his Kinsman, Paul Pindar, Gent. 4to. 2s. Kearsley. 1787.

One of Mr. Paul Pindar's mottoes, prefixed to this feeble imitation of the *Loufiad* (for he has three, a Greek, a Latin, and an *English* one), puts an interesting question, in the following words of Mr. Port:

"Oh! while along the stream of time thy name
Expanded flies, and gathers all its fame;
Say, shall my little bark attendant sail,
Pursue the triumph, and partake the gale?"

If the Author of *the Fleaiad* looks to his cousin, Peter, for an answer to the foregoing question, as applying to the present poem, we will venture to "say," for P. P. Esquire, "No!"

M I S C E L L A N E O U S.

Art. 31. *Memoirs of Major Edward M'Gauran* (Grandson of Colonel Bryan M'Gauran, Baron M'Guaran of Talaha), an Ensign in General Loudon's Austrian Regiment of Foot; Volunteer with Admiral Elphinstone on board the Russian Squadron, in his Expedition against the Turks; Cadet in the Honourable the East India Company's Forces; Major in the Service of Portugal; and a Lieutenant in the British Army in America. Interspersed with many interesting Anecdotes, relative to the Military Transactions in which he was concerned, and Characters of the most distinguished Personages. In a Series of Letters. Written by himself. 12mo. 2 Vols. 6s. sewed. Hookham.

Major M'Gauran is a volatile kind of genius, and this disposition has subjected him to many remarkable vicissitudes in life. He gives an account of his several adventures (some of which are not uninteresting), and describes the countries he has passed through, in a language which, though it cannot be called elegant, has yet a sufficient degree of correctness to save it from the lash of criticism. He appears to be a relator of facts, and, indeed, to have confined himself to the recording of circumstances which have fallen under his own

immediate observation. Of the merits of Mr. M'Gauran in his profession, the following letter is a particular testimony—

“ Sir,”

“ The bearer, Mr. M'Gauran, has informed me, that he has the honour of being personally known to you; but that you desired a line from me, certifying his being in the Russian service. I assure you, he was on board Admiral Elphinstone's Squadron; and during the time he served, he behaved as an active gallant officer, and a man of spirit.

Yours, &c. &c.

To Gen. Clinton.

UPPINGHAM.”

The Major concludes his *Memoirs* in the following manner—“ I trust to the impartiality and candour of a generous Public for that liberality and support I have hitherto sought from the great and powerful in vain.”

We are truly sorry to find that a ‘gallant officer’ has ‘hitherto sought for support in vain;’—and as he appears to be really an *honest fellow* (he will pardon the familiarity of the expression), we heartily wish him success in his literary enterprise.

Art. 32. *The History of the Office of Stadtholder, from its Origin to the present Times.* Translated from the Original, published at the Hague (in 1747). 8vo. 1s. Ryall. 1787.

This pamphlet has no relation whatever to the subsisting controversy among the Dutch. It is simply, as the title-page is made to declare, *An History of the Office of Stadtholder.* It serves to shew, however, that the French interest has in former times, as well as at the present day, been found to mingle in the councils of the *United Provinces.*

Art. 33. *A Narrative of the Proceedings tending towards a national Reformation,* previous to and consequent upon his Majesty's Proclamation for the Suppression of Vice and Immorality, &c. By a Country Magistrate. 8vo. 2s. Robson. 1787.

This country magistrate seems a zealous wellwisher to the reformation of the morals of the people; he hath also taken an active part in bringing about so desirable an end, and recommends to his brother magistrates such lenient measures as seem best calculated for effecting a due observance of the laws; by happily checking the crimes mentioned in the royal proclamation. Many curious and interesting matters, relative to *Police*; &c. are discussed in this pamphlet: which we recommend as a useful and valuable publication.

Art. 34. *Letters from Ninon de Lenclos to the Marquis de Sevigné:* which have not before appeared in English. 12mo. 2s. 6d. Hookham. 1786.

Ninon de Lenclos may be considered as the *Heloise* of her time. Like her she was susceptible of the tender passion, and equally subject to its soft controul. In the letters before us, the votary of Venus stands confessed. With respect to the Marquis de Sevigné, who writes to her in answer, he is cold as the *Northern Star.* But, perhaps, he was of the opinion of our Congreve, who says,

“ All naturally fly what does pursue,

’Tis fit men should be coy when women woo.”

The letters have the appearance of being genuine.

Art. 35. *The Analysis of two Chronological Tables*, submitted to the Candour of the Public. The one being a Table to associate scripturally the different Chronologies of all Ages and Nations: the other, to settle the Paschal Feast, from the Beginning to the End of Time. By the Rev. George Burton, M. A. Rector of Eldon, in Suffolk. 4to. 2s. 6d. Robinsons. 1787.

In the dedication to the Bishop of Norwich we are informed, that Mr. Burton has arrived at the 'age of well nigh three-score and ten,' with a constitution enfeebled with many infirmities; and, in his preface, we are farther informed, that the Author has struggled under many adversities; among others, that he was obliged 'to rebuild his parsonage-house, which was burnt to the ground, soon after he had in a manner rebuilt it.' He adds, 'a natural concern for an increasing family, of ten grandchildren, together with the infirmities incident to his years, and too sedentary a life, have further discouraged him:' having, however, completed his work, and, by the assistance of his friends, brought forward this Analysis, he hopes 'it will meet with such an indulgent reception as may countenance and encourage the end of all his wishes,—namely, the publication and happy success of his tables.'

He says, that 'very few leading principles are wanting to govern the chronological tables.—We are instructed, in many parts of Scripture, that there is a fixed period when time shall be no more; and such a period is the first principle to be established. The second principle is the lunar year; to explain the extent of that period, which is of so much consequence to us all, namely, 7980 years. The third principle is the solar year; by which may be presumed a shortening of that period, for the elects sake. The fourth principle is an acquired period; by which the Easter limit is to be ascertained for ever, and the second ascension, towards a final judgment, is pointed out.'

For the manner in which Mr. Burton applies these principles to his chronological system, we refer our Readers to the Analysis.

Art. 36. *A third Address to Parliament*, respecting the Preservation of his Majesty's Seamen. By William Renwick, Surgeon in the Royal Navy. 8vo. 1s. 6d. Richardson. 1787.

Every humane person must wish success to Mr. Renwick's exertions in favour of seamen, navy surgeons, and their widows. The zealous Author here points out, more fully than in his two former addresses *, the bad state of surgery on board our ships of war. Among other facts, Mr. Renwick does not forget a circumstance that happened in the late war, which was truly disgraceful to this nation. He tells us, that the commander of one of our largest frigates represented to the captured enemy, the necessity he was under of requesting one of their surgeons to amputate the arm of his wounded lieutenant (now a Captain); '*his own surgeons not being qualified for the department to which they were appointed!!!*' What must have been the unhappy fate of those brave fellows, the common seamen, to whom such chirurgical assistance could not be given during the engagement? Mr. Renwick justly asks, 'Who, under such circum-

* See Review for September 1785, p. 238; and March 1786, p. 234.

stances, would enter as volunteers in the service?"—He is fearful lest he should seem too fervent in pleading the cause of the common sailors; but the subject fully justifies the laudable zeal with which Mr. Renwick presses his solicitations; and, we hope, he will prove a successful advocate for that body of men, who are so essentially necessary to the defence of the nation.

Art. 37. *More last Words of Dr. Johnson.* Consisting of important Anecdotes, and a curious Letter from a medical Gentleman, published from the Doctor's Manuscripts, with original Stories, of a *private Nature*, relative to that great Man. To which are added, singular Facts relative to his *biographical Executor*, formerly Chairman of the Quarter Sessions. By Francis, Barber. 8vo. 2s. Rich. 1787.

A piece of dirty fun, in humble imitation of Swift's nastiest manner.—By 'Francis, Barber,' many purchasers were *taken in* (by the publisher's advertisement) to suppose, that the materials of the pamphlet came, by some means or other, from Frank Barber, Dr. Johnson's black servant; but the preface [somewhat too late though!] sets them right, by acknowledging the Author to be a Mr. Francis, who had been barber to the Doctor:—and a *cunning shaver* no doubt!

Art. 38. *Sketch of Commotions and Disorders in the Austrian Netherlands*, including Transactions from April 1, 1787, in a Series of Epistles, by Dennis O'Flaherty, Esq. of the Kingdom and Province of Ireland. Emended into English by the Editor, and founded on official Papers, &c. &c. 8vo. 2s. Johnson. 1787.

'Tis all a joke, good people. None of your dull details of helter-skelter commotions and disorders. Gentle readers, you are all made April fools. This Dennis O'Flaherty, Esq. is a droll fellow;—a twig from a branch of the Antey family; and his comical verses, though certainly relative to the Emperor, the Pope, and the Netherlanders, often remind us of the celebrated *Baird Guide*. We only regret, that the ingenious and whimsical Writer has not been more happy in his choice of a subject; for with regard to that on which he has now lavished his wit and humour, few readers, on this side of the Scheld, we apprehend, will care three-fourths of a *groat* for it.—We shall be glad to see his ability and pleasantry employed on objects *nearer home*.

Art. 39. *An Account of all the Manors, Messuages, Lands, Tenements, and Hereditaments, in the different Counties of England and Wales, held by Lease from the Crown*, as contained in the Report of the Commissioners appointed to enquire into the State and Condition of the Royal Forests, Woods, and Land-revenues, &c. &c. Folio. 12s. 6d. Boards. Hooper. 1787.

The Commissioners appointed, by the late act of Parliament, to enquire into the state and condition of the woods, forests, land-revenues, &c. of the Crown, found, on examining the landed possessions and revenues, &c. that they naturally composed three distinct branches. 1st, Landed possessions of the Crown, granted by lease. 2d, Woods, forests, parks, and chaces. 3d, Fee-farm and unimprovable rents. The Commissioners, therefore, resolved, for the sake of regularity and perspicuity, to keep their enquiry of each

each of these branches separate and distinct, to deliver a report of each department, and a final opinion of the whole.

The performance before us is the substance of the first report; and contains a concise description of all the landed possessions and revenues of the Crown in England and Wales, that are held, by leases or grants, for the remainder of long terms, granted prior to the passing the civil-list act of the 1st of Anne, and not yet expired; or under leases, granted, since that period, for terms not exceeding thirty-one years, or three lives, excepting in cases of messuages, which are allowed to be granted for the term of fifty years, or three lives, conformable to the limitations of the said act. To render the abstract as intelligible as it is comprehensive, the particulars are arranged in columns, under distinct heads. The first gives the counties in alphabetical order, with a brief description of the lands, houses, or other hereditaments, demised in each;—then follow the names of the lessees,—the dates of the last leases,—the terms thereby granted,—the periods of expiration,—the yearly value of the premises, by the latest survey, according to the Surveyor-general's report,—the fines received on the renewal,—the old rents formerly reserved,—the increased and new rents surcharged, and to take place when the old ones determine,—and, lastly, observations, on particular matters, contained in the respective leases.

From the above account of this work, our Readers will perceive its utility to all persons possessing, or interested in, estates held by lease from the Crown,—to gentlemen of the law,—to antiquaries, and to all who wish to procure information concerning the history of landed property.

The Editor has added three appendixes. The first contains an account of the land revenue of the Crown, in Queen Mary's time, anno 1555; the second is a compendium of the state of the revenue and profits of the Crown, in the 44th of Elizabeth; and the third is a calendar to the surveys of the estates of Charles I. his Queen, and the Prince of Wales, taken by ordinance of Parliament, during the interregnum.

Art. 40. Report of the Commissioners appointed to enquire into the State and Condition of the Woods, Forests, and Land-revenues, of the Crown. 4to. 12s. 6d. Boards. Debrett. 1787.

This publication is nearly the same as the preceding. The report itself is here prefixed to the alphabetical list, described in the foregoing article; but the Editor has not added the three curious papers, on the subject of the royal revenue, which are given in the appendix to the former publication, and which, in our opinion, are a valuable addition. The thanks of the Public are, however, due to each of these Editors, for the intelligence which their useful books contain.

We have consulted brevity in our review of this and the foregoing article, the rather because their contents are so fully, and, in some respects, *critically*, noticed in our account of Mr. St. John's book, on the same subject. See Review for October, p. 260—264.

IRISH CATHOLICS.

Art. 41. A Justification of the Tenets of the Roman Catholic Religion; and a Refutation of the Charges brought against its Clergy, by the

the Bishop of Cloyne. By Dr. James Butler. 8vo. 2s. 6d. Coghlan, &c. 1787.

Dr. Butler pleads the active part which he and his reverend brethren took, to suppress disturbances that the Catholic clergy suffered by, as well as the Protestants: and it is, perhaps, doing them no more than justice to believe him. But when he goes on to assure us, of the inoffensive benevolent spirit and dictates of the Catholic religion, in answer to what he deems injurious representations of it, as taught in the Protestant schools, we cannot but pause before we yield assent.

It is not easy to avoid comparing the language of Popery, as a subordinate sect, pleading for toleration, with the same religion when armed with temporal power. In the former, which is the present case, tenets that, in the latter case, are hostile both to the souls and bodies of unbelievers and heretics, are explained away, in a manner which, if it is sanctioned by the court of Rome, shews how happily and commendably that court has reformed its principles. We have room, however, to imagine, that the papal court is flexible enough to qualify doctrines and precepts to situations and seasons; and that what ~~was~~ be admitted as orthodox in Ireland, would fall far short of that credit in Italy or Portugal. What kind of security we have for the uniformity of Catholic loyalty, may be conceived, when the titular bishops of Munster thought it incumbent on them, lately, to unite in a formal disavowal of the tenets of Father Burke, the titular Bishop of Ossory, who "violently reprobated" the oath of allegiance required from the Catholic clergy, as injurious to the supremacy of the Holy See *. But though Father Burke's doctrine of allegiance was condemned in Ireland, we do not find that it was condemned at Rome; we are indeed told, that he obtained no farther promotion, which is very easily to be accounted for; and we find, moreover, that when Dr. Butler represented the conduct of himself and his brethren in that affair, in a memorial to the Sacred Congregation *de propaganda Fidei*, all the thanks he got from the prefect cardinal Castelli, was, a censure for precipitancy in deciding on a business of such magnitude, without first consulting the sovereign Pontiff †.

Dr. Butler complains highly of the misrepresentation given of the Catholic religion, in the catechism taught in the English Protestant schools; and, among other passages, that where it is said—'It is well known that liberty of conscience is denied in all Popish countries, and, that wherever Popery prevails, they endeavour to root out all that differ from them by fire and sword.'

To refute this assertion, he adds—'And yet we find that in France, which is a Popish country, Marshal Turenne and Count Saxe, both Protestants, were allowed liberty of conscience, and fought with it in the service of the French monarchy, more to the honour of that crown than any soldiers of their time: the finances of France, in a later day, flourished under M. Necker, a Calvinist; and the kings of France, have thought it neither unsafe, nor impolitic, to establish an order of military distinction for Protestants, in their very palace. Those Protestants who have returned, without suffering, from the Inquisition in Italy, Spain, and Portugal, will bear testi-

mony to the falsehood of the assertion, that Protestants are exterminated there by fire and sword.'

But among whom will this pass for refutation? Will the exceptions of two or three eminent men, whose talents atoned for their heresy, shew that Protestants are tolerated in France? It is believed they are very numerous; but do the commonalty there resort freely and openly to Protestant chapels? Do they form an ecclesiastical government among themselves, under titular superiors, as the Catholics do in Ireland? Even supposing all this, why was France selected in proof, rather than Italy, Spain, or Portugal? If Protestants do now escape the Inquisition in those countries, and return, they have not always had that good fortune; and the question is not so much relative to travellers, as to natives: what then is the object of those stern tribunals? Let history decide.

History indeed, notwithstanding his confident assertions of the benign principles of the Catholic religion, is so full in his teeth, that it extorts a confession ill-founded, and delivered at the close, with an exceeding ill grace:

'That persecution, for religion's sake, has been carried to unwarrantable lengths, every man will acknowledge who has read the histories of Europe. Religion and policy were led hand in hand: an established church was found to be the most closely connected with the political government: and, accordingly, every state in Europe has connected them. If, in the eye of civil polity, it has seemed fit to carry the punishments of heresy to unnecessary, or unbecoming lengths; on that *civil polity* let it be charged. We have proved that such measures belong not to us, and are totally incompatible with our functions: If the Inquisition of Spain, and Italy, and Portugal, be charged on us, what will the cause of Christianity benefit, by our retaliating the Star Chamber, and the penal laws, that so long stained our statute books in this and the sister kingdom, on the Protestant religion? The Inquisition is a creature of the civil power: suppose that it does exceed the proper limits, why are we to be charged with the transgression? And what answer should we have received from a liberal English-juryman, whom we should accuse of cruelty, because, in consequence of his verdict, a priest, convicted of returning to his country, to exercise the functions of his religion, should be hanged? Exactly in the same predicament stand the judges of the Inquisition. They are divines, because offences against religion are the only objects of their cognizance. They try those handed over to them by the civil power, as accused of heresies; and their province extends no further.'

The convenient connection, and time-serving separation, of civil and ecclesiastical powers, is too well understood, and is too gross an insult on common sense, to be honoured with any notice. If Dr. Butler could write this paragraph without blushing or smiling, we can with equal confidence produce it, as a full and sufficient key to his own pamphlet; so that nothing is needful to be added by any opponent whatever.

In conclusion, Dr. Butler may, and we believe has, fully extolled his own conduct, and that of his brethren in Ireland, so far as relates to the recent disturbances; but he neither has, nor can extend
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that justification to the tenets and spirit of the Romish religion, beyond the present profession of it in Ireland; where it is mellowed down to a private sect, asking that toleration it never gave. He may indeed assert a claim to toleration among us, who profess the right of exercising private judgment; but it becomes him to preserve a modest silence, and not to remind us of the treatment of Protestants in Catholic countries.

Art. 42. *Observations on the political Influence of the Doctrine of the Pope's Supremacy.* Addressed to the Rev. Dr. Butler, &c. &c. By William Hales, D. D. Fellow of Trinity College, Dublin. 8vo. 2s. Faulder. 1787.

Dr. Hales taxes Dr. Butler and Mr. O'Leary, with imputing assertions to the Bishop of Cloyne that are not to be found in his pamphlet; the instances of which he contrasts in opposite columns. But Dr. Butler insisting particularly, that the consecration oath of the Catholic Bishops is by no means inconsistent with the allegiance of a subject to his prince, which is reserved by the clause, *Salvo meo ordine*; Dr. Hales replies, that 'whereas Bossuet only laboured to establish the Pope's jurisdiction in spirituals, you proceed a step farther, and recognize it in temporals also; thus proving what has been so often and so reasonably objected to your church, the actual existence of an *imperium in imperio*. For if the bishops, in the Pope's territories, swear fealty to him, both in spirituals and temporals; and if the Roman Catholic Bishops, *all over the world*, imitate their example, in taking the said oath; the inference is obvious. *They* also swear fealty to him, both in spirituals and temporals; unless an Italian, and an Ultramontane Bishop, take the same oath in different senses; a supposition altogether inadmissible.' The chief purpose of this pamphlet, which, at the close, is only termed Part I. is to cite instances to shew, that this concession of Dr. Butler is perfectly agreeable to the decisions of the Popes, councils, and canons.

As to the saving clause, *Salvo meo ordine*, Dr. Hales finds it in the earliest oath upon record, that of Gregory III. elected A. D. 731; and hence objects to Dr. Butler's exposition of the words, as meaning *without prejudice to my STATE*, which are nugatory when sworn by a Bishop in the papal territories; and, from various authorities, resolves them into—*saving the privileges of my ORDER*; a reservation that imposes something different from security of allegiance to the prince, in whose territories such a Bishop exercises ecclesiastical functions.

Art. 43. *Observations on the Bishop of Cloyne's Pamphlet:* in which the Doctrine of Tithes is candidly illustrated, and his Lordship's Arguments, for the Insecurity of the Protestant Religion, demonstrated to be groundless and visionary. By Amyas Griffith, Esq. late Surveyor of Belfast, and formerly Inspector General of the Province of Munster. 8vo. 1s. 6d. Keating, &c. 1787.

This whimsical production opens with an odd story, of the Author being deluded, by a treacherous friend, into an opposition to the late legal indulgence granted to the Roman Catholics; and of his being ruined by him. Little method is to be expected from a writer, who declares—'there are so many ideas floating in my imagination, that,

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on my conscience, I cannot pen the half of them :’ and—‘ I will assure you, gentle reader, that I never read a line of my MSS. but sent them to the press red hot from my brain.’ Mr. Griffith is, of course, a very eccentric penman ; he is a great enemy to tithes, contradicts the Bishop with little ceremony, disputes most of his representations of facts on his own knowledge, and tells his Lordship some home-truths with a good deal of blunt humour.

THEOLOGICAL CONTROVERSY.

Art. 44. *Letters to Dr. Priestley*, in Answer to those he addressed to the Jews, inviting them to an amicable Discussion of the Evidences of Christianity. By David Levi, Author of “ *Lingua Sacra*,” “ *The Ceremonies of the Jews*, &c.” 8vo. 2s. Johnson, &c.

This learned Jew here meets Dr. Priestley on the ground of fair argument, in order, as he declares, to convince or be convinced. After disclaiming the knight-errantry of aiming at the conversion of Christians, he attempts to justify the Jews in their rejection of Christianity. He maintains, that their present dispersion is not the effect of their disregard to the pretensions of Jesus, but a continuation of the Babylonish captivity. The prophecy of Daniel (chap. ix. 24, &c.) has, he argues, no reference to Jesus, but was intended solely to remove the doubts of the prophet concerning the duration of the divine visitation of Israel. By the *anointed Prince*, in the former part of the prophecy, he understands *Cyrus*, and, in the latter part, *Agrippa*. He denies that the miracles which Moses wrought, were the chief proof of his divine mission ; and rests the evidence of his authority, principally, on the voice from heaven on Mount Sinai. He judges it unreasonable that Christians should call upon the Jews to embrace their religion, before they are agreed amongst themselves what Christianity is ; and thinks it particularly preposterous in Dr. Priestley, to attempt to convert them to Christianity, whilst he himself acknowledges the perpetual obligation of all the laws of Moses. He repeats several hacknied objections against the miracles of Christ, and against the books of the New Testament ; and concludes with calling upon Dr. Priestley, to enter upon a re-examination of the Jewish prophecies, in order to determine whether they were fulfilled in Jesus Christ.

Art. 45. *Letters to the Jews*. Part the Second. Occasioned by Mr. David Levi’s Reply to the former Letters. By Joseph Priestley, LL.D. F.R.S. &c. 8vo. 1s. Johnson. 1787.

In reply to the preceding letters, Dr. Priestley complains of the want of candour, and of learning, in his antagonist ; supports the authenticity of the gospel-history (exclusively of the narrative of the miraculous conception), and the validity of the proof of Christ’s divine mission arising from miracles ; shews that there is no inconsistency between the doctrine of Christ and that of Moses ; and maintains, that no satisfactory account can be given of the present state of the Jewish nation, without supposing them to be under the displeasure of Heaven for their rejection of Christ ; and that no rational explanation can be given of the Jewish prophecies, without admitting their reference to Jesus as the Messiah : lastly, he again invites the Jews

Jews to the consideration of the evidences of the Christian faith, as a subject in which all mankind are equally interested.

Art. 46. *Letters to Joseph Priestley*, LL.D. F.R.S. Occasioned by his late controversial Writings. By the Rev. M. Madan. 12mo. 3s. sewed. Dodsley. 1787.

After insisting on several well-known arguments in defence of the doctrine of the Trinity, chiefly drawn from the Old Testament, Mr. Madan proceeds to pour forth many grievous lamentations over the undone condition of his deluded antagonist. He addresses him as a lost sinner, who is wholly unacquainted with the saving doctrine of imputed righteousness; and tells him, that the time will come when he would give the whole world for one glimpse of this great mystery of godliness. In short, he sentences the poor Doctor to pains and penalties in this world, and to eternal damnation in the next.

Art. 47. *Revealed Religion asserted*: in a Series of Letters to the Rev. Joseph Priestley, LL.D. F.R.S. Containing more especially some Animadversions on the Doctor's Opinion of Eternal Punishments, of the Doctrine of Calvin, of the Nature of God and the Human Soul, and of the Atonement of Christ. By Samuel Rowles. 8vo. 3s. 6d. Ash.

This good man joins with the Author of the preceding article, in charitably warning Dr. P. of his danger. At the same time, he takes a great deal of laudable pains to convince him of his damnable heresies, and lead him to the knowledge of the truth. On the several topics above specified, he discourses with a most tedious abundance of words; but advances little in point of argument which will appear new to those who are acquainted with the writings of Harvey, Toplady, Edwards, Owen, and Calvin. It is wonderful that Mr. R. should think it worth while to bestow so much reasoning upon these subjects, when he declares, that where the doctrines of the gospel come in question, and the authority of God by which they are recommended to us, he prefers Cobler Howe's sermon on the Spirit's Teaching, to all the erudition in the world.

Art. 48. *An Address to the Candidates for Orders in both Universities*, on the Subject of Dr. Priestley's Letters to them. 8vo. 1s. 6d. Robinsons. 1787.

The students in the Universities will learn little more from this address, than that the Writer is full of indignation against Dr. P. whom he charges with dissingenuity, malignity, impiety, and blasphemy. He has no doubt that if the Doctor had lived in the time of our Saviour, 'he would have been among the foremost of those, whose detestable hands were lifted up to destroy the God of their life, the author of their eternal salvation.' What end can such virulent abuse answer, but to awaken curiosity and suspicion in young minds, and to bring into discredit the system thus supported?

Art. 49. *A Letter to the Rev. Dr. Priestley*, on the Subject of his late Letters to the Dean of Canterbury, the young Men of both Universities, and others. By one who is not LL.D. F.R.S. Ac. Imp. Petrop. &c. &c. but a Country Parson. 8vo. 6d. Dilly.

This country parson, who amuses himself with ridiculing Dr. Priestley's quotations and his titles, should have taken care to read at least the title-pages of his antagonist more correctly, or to have procured better information: he might then have escaped the laugh, which is fairly turned against himself, for concluding, from Dr. P.'s honorary titles, that he was formerly of the University of Cambridge, in England.

Art. 50. *The Reply of the Jews to the Letters addressed to them by Dr. Priestley.* By Solomon de A. R. 8vo. 1s. Rivingtons.

Solomon de A. R. though certainly no Jew, shrewdly maintains, in the name of the Jews, that if they were to become converts to Dr. Priestley's system, they should gain nothing, and even, after all, be no Christians. He very humorously invites Dr. P. to become a Jew; and urges him immediately to submit to the operation of circumcision, and to add to the number of his titles, *Nunc demum curtus inter Judæos.*

Art. 51. *A Letter to the Rev. Dr. Priestley.* By an Under-graduate. 12mo. 1s. Rivingtons. 1787.

Humour and argument are, in this little pamphlet, mixed up by a masterly hand, with the view of providing an antidote against the poison of Dr. Priestley's heresy; but the dose is too small to produce any considerable effect.

Art. 52. *A Sermon on the Thirtieth of January; and three other Tracts.* By the Rev. E. W. Whitaker, Rector of St. Mildred's and All-Saints, Canterbury. 8vo. 1s. 6d. Rivingtons. 1787.

This sermon deduces the obligation of submission to civil authority, from the general principle of doing as we would be done unto. The three tracts annexed, are, a Reply to Dr. Priestley's Sermon on free Inquiry, a brief Defence of the Authenticity of the first Chapters of Matthew and Luke, and some Remarks on four Sermons on Phil. ii. 5—11. The *first* of these tracts maintains the moral obligation of orthodoxy, and reprobates improvements in civil or religious establishments, under the notion of *innovation*—a bugbear, which the Public is at length grown too wise to fear. In the *second*, the Author's defence, &c. is derived from the reference to the introduction to St. Luke's Gospel, in that of the Acts, and from the abrupt manner in which St. Matthew's Gospel must begin, if the two first chapters be omitted. In the *third*, he makes a few slight and unsatisfactory reflections on a posthumous piece of Dr. Lardner's; and treats that respectable writer with a degree of freedom, from which his eminent services to the Christian cause ought to have protected him.

We see little to admire in our Author's manner of reasoning on theological subjects; and, in the spirit with which he appears to write, we find much to censure. In his polemical capacity, we must therefore leave him in full possession of all the credit he may derive from our "*disapprobation.*"

Art. 53. *Observations on the Debate now in Agitation concerning the Divine Unity; in a Letter addressed to the Rev. E. W. Whitaker, of Canterbury.* By J. Wiche. 8vo. 6d. Johnson. 1787.

This piece is written in reply to the third of the preceding tracts. The Writer, whilst he vindicates Dr. Lardner's posthumous work, enters into the discussion of some points respecting the Unitarian controversy, and gives his sense of several texts of Scripture commonly quoted in support of the doctrine of the Trinity; but we do not perceive that he has contributed much toward bringing the dispute to an issue.

S E R M O N S.

I. Preached before the University of Oxford, at Christ's Church, on Ascension-day, 1786. By Peter Williams, Chaplain of Christ Church. 4to. 1s. Rivingtons.

This discourse defends, with much ingenuity, the common explanation of our Saviour's words, "What, and if ye see the Son of man ascend up where he was before?" The Socinian construction of the passage, the Author maintains to be forced and unsatisfactory; and he particularly insists that the opinion of our Saviour being taken up into heaven before his ministry, is an unsupported hypothesis. He likewise argues in favour of the pre-existence and divinity of Christ, from the characters which he sustains, as dispenser of the Holy Spirit, and as Mediator and Intercessor; high offices, which he judges to be wholly inconsistent with the notion of the simple humanity of Christ.

Thus far this discourse merits attention in the present controversy. But we cannot think it perfectly consistent with the air of good sense which runs through the sermon, that the Author adopts the popular, but unmeaning charge against the Unitarian system, as being borrowed from the Koran: nor can we help expressing an earnest wish, that writers on both sides would have the candour to make mutual allowance for each other's prejudices, and cease to charge one another with perverseness and obstinacy.

II. *Clerical Misconduct reprobated.* Preached at the Archdeacon's Visitation at Danbury, in Essex, Jun. 11, 1787. By the Rev. William Luke Phillips, Vicar of North-Shoebury. Published not by Request. 4to. 1s. Goldsmith. 1787.

By the dedication of this Sermon, we learn, that it gave much offence to some of the audience, and that the preacher had been censured for his severity against the conduct and behaviour of many of the clergy. 'Anxious,' says the Author, 'only to exculpate myself from the charge of calumny, I submit to be tried by my peers.'—'The offensive sermon is now laid before the Public for their inspection, by whose decision I shall be acquitted or condemned.'

The text is, *Ye are clean, but not all*, John, xiii. 10. Mr. Phillips, after remarking that in a large body of men it is not wonderful if some bad characters occur, enlarges more particularly on the very great impropriety of *immoral conduct—professional ignorance—inattention to duty—and too great an attachment to the world*, which are too observable in some of the clergy of the established church.

It is a spirited discourse, and reprobates, in animated language, the misbehaviour of such of the clergy as are here pointed at. We

are sorry to think that there may be occasion for such reprehension ; but, on the other hand, it may be well that, for the sake of religion and morality, a worthy preacher is not ashamed to *spea*k boldly, as he ought to speak, and to rebuke with all authority.

CORRESPONDENCE.

To the MONTHLY REVIEWERS.

• IN your Review for September last (p. 211, *note*), you say, “ The Quakers hold this divine teaching of the understanding ; and with perfect consistence throw away the Bible, as a dead letter, as useless ; a divine teaching must supersede human means and authority.”

• This is not a just representation of the belief and practice of these people. They hold, indeed, the inward manifestation and teaching of the Holy Spirit in the hearts of men, far superior to all human teaching and instruction : but they do not therefore throw away the Bible, as a dead letter, or as useless. On the contrary, they believe the Holy Scriptures were given by inspiration of God ; and they think it their incumbent duty frequently to read them, especially the New Testament, in their families ; both for their own preservation and improvement, and as the most effectual means of bringing up their children in a firm belief of the Christian doctrine, as well as of the necessity of the aid of the Holy Spirit of God in the heart.

C. S.’

We have inserted the above, entire, as we would not, on any account, be thought desirous of misrepresenting a very respectable body of our “ Brother Protestants, and Fellow Christians.”—The note referred to, by C. S. came from an old Correspondent, and was inadvertently admitted,

M. B. G. B. and B. W. write to the same purport with C. S. and the Quakers are fully vindicated, so far as respects their “ training up their children, servants, &c. in the frequent reading of the Holy Scriptures.” Barclay’s Apology for the Quakers is also referred to (Prop. 3.) for farther satisfaction on this head.

*** Mr. Young, by letters which we have received from him, seems much offended at our account of his *Examination of Sir Isaac Newton*, &c. see Review for Sept. p. 239. He says, ‘ Your partial and mutilated quotations are chosen such as might probably give offence to a favourer of the present system ; without having brought forward a single argument whereby I support my opinions. I cannot but think your criticism on the word *endeavour* trifling in itself, and, if admitted, it does not invalidate one argument of mine. You have charged me with logomachy, mistake, and misapprehension, without adducing the shadow of support for these charges.’

In answer to which, we request Mr. Young to reconsider the subject. As to the word *endeavour*, it is not to be found in any part of the definition : *to endeavour* is a verb active, and, consequently, implies an action. Sir Isaac asserts the *inactivity* of matter, and therefore judiciously avoids using a term that is any way applicable to activity ; he says the *vis inertiae* is a *vis insita*, an innate tendency, a natural propensity or disposition, by which every body remains in the

state in which it is; there is nothing that implies an *endeavour* in the inactive body. Mr. Young, in his pamphlet, says, 'The whole account of *vis inertiae* is a series of inconsistencies.' It is somewhat extraordinary that this series of inconsistencies * should have been admired for an hundred years, by every true philosopher in the world; and that the *vis inertiae* should now first be called a *forceless force*. This expression we objected to, because it is a mere *play on words*. With respect to the term *vis inertiae*, it may be observed, that the idea annexed to it, or intended to be expressed by it, was entirely new, *viz.* an inherent property in bodies never before described; it was necessary therefore to apply to this *new* idea a *new* term, and no one presented itself, nor could be chosen, with more propriety, than *vis inertiae*; because it not only expresses the innate tendency of matter to remain in the same state, but also implies a resistance which is observable in all material bodies to every effort or impulse made on them in order to alter their state of rest into a state of motion, or the contrary. But, notwithstanding the propriety of the word, every objection must vanish, when the term is defined, and when we know the idea which the Author expresses by it.

From these and similar reflections, we thought that Mr. Young had *misapprehended* or *mistaken* the true meaning of the great philosopher; and we thought also that a *logomachy* was sufficiently apparent, when a *forceless force* led the van of a *series of inconsistencies*.

* They were first published in 1687.

†† Dr. Hamilton, Professor of Midwifery at Edinburgh, has favoured us with a few lines, occasioned by our notice of the reduced plates of Smellie's Midwifery, p. 240 in our Review for September. The Doctor charges us with a mistake, but he does not clearly inform us in what we are mistaken. From the publication, it was impossible to learn that the plates, *on a reduced scale*, had been published twice, before they appeared with Dr. Hamilton's name, *viz.* in or about 1778, with an edition of the Midwifery; and again in a 12mo edition of the same work at Edinburgh by Elliot, 1784. It is not our custom to review new editions of books, unless they are published with additions, either of the Author, or of a learned editor. The two editions of the Midwifery appeared without the editor's name; consequently they came not before us; and we noticed the present edition of the plates (the very same plates that had been published in the two editions above mentioned) because it appeared with the respectable name of Dr. Hamilton.

§§ 'A constant Reader of the M. R.' desires to be informed, which treatise on short-hand the Reviewers would recommend, as the most easy and effectual for faithfully taking down oral eloquence, &c.—Were we to answer this enquiry, it would not only be quitting our professional line, but it might expose us to the resentment of all those writers on the subject, to whom the preference was *not* given.—We have *many* times, in our Notes to Correspondents, requested our Readers to spare themselves, and us, the trouble of inquiries of this nature, as we are determined never to expose ourselves to the inconveniences

veniences which might arise from our answering them.—Not to insist on the impropriety of subjecting us to a *tax*, which no one hath a right to impose.

The same Correspondent wishes to know, whether Dr. Wendeborn's publication [Vid. our *Foreign Literature* for Sept. last, p. 329] is translated into English.—We have not heard of any translation.—He also recommends a new pamphlet on the unsuitness of imprisonment for debt, as proper for our notice. We wish the gentleman had mentioned either the name of the author, or publisher: but our collector will enquire for it.—We acknowledge the politeness of this unknown Letter-writer; and are sorry that we cannot oblige him, with respect to the first object of his inquiry.

Although we are much pleased with, and obliged by, the friendly admonition contained in the Letter signed *Candidus*, we scruple not to declare, to this respectable Correspondent, our firm assurance that, were we not more usefully employed (as we trust we are, in the honest and immediate discharge of the public duty in which we are engaged), we could easily, and fully, defend every sentiment to which he objects, in our account of Mr. Newton's Messiah: but we have resolved to admit no religious controversy into the Review, in which the Reviewers themselves may be considered as *parties*. We desire, however, that this Correspondent, while he holds us excused from all theological contention with him, will accept our kind acknowledgment of his truly candid letter.

††† T. C.'s objection relates to Mr. Dawson, and not us. As far as is consistent with the limits of this work, we freely made our remarks on the translation of, what appears, a more material passage than that relative to *tithes*, and which is equally inconsistent with the account in the New Testament: those remarks will apply to the other paragraph of which T. C. takes notice. By what art of construction the new translation can be reconciled with the account in the Epistle to the Hebrews, we will not enquire. For this Mr. Dawson is accountable. We will just add T. C.'s farther remark: 'However ingenious Mr. Dawson's criticisms may be, it should seem that they cannot be supported without supposing a palpable contradiction in Holy Writ, rather than admit which, I doubt not he would give up his opinion of the passage, even allowing that it might bear his interpretation.'—For our account of Mr. Dawson's translation of Genesis, see Rev. for Aug. last, p. 140.

✧ We have taken some pains, in our researches concerning *Quintus Sextius*;—the result will appear in our APPENDIX.—This to *Clericus*.

N. B. The Letters of some other Correspondents remain to be noticed in our next.



THE MONTHLY REVIEW,

For DECEMBER, 1787.

ART. I. *Historical Memoirs of the IRISH BARDS.* Interspersed with Anecdotes, and occasional Observations on the MUSIC of IRELAND. Also an historical and descriptive Account of the musical Instruments of the ancient Irish. And an Appendix, containing several Biographical and other Papers, with select Irish Melodies. By Joseph C. Walker, Member of the Royal Irish Academy. 4to. 13s. Boards. Payne, &c. 1786.

THE present rage for antiquities in Ireland surpasses that of any other nation in Europe. The Welsh, who have no contemptible opinion of the antiquity of their poetry and music, are left among the younger children of the earth, by Mr. Walker, and the writers of the *COLLECTANEA DE REBUS HIBERNICIS*. Indeed there is no antiquity short of the creation that can gratify these authors *. 'In the tenth year of the last Belgic monarch, a colony, called by the Irish *Tuatba-de-Danan*, of the posterity of *Nemedius*, invaded and soon after settled themselves in Ireland.' Now, we hope that every curious reader is well acquainted with this period and person; if not, we refer them to Warner's History of Ireland, vol. i. where they will find the first mention of the Bardic profession. Mr. Walker, more modestly, supposes that the '*true era* of the orders of Druids and BARDS in Ireland, was the landing of the Milesians in that kingdom.—This is *evident* from tradition.—Yet our historians observe a profound silence (says the Author) with respect to the Bards, till Tighernmas succeeded to the monarchy, *anno mundi* 2815.'

This, our Readers will doubtless recollect, was during the middle of the siege of Troy.

Mr. W. says, 'it is the fashion of the day to question the antiquity of Irish MSS. ;' and we see plainly, in England, that it

* It is left to the learned in *Bulls*, not of the name of JOHN, to determine, whether the Author of *Memoirs of Irish Bards*, and *Irish Music of remote antiquity*, as well as of the instruments of the *ancient Irish*, can without a *solecism* say, that his work 'has *novelty* to recommend it.' Vide Pref.

is the fashion of the day to give them an antiquity and a credence, in Ireland, that we are unable to allow. If the Irish ask too much respect and reverence for these fables, the English will certainly give them too little.

Mr. (not Dr.) T. Warton deduces the Bardic institution from the East. And Colonel Vallancey says, that all that was brought into Ireland by the Milesians "has an Oriental origin." Traditions are given as *evidences* that "the arts of poetry and music obtained among the Milesians both before and after their arrival in Ireland." After this we have all the wild and conjectural sites of Druidical colleges and institutions of '*immemorable periods*.' Then the scattered fragments concerning the discipline and function of Bards are scrupulously collected from the poets, and given as "confirmations strong as proofs of holy writ:" the Author indiscriminately sweeping into his Bardic or Poet's corner whatever he can find, be it true or false, probable or improbable. Even the nonsense of the Abbé du Bos has not escaped his broom. The Abbé had no doubt but that the ancients accompanied singing and declamation with a *basse continue*, or *thorough bass*! So that, beside the difficulty of translating and of ascertaining the antiquity of these poetical *Irish witnesses*, the Author's materials for filling a large book being scanty, they have been eked out with the dry, formal compliments to friends, and the parade of great reading, displayed in the notes, with the pomp and liberality of a German commentator. Even the common-place incredulity of Horace, *Credat Judæus, Appella*, which would have been an excellent motto for the title-page, has the space of three lines allowed to it in the text, with a whole line in the notes for the learned reference of *Hor. lib. i. sat. 5.* But notwithstanding these innumerable proofs of the Author's acquaintance with books in all the living as well as dead languages, they only remind us that he is a young book-maker, and has not yet read enough to know what has been already often quoted, and what is still worthy of a place in a new book written with taste and elegance.

The *dress* of the Irish Bards has been thought as worthy of inquiry and dissertation as the wardrobe of an Asiatic prince, or European Dancer; as if the luxury of *truisse*, or *shoes*, was ever known to a wild Irish minstrel.

Next to that, in tracing the extreme antiquity, and solemn use of the Irish *Howl*, or CAOINE*, the death song, the *Conclamatio*, *Hullaloo*, Anglicè *Hullabaloo* (we suppose), the appearance of immense learning has been expended.

Bardesses were not to be found in all these enquiries; but the Reader is made ample amends by an account of 'the melting

* See p. 16, et seq.

sweetness of female voices in the chorus of the funeral song.^{*} These females, we are told, 'were taken from the lower classes of life, and instructed in music, and the *cur sios* (or elegiac measure), that they might assist in heightening the melancholy which that solemn ceremony was calculated to inspire.—These are still employed in Munster and Connaught at funerals, singing, as they slowly proceed after the hearse, extempore odes,—and expostulating with the cold corse, for relinquishing the blessings of this wicked world.'

Here music and poetry are still united, and form, as in high antiquity, a kind of Androgyne. Dr. Browne *, when he complained of their separation, and Fontenelle †, when he supposed that music would never be restored to its former miraculous powers till re-united in a single individual, were ignorant of the beauty and even existence of these extemporaneous compositions. It was very natural, that the nation polished at the most early period of time, should now abound with the most civilized common people in Europe.

The wisdom contained in the PSALTERS OF TARA, of CASHEL, and of other places; the MUR-OLLAVAN, or university of Teamor; the patronage of the munificent and accomplished Concovar Mac Nessa, King of Munster, whose character so much resembled that of Hiero, King of Sicily, all account for the uncommon politeness and urbanity with which the natives of Ireland hough their neighbour's cattle, nay hamstring and even massacre their neighbours themselves. Can we wonder that a nation which has had 'so many men of profound erudition, unshaken integrity, and splendid abilities,' who, like Orpheus, softened and instructed them with harp and song, should surpass the rest of the world in social and cosmopolite virtues? And if we consider, that 'in days of old (according to Faid'y Mac Dair), each King chose a *Filia* for his companion' (and perhaps a *Fille*), we may the more easily account for him and his subjects being uncommonly humanized and tender-hearted, as well as their descendants. Whatever poetry, romance, legends, or tradition can furnish to excite the reader's wonder, has been carefully accumulated in Mr. Walker's book. Nor do the histories of the renowned Seven Champions of Christendom, of Guy Earl of Warwick, or of Jack the Giant-killer, abound with more romantic and marvellous circumstances than Mr. Walker's Memoirs. But this true believer in the gospels of Keating, Curtin, O'Halloran, and Warner, no more doubts the truth of their narrations, than a child does of those that he finds in the Tales of the Fairies, or Gulliver's Travels.

We shall leave the Irish and Scots to ascertain the existence

* Dissert.

† Essais de Troublert

of Oisín or Ossian, and Fin, or Fingal; to authenticate their ancient poetry, and scramble for the property.

Some antiquaries have erroneously imagined that France had its plain chant from Rome; but we are better informed by Mr. O'Halloran, in a note to p. 56 of Mr. Walker's work; who asserts, that when the Abbey of Niville, in France, was founded, the wife of Pepin sent to Ireland for Doctors to instruct in church discipline, and for *Musicians* and *Choristers* for the church music.

The reigns of Cormac, King of Munster, and Brien Boiromh, King of Ireland, constitute the most honourable periods to poetry and music, after the conversion of the Island to Christianity by St. Patrick. The harp of this last prince, which is still supposed to subsist, has lately been the subject of a learned paper by Colonel Vallancey, in the 13th number of *COLLECTANEA DE REBUS HIBERNICIS*. This instrument, however, from its form and number of strings, seems more like a Welsh, than an Irish harp; but we shall leave this point of musical history to be discussed by Dr. Burney, as well as to inform us whether an instrument with 28 strings might not have enabled the Irish Bards to cultivate counterpoint, instead of confining its use to mere melody*.

The celebrated champion for Hibernian antiquities, and the early civilization and refinements of the inhabitants of Ireland, Col. Vallancey, among many other curious discoveries equally flattering to that nation, has asserted, "that the Irish language can be better modulated to music than any other in Europe; as it possesses not only all the melodious qualities which Rousseau has attributed to the Italian language, but, by a peculiarity of its own, the harsh consonants can be ellipsed †."

Now, as Ireland is a rising nation, we may hope ere long to have our operas from that neighbouring island, instead of importing poets, singers, and composers from so remote a country as Italy. And this is more likely to bring about an *union* of the three kingdoms of England, Scotland, and Ireland, into one *common accord*, than all the ministerial bills or parliamentary acts that ever were or can be framed. If an opera of Metastasio, as a *coup d'essai*, were translated into the Erse language, and set to Irish music, what raptures might we not expect from a music which, according to our Author, 'is distinguished from that of every other nation by an insinuating sweetness, which forces its way, insensibly, to the heart, and there diffuses an extatic delight, that thrills through every fibre of the frame, awakens sen-

* We wish likewise to be informed, what Col. Vallancey means by the *keys* of a harp? and whether, by an error in the press, the word *keys* has not been used for the *pins* round which the strings are wound, in order to receive from the tuning-hammer their proper degree of tension.

† P. 64.

stibility, and agitates or tranquilizes the soul. Whatever passion it may be intended to excite, it never fails to effect its purpose. It is the voice of nature, and will be heard *.' Neither the ancient Greek music, nor modern Italian, was ever able to produce such miraculous effects, with equal certainty. Italy, Germany, England, and the rest of Europe that cultivates the musical drama, cannot be too expeditious in the study of Irish poetry and the SCHOOL FOR MUSIC, including the three species of composition, called *Gollitraidheacht*, *Geanttraidheacht*, and *Suanttraidheacht*; that is, the heroic, the dolorous, and somniferous.

It must be owned that a wildness of conjecture, and a boldness of assertion (in their defence and explanation), run through this book. In describing the *Keirnine*, or small harp, Col. Vallancey says it was 'the Kanun of the Persians, a species of dulcimer, *harp*, or *sackbut*.' Now, how it is possible for the harp and sackbut, a stringed and a wind instrument, to be synonymous, surpasses our comprehension.

We have a profusion of learned remarks and citations to prove that KORNs or Horns were well known to the ancient Irish; and the modern are famous for kindly furnishing their friends and neighbours with horns in every part of the world.

We are told (p. 89) among other marvellous things, that JACHDAR-CHAMNUS was the same thing as the Latin *Cantus Bassus*. This is *ignotum per ignotius*. Our musical knowledge has never enabled us to penetrate these *arcana*. We used simply to imagine that *Cantus* was the highest vocal part in music, and *Bassus* the lowest; and never supposed it possible that they could mean one and the same thing.

Mr. W. not only helps out lame and scanty information with a *perhaps*, *probably*, and *we may suppose*; but has recourse to these feeble props, even where no vestige or fragment remains, upon which to hang a conjecture. 'It is not recorded,' says he, 'that the flute was known to the Irish—yet it is *highly probable* that this instrument, or one of the same nature, was in use amongst them.' (P. 90.)

If this does not satisfy stubborn scepticism, the Author is to be pitied, for he has nothing better to offer on this occasion, except a poor *perhaps*, which in these incredulous times is not current coin. 'Perhaps the Irish READAN, FIDROG, or LON-LOINGEAN, were flutes; or rather Recorders, which are still more simple in the construction, but extremely soft and sweet.' And perhaps they were *not*—who knows?—or, indeed, who cares? But it is impossible to be otherwise: for Milton speaks of 'Flutes and *soft* Recorders,' and Shakespeare makes Hamlet call for a Recorder. *Ergo*—the Irish had Recorders, 'though

* Particularly in the HOWL.

that instrument (says Mr. W.) is unnoticed by our historians, and though it is not in use amongst us.' (P. 91.)

But whether these visionary instruments, which play before the Author, like the dagger in Macbeth, were played on by the Bards, our Memoirs say not. But, because the Romans had *colleges of singers*, and the Jesuits had music schools in Germany, Col. Vallancey and Mr. Walker gratify the curious and hungry reader, by assuring him, that 'it is probable'—'they may venture to conjecture'—'that it is natural to suppose'—'nor is it improbable' that there were several of these seminaries in the kingdom of Ireland.

Mr. Walker's readers, and our own readers, must have heard of *musical contests*: they must not therefore be allowed to imagine that this was an honour denied to Ireland—No, no—for the Author boldly says—'We have good reason to believe, that the ancient Irish had MUSICAL CONTESTS; but, as we want the authority of history to support us, we will not venture to assert that they had.—Keating, indeed, gives us room to think there was.—This implies a contest.'

With equal evidence, and *confirmation strong*, are the reader's curiosity and credence supported throughout these Memoirs.

Giraldus Cambrensis, who gives to Irish music the pre-eminence over that of all other nations, is not to be forgotten. But as the veracity of this writer is always doubted, except by those whose opinions he flatters, the citation given from him, by our Author, convinces us of nothing but his total ignorance of music. Mr. W. may perhaps affix some meaning to what he has translated by 'a regularity so irregular, a concord so discordant, that the melody is rendered harmonious and perfect, whether the chords of the Diatessaron or Diapente are struck together, yet they always begin in a soft *mozd*, and end in the same, that all may be perfected in the sweetness of delicious sounds.'—These are brave words, of the doubtful gender—but all doubt of the nonsense is removed, when he tells us, *Sicque sub obtuso grossioris chordæ sonitu*.—'The tinglings of the small strings sport with so much freedom *under* the deep notes of the base.'—We have read somewhere or other that the Greeks in very high antiquity used *υπερ* for *υπερ*; but the Irish are perhaps the only people among the moderns who would use *sub* for *super*.

Our Author is as triumphant in recounting the feats that were performed by the Irish Bards whom Gruffydh ap Conan had brought into Wales, as his friend, Mr. Beaufo d, is unfortunate in the notation and remarks on what he styles a psalm tune. The music, with respect to harmony, is downright jargon. The melody appears to be in the key of G; however, the first and last chord is that of C. The whole seems guess-work, and not of the most happy kind. Nor has the opinion a better foundation
which

which supposes a psalm tune to come from a Popish Missal. We thought it was generally known, that the Roman Catholics hold psalmody, such as is used by Protestants, in utter abhorrence.

After this we have not only *baseless* conjectures, but round assertions, without proof. Among these, Mr. Macpherson will probably number the following period, p. 109: 'Several of the poems attributed to Oisín, in which the feigned exploits of Fin and his subordinate officers are celebrated, were the productions of the Bards of this period, few of them being more ancient than the 11th or 12th centuries, as may easily be proved from some terms of language, unknown to the Irish in the earlier times.—Many of these compositions were intended for the amusement of the vulgar, and recited, or rather sung, at entertainments, weddings, and wakes. And on such weak foundations, says the venerable O'Connor, has Mr. Macpherson erected his gorgeous fabrics of FINGAL and TEMORA.'

It is kind and neighbourly of Mr. W. to conclude that our church music in 1663 was the *bleating of brute beasts*, because it was so called by the celebrated fanatic and satirist, Prynne, in his *Histrio Mastix*. But, can the Irish, with all their antiquity, colleges, bards, and harpers, produce specimens of such church music as the English could boast at least a 100 years earlier, by Tye and Tallis?

We can by no means subscribe to the bold conjecture of our Author's friend, p. 123. 'That by *Tympanista*, Clynn (the animalist) would understand—a Master of Music, or a person who beats time with a baton.' The beating time with a *baton*, implies a concert, or large band—and among all the wonders related of the Irish Bards and Harpers, we can recollect no account of their singing or playing in concert, where a Coryphæus was necessary to regulate the measure. But, says Mr. Walker's friend—"What great execution could be expected on a tabour or drum, which could merit so high an eulogium?" But we have had *Tympanists* in England whose execution was so extraordinary, that they frequently played solos in public concerts on their monotonous instruments; and there are many now living who must remember the *Preambles* of Job. Baker, and his successor Woodbridge, on the kettle-drum.

The chief part of our Author's information seems wild, fabulous, and conjectural, till Ireland was subdued by the English, to whom the Bards and Harpers soon became obnoxious, in proportion as they endeared themselves to their countrymen by their songs in praise of liberty and ancient usages. Whenever they are mentioned by English writers, it is not to celebrate their music, but to censure the licentiousness of their lives and poetry. Indeed, the Harpers of their ancient Kings, like those in Wales, seem to have been officers of considerable state and

dignity on the household establishment: and this is confirmed by a curious passage from Froissart, p. 124 *. This account, however, clashes with another passage from Sir John Davies at the bottom of the same page, Note (a); which tells us, that 'The Duke of Clarence, while Lord Lieutenant of Ireland, in the reign of Edward III. was as little inclined to treat the Irish minstrels with respect as the Chevalier Scury, from whom Froissart had his information. For in a parliament held by the Duke of Clarence at Kilkenny, it was (made) penal, to entertain any of the Irish minstrels, rimers, or news tellers.' Now the Act of Parliament, in the reign of Edw. III. must have preceded the circumstances which are related by Froissart, of the honourable place allowed to the minstrels by the Irish Kings, and their degradation by Richard's *Chargé des Affaires*.

Our Author's next display of musical knowledge, in speaking of the *Minor mode*, is a little unfortunate; though he cites high authority for his opinions. Mr. W. p. 125, informs us that the Minor 3d consists of *four semitones*, and the Major 3d of *five*; and refers us to Dr. Beattie's *Essay on Poetry and Music* for the truth of his assertion. Now, in all keyed instruments and books of theory that we have seen, the Minor or flat 3d is but *three* semitones, or half notes, above the base or given note, and the Major, or sharp 3d, *four*. We have not Dr. Beattie's *Essay* at hand, but hope that this respectable writer has not thrown a doubt upon his knowledge of music, by asserting the contrary. In support of another disputable opinion, concerning the preva-

* Richard Scury, an ancient Knight, who had accompanied Richard II. to Ireland, and was sent by that prince to study the customs and manners of the four Irish Kings who had submitted to him, informed Froissart, that "*Quand ces Roys estoient assis à la table, & seruis du premier mets, ils faisoient seoir deuant eux leurs MENESTRIERS et leurs prochains varlets, et manger à leur escuelle, & boire à leurs banaps: & me disoient que bel estoit l'usage du païs, & qu'en toutes choses, réservé le liex, ils estoient tous communs: Le leur souffri tout ce faire trois iours: & (continues the hoary Knight) au quatrième ie fei ordonner tables, & courrir en la salle, ainsi comme il appartenoit: et fei les quatre Rois seoir à haute table, & les MENESTRIERS à une table, bien ensus d'eux, & les varlets d'autre part: dont par semblant ils furent tous courroucés: & regardoyent l'un l'autre: & ne vuloir manger: & disoient qu'on leur vouloit oster leur bon usage: auquel ils auoyent esté nourris. Le leur respondy, tout en souriant, pour les appaiser, que leur estat n'estoit point bonnesté, n'honorable, a estre ainsi comme au-deuant ils auoyent fait, & qu'il le leur conuenoit laisser, & eux mettre à l'usage d'Angleterre, car de ce faire i' estoye chargé: & me l'auoit le Roy et son Conseil baillé par ordonnance. Quand ils ouïrent ce, ils souffrirent (pourtant que mis s'estoyent en l'obeissance du Roy d'Angleterre) & perséuerèrent en celuy estat assez doucement, tant que ie fu avecques eux."*

lence

lence of the Minor mode, or flat key, in the national music of Ireland, after the subjection of that island, and ill usage of the Bards and Harpers, by the English, our Author tells us that ‘the great Orientalist, Sir W. Jones, felicitates the present age on the advantage we have over the Greeks in our *Minor scale*, which enables us to adapt our music so admirably to subjects of grief and affliction.’ Sir William Jones, so well enabled to read the ancient Greek writers on music in the original, was the last person by whom we should have expected to be told that the Minor mode was unknown to the Greeks! Dr. Burney, who seems to have studied this matter with great diligence, and gives classical authority for his opinions, says, p. 50 of his *Dissertation on the Music of the Ancients*, that “it is very remarkable that all the ancient modes or keys were *Minor*, which must have given a melancholy cast to their melody in general; and however strange this may appear, it is as certain as any point concerning ancient music can be, that no provision was made for a Major key in any of the ancient treatises or systems that are come down to us.”

It is impossible for any one, not totally ignorant of the subject of Mr. Walker's book, to read many pages of it without discovering his knowledge of music to be as small, as his credulity in Hibernian antiquities is great.

Not only the Welsh are obliged to the Irish for their national melodies, but the Scots. There is reason to tremble for the French, Italians, and Germans.

‘A comparison having been made,’ says Mr. W. p. 131, between several Irish melodies and some of the Highland airs, it was discovered that they were constructed on the same principle; that is—(aye, pray mind! you that have studied ancient music in Meibomius and Dr. Wallis) ‘the wild Irish and Highland airs are composed in the *chromatic*, or rather the ancient *diatonic*, founded in an union of the several species of the chromatic united in one system.’—Can any thing be more clear and satisfactory than this assertion?

That the Irish Bards were at all times very troublesome to their English governors, in somenting sedition and rebellion by their patriotic songs, seems indisputable; but for this, while any hope remained of recovering their ancient freedom, and restoring their native princes to their hereditary rights, who can blame them?

But long after any such hopes could rationally be formed, it is to be feared that the character of Bard in Ireland was little better than that of piper to the *White Boys*, and other savage and lawless ruffians, who infested the country, to the great dismay of all those whose lives and property were at their mercy. The mild and gentle Spenser, himself a Bard, speaks of them with a severity, at which his nature would have revolted, if they had

merited

merited milder treatment. "There is among the Irish," says he, "a certain kind of people called *Bardes*, which are to them instead of poets, whose profession is to set forth the praises or dispraises of men in their poems or rithmes; the which are had in so high regard and estimation amongst them, that none dare displease them, for fear to run into reproach thorough their offence, and to be made infamous in the mouths of all men. For their verses are taken up with a general applause, and usually sung at all feasts and meetings by certain other persons, whose proper function that is, who also receive for the same, great rewards and reputation amongst them. — These *Irish Bardes* are for the most part so far from instructing young men in moral discipline, that they themselves do more deserve to be sharply disciplined: for they seldom use to choose unto themselves the doings of good men for the arguments of their poems; but whomsoever they find to be most licentious of life, most bold and lawless in his doings, most dangerous and desperate in all parts of disobedience and rebellious disposition; him they set up and glorifie in their rithmes, him they praise to the people, and to young men make an example to follow." — Thus "evil things being decked and attired with the gay attire of goodly words, may easily deceive and carry away the affection of a young mind that is not well stayed, but desirous, by some bold adventures, to make proof of himself. For being (as they all be) brought up idely, without awe of parents, without precepts of masters, and without fear of offence; not being directed, nor imployed in any course of life which may carry them to virtue; will easily be drawn to follow such as any shall set before them: for a young mind cannot rest: if he be not still busied in some goodness, he will find himself such business, as shall soon busy all about him. In which, if he shall find any to praise him; and to give him encouragement, as those *Bardes* and Rithmers do for little reward, or a share of a stolen cow, then waxeth he most insolent and half mad with the love of himself, and his own lewd deeds. And as for words to set forth such lowdnesse, it is not hard for them to give a goodly and painted shew thereunto, borrowed even from the praises which are proper to virtue itself: as of a most notorious thief and wicked outlaw, which had lived all his lifetime of spoils and robberies, one of their *Bardes* in his praise will say, that he was none of the idle milk-sops that was brought up by the fireside; but that most of his days he spent in arms and valiant enterprises: that he did never eat his meat, before he had won it with his sword: that he lay not all night slugging in a cabin under his mantle; but used commonly to keep others waking to defend their lives; and did light his candle at the flames of their houses, to lead him in the darkness: that the day was his night, and the night his day: that he loved not to be long wooing of wenches

to yield to him; but where he came, he took by force the spoil of other men's love, and left but lamentation to their lovers: that his music was not the Harp, nor lays of love, but the cries of people, and clashing of armour: and finally, that he died, not bewailed of many, but made many wail when he died, that dearly bought his death.—I have caused divers of these poems to be translated unto me" (he concludes), "that I might understand them: and surely they favoured of sweet wit and good invention; but skilled not of the goodly ornaments of poetry & yet were they sprinkled with some pretty flowers of their natural device, which gave good grace and comeliness unto them: the which it is great pity to see so abused, to the gracing of wickedness and vice, which with good usage would serve to adorn and beautifie vertue." *View of the State of Ireland.*

Mr. W. defends the Bards of his country as well as he can. He has given both sides of the question—Extracts from the severe laws of Queen Elizabeth against these *Rymers*, he endeavours to invalidate by the encomiastic verses of his friends in their defence.

If our Author understands French, he was very inattentive to the press when he allowed his compositor, p. 12, not only to accent *basse continuè*, and to give us, p. 151, *entrè chants* for *entre chats*, but to print Montfaucon always with a ç ceril, or *c à queuè*. Mr. Tho. Warton and Mr. Hawkins are erroneously dubbed *Docters*, throughout the book. P. 153, we have likewise *Master-Langers*, for Minne Sängers. Comparison, for comparaiſon; *Forugt*, for Fought, p. 164; and many other mistakes that should have swelled the *Errata*.

The assumption of the Harp in the arms of Ireland is an event of such importance to music, that we expected more satisfaction from Mr. W. than we found. He tells us, p. 163, that according to Mr. O'Halloran, 'the harp was assumed in the arms of Ireland, by order of Henry II.' And p. 11, *Append.* Mr. Ledwich as positively asserts, that 'It was Henry VIII. who, on being proclaimed King of Ireland, first gave the Harp.' The form of the present Irish Harp; its number of strings; of what materials they are made, whether catgut or metallic; its scale; and whether the national Harpers play in parts, or only single melodies; are points not cleared up in the heterogeneous and indiscriminate compilations of our Author.

Mr. Ledwich, indeed, gives us a piece of curious information concerning *the style of the Irish music*, *Append. No. II.* and boldly asserts that it was of the *enharmonic genus*. What pity it is, that some of this exquisite music, so 'full of minute divisions, with every dieſis marked,' has not been preserved, with the method of executing it! We have examined the original text of Giraldus Cambrensis, whence, the reader is to suppose, Mr. L.

translated

translated the passage, but find none of the Greek musical terms of *diatonic—enharmonic*, and *diesis*, which seem throughout Mr. Walker's book to be thrown about at random, as ornaments of style, beautifully redundant, without the least attention to their meaning and import.

• We wish the reverend and ingenious Author of the *Letter on the Style of Irish Music*, had given us the *expression* of St. Austin, which makes it so evident, that the *enharmonic genus* was adopted and cultivated in the church about the end of the 4th century; or that he would have given us a specimen of this subtil and difficult genus, which, according to Dr. Burney, “was never known to the Romans, having been lost before they attempted the polite arts *.” But ‘it was not possible,’ says Mr. L. ‘for the Irish to have any other music, but on the Greek model, the character of which, as may be collected from St. Austin and Cambrensis, was *enharmonic* †.’ We wish he had kindly saved us the trouble of collecting this evidence, which we despair of accomplishing without his assistance.

Mr. Beauford's learned *Essay on the Poetical Accents of the Irish*, Append. No. III. seems to want illustration from ancient MSS. Indeed he has given an extract from one, but which, just at the time it began to grow interesting—“like the story of the bear and fiddle,” &c.

After this, ‘to swell the volume,’ we have an *Italian Dissertation* on an antique *bagpipe*, which seems to have nothing to do with the Irish Bards, but rather proves that neither the Scots nor the Irish have a claim to the invention of that instrument. Mr. W. would have done his country more honour, and his readers more service, if he had accurately described the improvements that have been made in this instrument by the Irish bagpipers, which enable them to play in tune, and in two parts, without the drone, as described by his correspondent Dr. Burney.

The *Memoirs of CORMAC COMMON*, a *Story-teller*, are curious, and seem more fairly to belong to his subject, as they delineate the person and employment of an order of Bards, which long flourished in every part of Europe, but which is now almost extinct.

We likewise read the life of the celebrated modern Irish minstrel, CAROLAN; though the anecdotes are of the gossiping kind, with eagerness and pleasure. It is to Carolan that we owe not only the tune to the celebrated ballad of *Bumpers*, *Squire Jones*, but the ground-work of the song itself, of which he was likewise the author; but having been originally written in the Erse language, it was afterwards imitated by Baron Dawson in the version so well known in England. Carolan, who was blind, com-

* *Hist. of Music*, vol. i. p. 32.

† *Append.* p. 24.

posed, as we have been informed by an Irish gentleman who knew him well, the popular airs which go under his name, upon the buttons of his coat, making them the representatives of the lines and spaces, as Stanley used to compose upon a slate, with convex lines.

The tunes of Carolan we regard as genuine reliques of the national melody of Ireland, uncorrupted by Italian refinements, or the mongrel taste of England. The plaintive tunes of Ireland have so strong a resemblance to those of Scotland, that it would be extremely difficult for a stranger to distinguish one from the other. The lively tunes of Ireland seem, however, superior to those of their Caledonian neighbours; they excite a pleasanter and less obstreperous kind of mirth.

In the advertisement to an Essay on the Construction and Capability of the Irish Harp, Append. No. VIII. Mr. Walker's friend, Mr. Beauford, asserts roundly, not only that he has been informed, 'that Mr. Bruce's whole account of the Theban harp, of which he gave a drawing to Dr. Burney, is a fiction; but that, if it was a genuine delineation of a real instrument, strings on such principles could not bear the least musical relation to each other, or produce sounds in any musical system whatever.' Though it has been doubted whether, without a support for the arm of Mr. Bruce's harp, which he seems to have forgotten, it could be possibly made strong enough at the joint, to support the tension of the strings; yet we do not see why the strings of an instrument capable of a gradual increase and decrease in length, tension, and thickness, should not bear 'the least musical relation to each other, or produce sounds in any musical system whatever*.' The prop to the arm, and elegance excepted, the form of the Theban harp is nearly that of the Irish harp itself. But Mr. W. cuts this matter very short indeed, and boldly asserts, that 'Mr. Beauford was rightly informed: Mr. Bruce's harp (as well as the rest of his boasted collection of drawings) was the offspring of his warm imagination.' Nothing can authorize such a positive assertion as this, such a literary *lie direct*, but the confession, or sign manual of Mr. Bruce himself; one of which, for the sake of Mr. Walker's modesty and good breeding, we will hope was obtained, previously to the drawing up of this advertisement.

* If Mr. B. with all his parade of science, imagines that mathematical exactness in the augmentation or diminution of the length of strings is necessary to the formation of a scale, he has attended but little to practice. The violin, for example, has four strings of equal length, but differing in tension and thickness, which, without the assistance of the finger, give an interval of an octave and major 6th between the fourth string and the first.

We have tried to compress into meaning, probability, and practice, all that the two great musical critics and antiquaries, Messrs. Ledwich and Beauford, have told us in their dissertations on the Irish harp. The former says, '*I think the Irish received this instrument in the 4th and 5th centuries.*—Giraldus Cambrensis speaks of St. Patrick's harp.—Nay, the harp is mentioned by Iso, in the 9th century.—But whether the harp was an imitation of the ancient lyre, or at what time it assumed its present form or number of strings, is not easy to determine'—even by this determined critic.

Mr. Beauford says—'*I cannot but think that the Irish harp had perhaps its origin in remote antiquity; but whence the ancient inhabitants received it, is entirely problematic.* There is indeed *some probability* that it is indigenous.—The Erse assert that their harp had originally four strings. The old Welsh harp had nine. The oldest harp come down to us has 28 strings*. These in process of time were increased to 33.'

We come now to our Author's collection of *Select Irish Melodies*, and must own, that the first five are so rude and similar, that they afforded us little amusement. No. VI. is a plaintive and pleasing fragment; No. VII. VIII. and IX. bear so much resemblance to Scots airs, that they would have been assigned to Caledonia if found in any other collection. No. X. is a pleasing air, but of so modern a cast, particularly at the close, that, instead of appearing of Henry the VIII.'s time, it seems a tune of yesterday. No. XI. and XII. are of a wild and original cast; but the modulation, flat 7th of the key, and rejected intervals, are all peculiar to Scotland. The *Plough tune*, No. XIII. seems the most characteristic of the collection. What adventurous beauties these airs may receive from their union with poetry, from vocal expression, and the native energy of the true Hibernian aspiration, we know not; but divested of these, the specimens which Mr. W. has exhibited, convey no very favourable idea of Irish music: and it is to be feared, if he has not been unfortunate in his selection, that the national melody of our neighbouring island will not be adopted at the opera, so soon as he thinks it ought. Indeed the well-known Irish tunes of *Elleen na roon*, *Sheelan na guirra*, *Gramma chree*, and *Ballin na mona*, which our Author has omitted, seem to us more pleasing and characteristic than those which he has adopted.

On the whole, it seems as if the Irish should abate in some of their Milesian claims to the extreme high antiquity of their civilization, refinement, literature, sciences, and arts, with which

* Twenty-eight strings, if the lowest sound were double C, would allow a B flat in each octave, as well as a B natural and a C in alt, to complete the 4th octave.

Colonel Vallancey and others are flattering them : as our late circum-navigators to the South Seas were obliged to lower their demands on our credulity, of nine feet for the size of the Patagonians ; for after these giants had been visited and measured by other voyagers, they would have been very thankful to any one who would have allowed them six feet and a half.

ART. II. *The Highlanders; a Poem.* By the Rev. L. Booker. 4to. 2s. 6d. Rivingtons. 1787.

THE Author of this performance is the strenuous advocate of a distressed people ; and he appears much more desirous of being distinguished as such, than he is of any reputation which may accrue to him as a poet *. To plead the cause of the Highlanders is indeed to plead the cause of humanity. Their situation alone must render them wretched, exposed as they are to the severities of a bleak and intemperate sky : strangers to the comforts and conveniencies of life, and who, as the poet expresses it, when speaking of another people, are compelled to

“ Force the churlish sail for scanty bread.”

These are surely miseries ; and when to these is added the oppression under which they labour, and which, as we gather from Mr. Knox’s “ View of the British Empire,” is occasioned by the ill-judged policy of the proprietors of those sterile regions, who not unfrequently raise their farms at the rate of 30 *per cent.* while the price of cattle (to the growing of which the farmer chiefly turns his attention) hath scarcely advanced one,—when this is considered, we say, there can be little wonder that these our ‘ fellow Britons,’ as Mr. Booker humanely styles them—though, alas ! they have nothing to boast of but the name, should be ever ready to seek, on less inhospitable shores, a shelter from the “ pitiless storm :” that they should gladly fly from the evils by which they are surrounded †.

The Poet describes the superlative wretchedness of Caledonia’s children, in the following animated lines—

‘ Where Caledonia’s western mountains rear
Their lofty summits, crown’d with lasting snow,
There lives—say rather, languishes, a race,
Whose bosoms (undebas’d by vice’s train)

* Mr. Booker closes his Preface as follows—‘ If this humble effort tend, but in the smallest degree, to awaken a sympathetic concern for the distressed of the virtuous people whose name it bears, in the bosoms of those who are able to remove them, every end and expectation will be answered to

THE AUTHOR.’

† The rage for emigration was great among the Highlanders, during the late American war.

Boast

Beast each affection that ennobles man.
 Yet are they doom'd to till a cheerless soil,
 Which sparely feels the sun's enliv'ning ray,
 Too oft to see their labour's meed destroy'd
 By dearth-producing storms. To these dire ills,
 To rigorous clime, and inauspicious skies,
Oppression, baleful, with an hell-born soul,
 Adds wretchedness more dire. Her schedule base,
 (Where Mammon and Injustice are collegu'd)
 With supercilious air she wide unfurls,
 And thence confirms her arbitrary claim.
 Unheard plead Poverty, and honest Truth :
 Expostulating Reason's voice is lost,
 And delug'd fields upbraid and preach in vain.'

After inveighing with bitterness against the 'inhuman' practice of impressing (a practice, by the way, which as it is occasioned by war, so it appears to us to follow the *cause* as regularly as any *effect* which philosophy itself can produce), he proceeds to

— ' paint the wife, of mate bereft,
 Seeking a casual dole from door to door :
 One infant in her arms (on which the eye
 Paternal never beam'd) clings to her breast
 But ill attir'd from cold and lawless gaze :
 Another, lodg'd unseemly at her back,
 Mingles its plaintive sorrows with the wind :
 While two, copartners of a pristine birth,
 (Pressing with blood-stain'd feet the pointed stones—
 Their lips all trembling and empurpled deep)
 Look up to meet a mother's streaming eyes,
 And vainly strive to soothe her troubled soul.
 ' With day's extreme her toilsome wand'rings close.
 When slow retiring with her orphan train
 To some deserted cot, or dreary cave,
 She folds them shiv'ring in her widow'd arms,
 Then sinks, enfeebled, on the earth's cold lap :
 Where long she sits a spectacle of woe,
 Dealing the morsels charity bestow'd,
 Unconscious where to find to-morrow's fare.
 Thus hies the bird (whose mate, by base decoy,
 Is sever'd from her love) at dusky eve,
 To feed her callow brood, and waste in grief
 The live-long night, nor wish return of morn.'

Mr. Booker's good intentions will be seen by the foregoing extracts. He has evidently a kind and benevolent heart ;—and it may well be said of benevolence, what has been so finely advanced of mercy, that particular and shining attribute of Kings—
 "It is twice blest: it blesteth him that gives, and him that takes."

Toward the close of the performance, Government is earnestly solicited to give assistance to this unfortunate people. There

is, no doubt, an inclination to do so; but the difficulty lies perhaps in determining on what kind of relief they ought to have:—though it should be observed, that the ingenious Author hints at the aid which might be extended to them, in the following pathetic exhortation to England's sons, with which he concludes his poem:

‘ Compassion is your country’s attribute,
A kind celestial principle that beams
In all her children’s eyes. And shall those eyes,
Whence flows a tear for every *stranger’s* tale,
(If fraught with genuine woe) with heedless gaze
Behold a *Sister-kingdom’s* wretchedness?
‘ But, if *Compassion*, o’er ideal griefs,
Be doom’d to weep at theatres alone,
Let *Interest* rouse you to redress their wrongs;
Or soon that land * which British armies strove,
In vain, to teach allegiance, will possess
Those Highland warriors, whose immortal fires
Wak’d Ossian’s Muse of fire.—O persevere
To smooth the rigours of their hapless state!
Relieve them from Oppression’s galling yoke:
On all their coasts bid Commerce shed its smiles:
Through all their islands Culture’s aid extend,
To cheer their toils, and soften Nature’s frown.
—Then, as the Stork supports his aged Sire,
Their grateful arms shall, in th’ embattled field,
Untarnish’d succour old Britannia’s cause!
Shall spread her glory thro’ remotest worlds,
And share her triumphs to the end of time.’

* America.

ART. III. *A Tour through the Highlands of Scotland, and the Hebride Isles, in MDCCLXXXVI.* By John Knox. 8vo. 7s. Boards. Walter, &c. 1787.

THE great loss of transmarine territory, which this country sustained, a few years ago, was considered, by the politicians of the day, as pregnant with the ruin of “Poor old England.” Under this gloomy impression (now pretty much erased) it was, perhaps, that we first began, in good earnest, though reluctantly, to think of domestic improvement. But, from whatever cause the inducement originally sprung, the general idea soon produced particular inquiry; in consequence of which, it has been discovered, that there was ample room for new settlements in parts of our own island, to which we have been greater strangers than we were to the banks of the Ohio: and we are now astonished to find that we have Banks at home, as prolific in fish as those of Newfoundland!

REV. Dec. 1787.

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We have lately, and repeatedly, been reminded of these important truths * ; and are pleased to find from Mr. Knox's Tour, undertaken at the instance of the British Society for extending the Fisheries, that an attention is excited in the natives, who are making unassisted efforts to profit by the fish on their own coasts : and if Government would but stimulate their endeavours by judicious support [and never was support more wanted], the distress of the natives, and the face of the country, though the soil and climate are so unfavourable, would soon alter for the better :—industry has often surmounted all disadvantages !

This is the second time that this subject has engaged Mr. Knox's attention ; and not only that part of the country, of which he is a native, but the whole island, is under obligations to him, for his assiduity in exploring the riches of the northern coasts, and in pointing out what he deems the proper line of conduct to convert them to the public advantage. But we cannot help remarking, that he is an unsteady eccentric writer ; and that, perhaps with a view to render his performances entertaining, he often diverts the attention of his readers from the subject he evidently wishes to impress upon their minds. This work, as well as that by Dr. Johnson, is indeed given as a TOUR ; but *this* Tour was undertaken for a particular purpose, viz. to search out proper establishments for fisheries, so as to improve the country by its natural advantages. Why then is he who seeks this knowledge to have his attention arrested, and bewildered, by long, loosely written, desultory dissertations on the ancient history, poetry, buildings, &c. of the country, before he is allowed to come to the direct object of his inquiries ? Why, again, is the volume to be extended by an Appendix, made up of miscellaneous descriptions of Staffa, St. Kilda, and Icolmkill, with other small islands, and a natural history of fish, herrings in particular, from other writers, which have more of amusement than of any direct relation to his subject in them ? The account of the establishment of the village of Lawrencekirk †, written by the founder, Lord Gardenstone, is indeed directly in point, as shewing how a thriving town actually was raised ; but the recipe to make a perpetual yeast, which precedes it, is directly in the magazine style, and seems abruptly thrust into a work, not (surely) so much calculated for Highland reading, as for perusal in the south. Yet all this may have been well intended ; as an Author may, very naturally, and innocently, wish to put something into his book, suitable to the different tastes of various readers.

* By Mr. Knox, see Rev. vol. lxxi. p. 266 ; by Mr. Thomas Gordon of Lismore, see Rev. vol. lxxii. p. 460 ; and by Dr. Anderson, see Rev. vol. lxxv. p. 258.

† See Rev. vol. lxiii. p. 145.

Mr. Knox, in describing the country, and the destitute circumstances of the scattered natives, agrees with Dr. Anderson, and Mr. Gordon, before referred to; as must always be the case when writers adhere to facts. No great hopes can be formed of agriculture there, in the first instance *, though it may in some degree follow as a secondary object; contrary indeed to the usual course of improvements, in which agriculture generally takes the lead. For our Author observes,

‘ The climate of the Highlands is peculiarly unfavourable to agriculture. The west coast, and the Hebride Islands, are generally deluged with rains in the harvest season. The glens and straths of the interior parts enjoy little sun, and before vegetation is brought to maturity, the weather breaks, the mountains pour down torrents of water upon the lower grounds, and heavy rains are succeeded by sleet and snow, which keep possession of the heights till the April sun comes round, when the wretched farmer renews his fruitless toils of the field.

‘ Under such a climate, the best years are bad. Every third year, upon an average, is a year of famine; and it sometimes happens, as in 1782, that the potatoes are frost-bitten as early as October, before the growth has ceased. In all these years of famine, as they are called, the people, instead of being able to pay any rent, must be supplied by the laird, his factor, or some trader, with the actual means of existence, till the grounds yield better crops.

‘ When one bad crop is succeeded by another bad crop, as in the years 1782 and 3, the proprietor must either purchase grain from distant parts to support his tenants, turn them out of doors, or see them perish by slow degrees, through want.

‘ From these defects of climate, the people are ever in debt to the proprietors, or to the traders where they reside, and sometimes to both. Even in the comparatively fertile county of Caithness, the tenantry have not yet been able to pay for the grain, or meal, furnished them in those years, by the gentlemen whose lands they occupy. I have been informed from the best authority, that the arrears upon one estate in that county exceed four thousand pounds.

‘ Under these circumstances, it need be no matter of surprise, if gentlemen should embrace the tempting offers from sheep farmers. One man will occupy the land that starved fifty or more families; he gives a double or treble rent, and is punctual to the day of payment; consequently numbers of ejected poor people are continually on the wing for America.

‘ To the plan of the British Society, and to that only, we are to look for an effectual remedy against this evil.

‘ It proposes to lay the foundation of small market towns, where the people may supply themselves with grain, meal, salt, fishing materials, and other necessaries: where they may sell the produce of the earth and the sea, for ready money, and at a fair price; and finally, where

* What does Mr. K. mean, when he says, p. 249, that the county of Sutherland ‘ is mostly composed of mountains of rock and strata?’

all superfluous hands may find employment in fishing, spinning, and small branches of manufacture.

‘ Consequently the tenantry, instead of being a burden to the proprietors, will be able to give better rents, and to pay in a reasonable time, to the mutual advantage of both parties ; and the extraordinary inducement to depopulation, by means of sheep farms, will cease.

‘ This leads to the proposition with which I set out, That *it will be good policy* in the gentlemen of the Highlands, to treat with the British Society *on the most liberal terms*, otherwise their estates must remain in *statu quo*, or be gradually desolated.’

After enumerating the various species of fish that swarm upon the coasts of the West Highlands and the Hebrides, Mr. Knox adds,

‘ Such are the treasures which these northern seas afford, a source of wealth unequalled on southern shores, and which might give full employment to the inhabitants, in the various branches that relate to fisheries, of which the Dutch reckon thirty ; as fishermen, coopers, curers of red herrings, ship carpenters, block makers, joiners, painters, blacksmiths, hecklers, spinners, net-makers, sail-cloth manufacturers, sail-makers, rope-makers, tanners, saltmakers, coasters, bargemen, curriers, labourers, women, children, and old people, who gut the herrings, and wash them at the second packing.

‘ Thus we find that the Highlands, besides supplying home demands, export fish, black cattle, horses, sheep, timber, bark, lead, slate, and kelp ; to which may be added sundry articles of less importance, as skins, feathers, oil.

‘ The aggregate amount of these exports is surely sufficient to procure the necessary articles of grain, and various utensils in iron, steel, timber, &c. wherewith to improve their lands, extend their fisheries, furnish themselves with decked vessels, and erect more comfortable dwellings.

‘ Such are the specific wealth and the specific wants of the Highlands. But as the value of its natural produce, by sea and land, is almost wholly absorbed by the great landholders, and by many of them spent at Edinburgh, London, Bath, and elsewhere, as the people are thus left more or less at the mercy of stewards and tacksmen, the natural resources of the country, instead of a benefit become a serious misfortune to many improveable districts. Those who, by their education and their knowledge of the world, might diffuse general industry, and raise a colony of subjects, useful to their King, to their country, and to themselves, are the very persons who glean these wilds of the last shilling, and who render the people utterly unqualified for making any effectual exertions in any case whatever.’

Oppression is oppression every where, but when it is exerted to aggravate misery and distress, it merits a much harsher epithet, and ought, least of all, to be suffered in any part of this island, or its dependencies.

The advantage of settling resident fishermen, is evident from the following representation :

‘ The buildings erected here (on the isle of Tanera) are capacious, and in every respect well adapted to the business of curing white and

red

red herrings. Mr. Morison, by residing in the vicinity of the fisheries, takes the benefit of all seasons, and every appearance of herrings, of which he has the earliest intelligence.

* Thus, his local situation gives him a manifest advantage over the buss fleet from the Clyde, who set out upon an uncertainty where to find the fish; and, after a voyage of two or three weeks, amidst the numerous islands and rocks of the western shores, arrive sometimes too early, and at other times too late.

* In this dilemma, they cruize from place to place; from one loch to another; and it often happens, that when they are upon their departure from a lake, the herrings are steering directly towards it. A great part of the season is thereby lost; the herrings pass on towards Ireland; the busses return to their ports half empty, upon an average; the owners are disappointed, and the West India ships proceed to sea without having procured the full amount of their cargoes.

* The busses clear out a second time with the greatest dispatch, and direct their course for the west coast of Ireland, upon the same uncertainty; while the natives on that coast, by means of their vicinity to, and ready intelligence of the shoals, are loading many vessels with full cargoes.

* This accounts partly for the bad success of the buss fishery in Scotland, and strongly points out the necessity of erecting villages upon the fishing grounds; where men of some property will be always ready to embrace every opportunity that offers. It will also restore a share of these fisheries to the natives, who, by certain restrictions in the fishery laws, have been excluded from availing themselves of their natural birth-right.

Weighing the importance of the subject, we have, as well now as on former occasions, extracted freely as much as might contribute to extend a knowledge of the circumstances that recommend the cultivation of our home fisheries. But from that division of Mr. Knox's work, which he chuses to distinguish as *An Address to the Public*, it appears, that the preparatory step to any improvement of the Highlands, whatever plan may be adopted, ought to be, to construct roads, and to open communications between different places. At present, we find, that 'through a considerable part of the year, the inhabitants of each respective glen or valley may be considered as prisoners, strongly guarded by impassable mountains to one side, by swamps and furious torrents on the other.' Nothing of consequence can be effected till these barriers are opened.

ART. IV. *Literary Amusements in Verse and Prose.* By Mr. Webb. Small 8vo. 2s. sewed. Doddsley. 1787.

MR. Webb's abilities, as a writer, are already well known from his *Remarks on the Beauties of Poetry*, and some other pieces. The present miscellany bears the marks of correct taste, and cultivated genius. It consists of *An Imitation of the*

Fourth Satire of Boileau ; Thoughts on Manners and Language ; an Essay on Party-writing, before published, in 1763 ; Strictures on *Florus* ; and two or three small pieces in verse.

From the poetical part of this small volume, we shall select the following beautiful lines :

‘ *To MIRA, on her Wedding-Day.*

‘ Assume, my Verse, thy wonted art,
While all in expectation stand,
Canst thou not paint the willing heart
That coyly gives the trembling hand ?
Canst thou not summon from the sky
Soft Venus and her milk-white Doves ?
Mark—in an easy yoke they fly,
An emblem of unsever’d loves.
Now, Mira, art thou pale with fear ;
Look not, thou Sweetness, thus forlorn ;
She smiles—and now such tints appear
As steal upon the silver morn.
Quick, Hymen, to the temple lead ;
Cupid, thy victory pursue :
In blushes rose the conscious Maid ;
Trust me, she’ll set in blushes too.
Well may the Lover fondly gaze
On thy bright cheek, and bloom of youth,
Impatient of the calmer praise
Of sweetness, innocence, and truth.
Yet these shall to thy latest hour,
These only shall, secure thy bliss :
When the pale lip hath lost its power,
These shall give nectar to the kiss.’

In the prose Essays, we meet with some judicious remarks on the natural progress, both of language and manners, from simplicity to elegance, and from elegance to excessive refinement. Mr. Webb complains, and we think with reason, of the banishment of simplicity from the present fashionable mode of writing ; but we cannot entirely agree with him in his design of sending us back to *Hooker*, as a model of simple and genuine eloquence. The beginning of the present century, our Augustan age, affords, we apprehend, much less exceptionable patterns of every excellence in writing.

ART. V. *Institutes of Hydrostatics* : illustrated with Plates. To which is added, A Philosophical Essay on Air Balloons. 8vo. 6s. sewed. Murray, &c. 1786.

THESE *Institutes* have, by accident, escaped our notice ; and we are sorry that our duty to the Public will not permit us to make any atonement to the Author, for this delay, by giving our sanction to the work.

He complains that 'knowledge, like commodities of traffic, has often been *monopolised*, and confined to a few individuals, unwilling to communicate their knowledge to others.' The attempt to set at large so precious a commodity, and bring it into general circulation, is certainly very laudable; but he ought to have entered into the society of the learned monopolists, and made himself properly acquainted with the nature of the particular article he meant to deal in, before he offered to the Public a manufacture of his own.

The work consists of two parts; the first containing the general principles or laws of hydrostatics; the second, a collection of 'experimental cases in hydrostatics, for further investigating, explaining, and ascertaining, the wonderful weight, pressure, and elastic force of the fluids of water, air, and mercury.' It is obvious, from this title, that the Writer confounds *hydrostatics* and *pneumatics* together: he applies to water, and mercury, the compressibility and elasticity which are the distinctive characteristics of air and aeriform fluids; and this fundamental error, not to mention others, runs through the whole of the performance. Thus (p. 16, & *seq.*), as the atmosphere is more and more dense from the top to the bottom, the lower parts being *compressed* into less bulk by the weight of all the parts above them, it is inferred, that the case must be the same in water; and hence, as clouds swim in the atmosphere, at different heights, according to their specific gravities, he affirms that a stone, or a mass of lead, thrown into deep water, will, in like manner, remain suspended at different depths between the top and the bottom!

He states (p. 23.) an experimental case, which, by those for whose instruction the work is designed, may be thought to countenance this strange doctrine, and which may serve as a specimen of his manner of reasoning:

'Suppose a barometer, having a mercurial cylinder of 29 inches under the pressure of the air, is let down within a cask or vessel of water to the bottom of a sea 34 feet deep, and the cask or vessel is [then] shut or closed, so as not to admit the water within it to have any communication with the water without, the consequence will be, that the pressure of the water so inclosed or imprisoned within will sustain other 29 inches of mercury; and this will prove that there is as much pressure in one cask full of water at the bottom of the sea as there is in the whole element of water without, or above, or on all sides of the cask; for an element of water of the most spacious extent, if it does not exceed 34 feet deep, can, by its pressure, sustain no more than 29 inches of mercury; and if the cask, with the barometer, and the water inclosed therein, are brought from the bottom into the open air, and there kept close shut up, still the water will *retain the same pressure*, and will sustain 29 inches of mercury.'

By *retaining* the pressure, after the pressure is withdrawn, he means, as appears from the context, that water, like air, possesses

an elastic force equivalent to the pressure; but one would think it could require no great conjuration to discover, that the mercury, in the circumstances above mentioned, is kept up merely by the water occupying the *whole capacity* of the vessel, so that there is no vacuity for the mercury to fall into: none of it could fall without displacing an equal bulk of the water, and the water is so confined that it cannot be displaced. Though the mercury were forced up 29 feet as well as 29 inches, if the tube be connected at bottom with a close vessel quite full of water, it will be as effectually kept up, though the water has received no previous pressure, as it would be at the bottom of the ocean.

The Author observes in his Preface, that ‘at the exhibitions of air-balloons, the bulk of mankind have appeared to be wonderfully ignorant;—people flocking by thousands to see the phenomenon of an air-balloon ascending and swimming in the atmosphere, a sight or spectacle which, to the populace, must appear wonderful;—but if the principles of *hydrostatics* had been known, the ascending and swimming of an air-balloon could not be considered as a wonderful phenomenon.’

That a body really lighter than air should ascend and float in the air, is certainly not wonderful; but that a balloon, with its ponderous appurtenances, and one or more men in it, should, all together, *be* really lighter than common air, has appeared wonderful to those who were better skilled in hydrostatics, and pneumatics too, than this writer; nor does he, after all, even pretend to explain or understand the mystery. He tells us, that the balloons are filled with *ignited* or *igneous* matter;—that he does not apprehend they have any thing to do with *actual flame*, because flame would consume them, and because there can be no flame without a free access of air;—but that if a laceration or crevice should happen in the coat or case, flame might be the consequence, unless the igneous matter was composed of ingredients to prevent flame;—that there is a great variety of igneous bodies with which balloons may be filled, as spirit of wine, spirit of vitriol, phosphorus, and many more, by which the air within the balloon may be ignited and rendered inflammable;—with other circumstances of the same kind, which, to a philosopher unacquainted with the matter of fact, would render it not only wonderful, but incredible.

This writer, whose name we find to be Geo. Urquhart, appears to us to be more conversant in law than in philosophy; his style being very remarkably embellished or embarrassed with the repetitions and reduplications appertaining and belonging to the science or profession first above named. The essay on air-balloons is a curiosity in this way, and we shall endeavour to entertain our readers with a sketch of it. It is introduced in the following terms:

‘If

‘ If air-balloons could be rendered safe vehicles for carrying or conveying mankind through the air; from one place or country to another wished-for place or country, or from one kingdom, state, or nation, to another wished-for kingdom, state, or nation, it would verify, in some sense, the saying of the immortal Horace, *Cælum ipsum petimus*, not *stultitia*, as he added, but *sapientia*, as might justly be added by modern mortals; and whether air-balloons are or are not, in the nature of things, likely to become or to be rendered useful to mankind, as safe vehicles of conveyance from place to place, or more likely to be and remain useless to mankind, as they have been, so far as is known, from the beginning of time to this day, is the matter to be inquired into by this essay.’

Proceeding regularly in this enquiry, he first establishes the fact, or the reality of air-balloons: ‘ That air-balloons (he says) have lately been formed and constructed, in France, in England, and in other countries, and have been made to ascend in the atmosphere to considerable heights, to swim there during several hours, and to move along and through the air to distances equal to many miles, measured on the earth, is not now to be controverted, and cannot be denied, after various accounts and relations have been given, and published at different times, by men of veracity, in different countries, of various trials and excursions made by them with air-balloons, and of the results and effects of those trials and excursions, related by the adventurers who made the experiment.’

He particularises some of these excursions, and lest it should be suspected that a balloon can carry only *one* man, he adds, that ‘ in philosophy, no doubt can be entertained, but what a balloon, capable of taking up one man, may, by increasing its power of ascending and swimming, be made capable of taking up two men, or three men, or even more. As to two men, no doubt can remain, because Mr. Blanchard’s balloon carried Mr. Sheldon and him, without any disaster that has been heard of, as far as Sunbury. From those circumstances and considerations, therefore, there is sufficient ground for crediting accounts from France, wherein were mentioned instances of balloons there that ascended and swam with two, three, and even more persons.’

This important point being settled, Mr. U. mentions some cases in which the expectations of the Public were disappointed, and enumerates some philosophical observations which the air-balloons might have made if they had been so disposed. ‘ And, since nothing has been said of those matters which might be of utility to science, it is natural to think that nothing more was intended by those balloon exhibitions than giving a sight or spectacle of admiration to the rich and poor, the learned and unlearned, the great and the little populace, for a small tribute, contributed and paid by them, in consideration of so sublime a spectacle.’

This, to be sure, is a strong presumption against the *utility* of air-balloons, but a much stronger arises from the nature of the igneous matter they are filled with. What this matter is, our Author does not pretend to know; ‘ for those’ (he says) ‘ who

have been employed or concerned in filling the balloons of Mr. Luardi, Mr. Blanchard, or other air-ballooners, seem to have made their igneous matter an *arcanum*, or secret, to be kept to themselves, for to the Public they have discovered or said nothing about it.'

But he gives us a long detail (near a dozen pages) on the action of fire, and phlogiston, and igneous matter *in general*, from which the following conclusion is drawn: 'All these being circumstances and facts in natural philosophy, relative to the elements of fire and air, and the effects of those elements upon or against one another, in various cases and conjunctures; in or concerning which (and many more such there are) no philosopher has hitherto been able to discover, fix, or settle, any certain rule or rules for mankind's knowing, judging, and investigating all the true causes of natural phenomena, or all the true effects produced by their true causes, in the cases of fire and air acting upon one another, or the power that any given quantity of fire, or of igneous matter, can exert in operating upon or affecting the atmosphere, or any part of it; or the power that the atmosphere, or any part of it, can exert, either in opposition to or in concurrence with fire, or igneous matter; nor has nor have any certain or known *datum* or *data* been ever given concerning the same, for the use or benefit of mankind. The consequence, in conclusion, therefore, is, that air-balloons, depending upon so great a variety of intricate, precarious, inconstant, unequal, desultory, unknown, and unforeseen circumstances and vicissitudes, can never be rendered useful to mankind, as safe vehicles of conveyance from place to place.'

To all this fine reasoning it may be objected, that *marine* navigation was probably as unpromising in its infancy as *aerial* navigation is now. The Author states this objection with his usual verbosity, together with his answer, of which we can transcribe only a part. 'In regard' (he says) 'to vessels of wood floating and moving, or swimming, on the surface of the water, it was impossible for mankind to live long, or for a considerable time, in society, without observing that wood, or a piece of wood, would swim on the surface of the waters, and could not be drowned or sunk, without some weight being laid upon or fastened to such wood, or pieces of wood;—and thus, by degrees, vessels of wood, great and small, came to be constructed and built, of such figure and size, as were fitted and adapted for floating and swimming on the seas and waters, with great weights and loads, and many persons carried in them, and conveyed from place to place.—But what analogy can there be found, or set up, or what comparison, from the case of navigation, or of ships or vessels swimming on the seas or waters, to the case of air-balloons ascending on high, and swimming in the atmosphere? which being neither visible, nor tangible, nor perceivable by the senses; and a medium, element, or fluid, in which no solid wood, or piece of solid wood, ever floated, or ever will float in the air.'—

'And, upon the whole, since Mr. Boyle, Sir Isaac Newton, or any other of the great philosophers of England, France, Holland, Germany, or Italy, has not professedly mentioned any thing concerning air-balloons, nor recommended them to mankind as possible to be rendered

rendered useful vehicles of conveyance, there is great reason to apprehend, that no *Montgolfierian* philosopher of the present age can ever render them useful vehicles of conveyance to mankind.'

The Appendix contains a particular account of some aerial excursions, with remarks on each; the substance of which remarks is, where any accident on untoward circumstance happened, that such eternally *must* be the case; and where accidents did not happen,—why then, they *might* have happened, and therefore no human art can make balloons to become useful or safe vehicles of conveyance to mankind from place to place.

Having now laid before our Readers the whole substance of this extraordinary essay, we shall, for once, join issue with the Author, and leave his performance 'to float [if it can] by the *potentia* of its merit, or to sink by the *pondus* of its demerit.' *Potentia* and *pondus* are two terms which he has introduced into hydrostatics, analogous to *power* and *weight* in mechanics.

ART. VI. *Sermons*, by G. Gregory, F. A. S. Author of *Essays Historical and Moral*, &c. To which are prefixed, *Thoughts on the Composition and Delivery of a Sermon*. 8vo. 6s. Boards. Johnson. 1787.

IN an age so much distinguished as the present, by a spirit of improvement, it is reasonable to expect, that while other arts are making a rapid progress, the art of preaching, constantly exercised by so many,—for "great is the company of the preachers"—should not remain in the defective state in which our ancestors left it. If this art were studied and practised with the degree of attention which it deserves, there can be no doubt, that it might be made much more useful to society, than it has hitherto been. Several laudable efforts for this purpose have been made by preachers of different orders; particularly, by substituting the interesting topics of practical morality in the room of systematical speculations, and a pointed application to present manners, instead of trite and common-place declamation. Preaching, as it is at present managed by the more judicious of the clergy, is a manly address to the understanding, and to the heart, in favour of virtue, wherein, acknowledged truths (in Lord Bacon's phrase) are "brought home to men's business and bosoms." Several very excellent specimens of this kind of preaching have, in our own time, been offered to the Public, and we are happy in being able to add to the respectable catalogue, the volume now before us.

These discourses, though for the most part on common topics, possess a degree of originality, both in thought and manner, sufficient to render them interesting. They abound with good sense, and useful reflections, judiciously applied to the purpose of

seasonable

seasonable instruction. They are written with that strength of language, which is the natural effect of strong conception, and are a pleasing specimen of that kind of manly eloquence, which compasses its end without any waste of words. The reader may sometimes regret that the Author has not said more on a subject—for the sermons are very short—but will seldom think that he has said too much.

The following extract from a discourse, in which the characters of the Hypocrite and the Libertine are compared, will give our Readers a just idea of Mr. Gregory's talents for animated address.

After pointing out the resemblance between modern hypocrites and the Pharaisaic sect among the Jews, he thus proceeds :

‘ Approach now, you, who pride yourselves, if I may so speak, in the sincerity of your sin! You, who despise dissimulation equally with—virtue. Now exult.—Now is your hour. You have seen religion made the cloak of vice; you have seen pretended sanctity shield from punishment—in this world. Proceed; tell us, “that piety is all an illusion;—that it is an instrument in the hands of the crafty.”—“Happy for us,” (you will add,) “this is not an age favourable to hypocrisy.”—Indeed it is not; and yet perhaps we are no gainers by the boasted revolution. Here, then, end the triumph of the libertine.—For, tell me, you who reason for yourselves, and are not carried along the stream of popular prejudice: because there is hypocrisy, is there no such thing as real virtue? Because there are pictures, are there no originals? The hypocrite, indeed, abuses virtue, by using its semblance to evil purposes; but the libertine strikes at its very existence. The one tacitly confesses its excellence, while he pretends to imitate it; the other disowns its attributes, and spurns its authority. The one may indeed injure a few individuals; the other must injure the Public, by supporting principles, and by affording an example, which sap the very foundations of all morality and good government.

‘ But, are these characters so totally distinct, that the libertine is on every occasion free from hypocrisy? When some vile end is to be accomplished; when some criminal passion is to be gratified; does he then scruple to dissemble? No:—he affects to despise it, because his general conduct is too flagrant to admit of hypocrisy. He, who wears in common that disguise, must be a petty sinner, or he is presently detected. But, when every art is exhausted to support a tottering reputation, the last resource of profligacy is to intrench itself in an insolent effrontery, which sets at defiance God and man. Let us not mistake; there is a nearer affinity between these two denominations of sinners than either of them is willing to acknowledge. The hypocrite is no other than a painted libertine; and, when the varnish is washed away, he stands revealed just the same false reasoner, the same contemptible slave of appetite and passion, as the audacious profligate, who affects to disdain the concealment of his vices. That there is little temptation to hypocrisy, and little occasion for it at present, will not, I fear, prove to the honour of the present age; and yet there are not wanting persons unimpeachable in their own

conduct; but even these are deficient in that delicacy of virtue, which should mark the professors of a pure religion. The truth is, a false refinement has made hypocrites of us all, and hypocrites of the most dangerous kind; I mean, who impose upon themselves. We draw a veil over our own eyes, to save others the trouble of appearing in masquerade. Language is perverted, and the innocent and the guilty are undistinguished by proper appellations. Scepticism and profaneness are called liberality of sentiment: dissipation and extravagance assume the titles of fashion and refinement; impudence and indelicacy those of modest assurance, wit, and humour. Deliberate murder is termed an act of honour; and the extreme of licentiousness is dignified by the very polite and fashionable phrase, GAIETY. But, what is the true interpretation of this term, GAIETY?—It is a perpetual round of drunkenness and debauchery.—It is the infamy of gaming-houses.—It is to blaspheme God, to injure human society. If we enquire into the destruction of empires; its cause we shall find to have been, in general, a taste for this GAIETY. If we look into the disgrace and ruin of families, GAIETY has effected it. GAIETY has seduced unguarded innocence; GAIETY has committed murder; GAIETY has, on some occasions, concluded its career by an end very unsuitable to the real import of the word, by suicide.'

Of Mr. Gregory's more cool didactic manner, as well as of his liberal turn of thinking, the following passage on Toleration may serve as a specimen:

'Till Almighty Wisdom shall otherwise dispose the affairs of this world, I fear there is as little probability that men should become uniform in their religious sentiments, as that they should all speak the same language. But, if we differ not in essentials, if only some doctrine, obscure in itself, and likely to remain so, if some petty ceremony, some unavailing rite, be the ground of dissent; how unbecoming, how absurd, to carry with us our religious opinions upon every occasion, as weapons with which to assault each other? Let us rather address the Deity *each in his own language*, nor any one officiously intrude upon the well-meant piety of his neighbour. I say *well-meant*, because, though there may be hypocrites in every church, the better part (in number as well as in principle) really mean to serve God, and do it in the best manner they are capable.

'But supposing, after all, that the difference is not in forms, but in essentials; supposing our brethren in the wrong, which is the way to reclaim them? By arms or by arguments? Ignorance in fact is generally the true parent of persecution. Men will seldom be at the pains to inform themselves of the principles of religion; and, when they have adopted a set of opinions, without at all investigating their nature or harmony, they persuade themselves it is their duty to force them on the rest of mankind: so much easier is it to wield the weapons of violence than those of truth and reason. You cannot possibly, however, awe men into belief; by cruelty and rancour you will rather confirm their prejudices, for they are naturally attached to those things that cost them dearest. Again, suppose the false religion, which you attack in this manner, equally or more powerful in another part of the world, with how much greater advantage will she employ those weapons against the truth, which you have condescended

scended to make use of in its favour? Is this religion intolerant, of a savage and persecuting spirit?—In what do you differ from those who profess it, if you adopt its maxims? You may call yourself by what name you please, but you are of the same religion, if you act upon the same principles.

‘We see, then, the nature and necessity of Charity. She is the handmaid of philosophy and right reason, and essential to both; she is the offspring of true religion, and inseparable from it. This discourse, my brethren, is not meant to make you less zealous members of that *form of sound doctrine* which you profess: its design is to make you real members of the communion of our English church, firm but moderate, charitable though sincere.’

On the subject of Prayer, our Author has the following remarks in favour of a Liturgy, which well deserve the attention of those, who still retain the *caput mortuum* of extemporary prayer, after its *volatile spirit*, enthusiasm, has been long since evaporated:

‘Prayer serves to keep alive in our minds a proper sense of the existence of a God, and of his divine attributes. It warms the heart with his praises, and animates the affections with the enthusiasm of virtue. It is of the utmost importance to a religious life, frequently to meditate on our past conduct, and to inspect the faithful record of our conscience; and this we are obliged to do, if we confess our sins before God. The very hope of obtaining our petitions will naturally engage us to render ourselves agreeable to the Dispenser of every good and perfect gift, by a strict conformity to his precepts, and by a pure and uniform practice of virtue. Besides this, there is scarcely a single prayer in our excellent Liturgy which is not replete with moral instruction*. The use and design of a Liturgy has been canvassed with much ardour, and with no less acrimony, by some zealous disputants of the last century. But those, who plead against forms of prayer, do not seem to recollect, that there is but one set of ideas, and that very limited, which may be addressed to the Deity on general subjects and in a public assembly: and, to ring changes upon words only is of no advantage, and can be little gratification to a rational person. It seems proper, also, that a congregation should have some previous information of what nature the prayers are, in which they are expected to join. Every minister of the Gospel is not of equal capacity, nor are all of dispositions equally amiable and sedate. It must be, to say the least, a disagreeable thing to hear

* ‘One of the most common objections to a liturgy (though I think the fact may be very reasonably questioned) is, that a composition, to which the ears of the congregation are much accustomed, is not sufficiently interesting to keep alive the attention. This, however, is, I think, amply counterbalanced by another circumstance, which is, that these prayers are generally impressed upon the memory of the people; and, as every prayer contains some precept or doctrine, moral or religious, their understandings are, by these means, furnished with a variety of useful ideas, which cannot fail to recur on different occasions in life.’

petitions offered up to the Deity in our names, and in which we are supposed to unite, which shock our understandings by their absurdity or unseasonableness. Least proper of all must be extempore prayer. When we presume to address the great Author of Nature, the *all-wise* God, every syllable should be duly weighed, and the greatest caution ought certainly to be observed. It is a respect we owe to God, and it may prevent some great indecorums, if not appearances of actual impiety.'

The Introductory Essay, on the Composition and Delivery of a Sermon, rather contains miscellaneous remarks, than a complete dissertation on the subject, method, and style of Sermons. Many of these remarks, especially on the latter head, are general, belonging to literary excellence of every kind: they may, however, be of use to young writers; and may possibly lead the Author, or some other experienced preacher, to a more full discussion of the principles and rules of the art of preaching. Mr. Gregory expresses a very just contempt for that loose and flimsy kind of preaching, which immediately addresses itself to the passions, without laying a solid foundation in good sense, and sound reasoning,—which produces emotion without conviction.

'One of the most common and the most dangerous errors, however, is the *mock pathos*. Many (I doubt not well-intentioned) persons conceive that they are to go to church for nothing but to weep; and the pitiful methods employed by some preachers to excite their tears cannot fail to have a direct contrary effect with every rational person. I am sensible that much will, in this case, depend upon the acting of a sermon (as Dr. Warburton calls it). I could mention a popular preacher, who regularly weeps at a certain period of his discourse, whether the subject be pathetic or not. The device generally succeeds with that part of the audience (and that is a pretty considerable portion) who pay no attention to the matter, and regard only the gesticulation of the preacher. This religious buffoonery, however, must necessarily disgust every judicious hearer; and the censure of one person of sense is, in my opinion, but weakly counterbalanced by the overflowing scale of vulgar popularity.'

In this censure of the *mock pathos*, Mr. Gregory—if we are to judge from his own practice—certainly does not mean to discourage that manly kind of eloquence, which, through the understanding, makes its way to the heart.

On the whole, we see so much to approve, both in these Discourses, and in the Essay prefixed to them, that we do, without scruple, recommend the *former* to the attention of our Readers in general, and *both* to the careful perusal of the younger clergy.

ART. VII. *Discourses on several Subjects*, preached at the Cathedral Church of Winchester. By James Webster, B. D. Fellow of St. John's College, in Cambridge. 8vo. 4s. Boards. Davis. 1787.

THE subjects of these Sermons are as follow: I. Examination of the five Causes to which the sudden Propagation of Christianity is imputed by Mr. Gibbon. If. ix. 22. II. Rise, Progress, and Doctrines of Methodism. Ezek. xiii. 3, 6. III. Obscurity and Imperfection of religious Knowledge. Ps. lxxvii. 2. IV. V. Danger of Riches: Inconveniencies of Poverty. Prov. xxx. 8. VI. Avarice. Job, xxxi. 24. VII. VIII. Vigilance. 1 Cor. x. 12. IX. Inconsistency between the Love of Pleasure and the Love of God. 2 Tim. iii. 4. X. Duty of Parents. Prov. xxii. 6. XI. Duty of Children. Exod. xx. 12. XII. On the Manner of writing a Sermon. 2 Tim. ii. 15.

The just and general character of these Discourses seems to be, that they are plain, sensible, practical, and useful; yet not free from defects. If we allow, as we properly may, that Mr. Webster has, in the first Sermon, with ingenuity and judgment, replied to the insinuations of Mr. Gibbon; we must at the same time pass some censure on his language and expression: why should he, for instance, even before he enters on the argument, peremptorily pronounce on the opinion of his antagonist, as *the flimsy phantom of a disordered brain?* or farther speak of it, as *no hard task,—to discover at once both the weakness of his head, and the corruptions of his heart?* Truth needs not the aid of human passions; and such expressions as those which we have just quoted, will rather tend to exasperate an antagonist, than dispose him to receive conviction.

The second Discourse, relative to *Methodism*, may please some superficial readers; we wish it was such as would enable us to say that it confers any real honour on its Author. Certainly we are no encouragers of *Methodism*, although, we hope, we justly value good men, of any and every persuasion. We cannot, however, but smile, when this reverend preacher carries us back to the year 1541 for its rise, informing us that it originated with John Calvin, and that it is founded in his doctrine of Predestination and Election. John Calvin was indeed a zealous Reformer, but not, we apprehend, a Methodist; and surely Mr. W. must have known, that the particular points he mentions were debated in the Christian world, and stedfastly maintained by some parts of it, long before Calvin made his appearance. Should we also advert to the Seventeenth Article of the Church of England, we meet with sentiments there which bear a strong resemblance to those which Mr. Webster rejects with so much ardour, and which he tells us are *the very ground work of that party* whom he attacks. What human art can do, has been done, to give the Article a different

different colour; yet, according to the plain meaning of words, it conveys ideas similar to those which Mr. Webster charges on the Methodists. But it is farther to be considered, that there is a large body in this kingdom, classed under this denomination, who are considered as *Arminians*, and whose sentiments are therefore very different.

From such reflections it appears, that farther enquiry and deliberation might have been advisable, before our Author ventured to commit this Sermon to public notice. To this we must add, that a kind of dictatorial manner, and some air of superiority, in which this party of Christians are here addressed, does not seem the most favourable, or likely to conciliate attention and regard.

The remaining Discourses in the volume, lay claim to the account given in the beginning of this Article, being well calculated to edify the reader. The title of the last has a peculiarity, perhaps an oddity, in its appearance; but it is a judicious and an useful discourse.

At the end of the Sermons, we find the following Note: 'The Author begs leave to close this volume, with acknowledging, that in some of the preceding Discourses, particularly in the third, the eleventh, and the twelfth, he has occasionally adopted, not only the sentiments, but the language of other writers.' Agreeably to this note, we have remarked, in one or two places, the names of Balguy and Ogden.

ART. VIII. *Two Dialogues*, containing a comparative View of the Lives, Characters, and Writings of Philip the late Earl of Chesterfield, and Dr. S. Johnson. 8vo. 4s. Boards. Cadell. 1787.

DR. Johnson has been compared to an old lion, whom few ventured to attack. *Magna fuit tamen facies et non adeunda senectus*. Many, however, who would have trembled to have assaulted him while living, have mustered up resolution enough to treat him with a hearty kick *after he was dead*. Never was a poor carcase more severely mauled! Friends and 'foes have conspired in mangling his memory, in *drawing his frailties from their dread abode*, and in bringing him to an inquisition so rigid, that were the like practised in the courts of Minos and Rhadamanthus, no mortal could pass into the Elysian Fields. His fall has inspired both wit and dulness with the itch of writing; and could every book which has Johnson for its subject, be collected together, placed upon his grave, and converted into marble, he would have the most ponderous monument in Westminster Abbey.—Enough indeed has been said of him, but as he is a fashionable theme, writers will not yet have done with it.

REV. Dec. 1787.

I i

The

The Author of the Dialogues now before us, notwithstanding the length of the Johnsonian procession, joins himself to it; not however, we apprehend, with a view to swelling his praise, but rather that he might blot out part of his epitaph, and pluck from his bust some sprigs of that wreath of laurel with which his admirers have adorned it. His professed aim is, to form a comparative estimate of the merits and defects of the late Earl of Chesterfield and this moralist; but these appear to us to be not always dealt forth and weighed by *even-handed Justice*. The partiality of the writer is apparent. While, therefore, we express our approbation of the elegance and spirit with which these Dialogues are written, we must add, that we cannot subscribe to the sentiment which prevails in them, nor recommend them as containing so fair and candid an appreciation of Dr. Johnson's learned character, as we could have wished.

The matter to be discussed is managed by three speakers;—a *Colonel*, who is the devoted admirer of Lord Chesterfield,—an *Archdeacon*, who is represented as an equally ardent admirer of Dr. Johnson, and a *Lady Caroline* who helps on the dialogue, preserves order, and is made a kind of umpire between the disputants. The Colonel is the *soldier, open, bold, and brave*, but undertaking more than he can achieve. The Archdeacon is a less courageous advocate, defending the object of his declared idolatry, very unlike a fervent admirer; while the lady, notwithstanding her respect for a *black coat*, seems for once to think that the *red one* has the best of the argument.

The Colonel will have it, that ‘*his favourite, the nobleman, was in truth, “take him for all in all,” as good a man, as sound a moralist, and as eloquent a writer as the renowned philosopher*; and one would suppose that he had fully established his position; for in the second Dialogue he breaks forth into the following apostrophe: ‘*O Chesterfield, I have read thee with the eyes of a father, anxious, not only for the temporal but eternal interest of his children, and my heart tells me, that, in the sight of our great all-seeing Parent, the work for which thou art vilified on earth must have more of merit than of sin!*’—But allowing that it has *more of merit than of sin*, this by no means sets his favourite upon an equality with the author of the Rambler. As one *anxious for the eternal interest of his children*, it is surprising that the Colonel should be so attached to Chesterfield, whose *Graces* are no relations of the *Christian Graces*, nor do his works teach us the way to heaven.

So far from his being any where found to be an advocate for religion, and resembling Addison, whom Mandeville called a *parson in a tye wig*, he does not even insist on virtue as a source of eternal and immutable obligation, but only seems to do so far as it is connected with and makes a part of good-

good-breeding. How then can he be pronounced so *found a moralist* as Johnson, the characteristic feature of whose writings is a *nervous morality*, built on the truest principles, and pointing to immortality? The sentiment he is said (p. 8.) to have given, on being asked, what were the highest pleasures of human life, does not imply a recommendation of vice, and consequently is not on a par with the nobleman's objectionable letter. An incessant zeal for moral excellence was his ruling passion, and no one ever wrote with a more sincere desire to infuse that zeal into others. In this respect he evidently bears the palm from the noble Earl.

As *men*, they both had their defects, which it can be no pleasure to us to draw forth and compare. To say the truth, each moved in so very different a sphere, that their *lives* admit of no close comparison.

In estimating their respective merits, *as writers and as critics*, this objection does not hold. Here RANK has nothing to do. Their merit, as writers, must be determined solely by the merit of their works. These are before the Public, and every one is at full liberty to compare them. We can subscribe to what is said in these Dialogues of the ease and elegance of those of the Earl of Chesterfield, while we cannot but express our surprise, that the Archdeacon, and Lady Caroline, should join with the Colonel in opinion concerning those of Johnson. The Lady, in summing up the character of the latter, describes him in a line from Pope, as *a Being darkly wise*; and the Archdeacon expresses his idolatry of him (*strange idolatry!*) in the following quotation (somewhat altered) from Dr. Young,

“ His judgment just, his sentence ever strong,
Because he's right, he's ever in the wrong*.”

Darkly wise, and ever in the wrong, are words not very applicable to this great writer. His works evince not only great depth of erudition, but the clearest head, and the acutest judgment; and, though not free from defects, and erroneous criticisms, are a most valuable addition to English literature, and are deserving of peculiar applause, as making science subservient to virtue.

* Universal Passion, Sat. vi.

ART. IX. *The History of the Union between England and Scotland*, by Daniel De Foe: with an Appendix of Original Papers; and a copious Index. 4to. 11. 7s. Boards. Stockdale. 1786.

THE Editor of this valuable work has prefixed to it a Life of its Author; a man well known in the literary and political world. Mr. De Foe was born about the year 1663, and died in 1731. He passed through a great variety of fortune, and met with difficulties and ill-treatment not only from the party which

he opposed, but also from that which he espoused: This, indeed, was really honourable to him: a sincere friend as he appears to have been to the cause of liberty, civil and religious, he could not always concur in the measures and principles of those who professed at least to be prosecuting the same design. By this means, like many other worthy persons, he often fell under the censures of those with whom he appeared to be united. Several instances of this kind are here enumerated, in his own words. We insert, as a testimony in his favour, the following short passage from *his Appeal*; in which, with independence and modesty, he disapproved of the intemperance (as he thought) adopted by Government, in 1714, contrary to the original purpose of George I.: "It is, and ever was, my opinion, that moderation is the only virtue by which the tranquillity of this nation can be preserved; and even the King himself (I believe his Majesty will allow me that freedom) can only be happy in the enjoyment of the crown, by a moderate administration: if he should be obliged, contrary to his known disposition, to join with intemperate councils, if he does not lessen his security, I am persuaded, it will lessen his satisfaction. To attain the happy calm, is the consideration that should move us all; and he would merit to be called the nation's physician, who could prescribe the specific for it: *a conquest of parties will never do it; a balance of parties may.*"

*—Such, adds the Editor, was the political testament of De Foe; which it had been happy for Britain, had it been as faithfully executed, as it was wisely made.'

De Foe was not only a writer, but also a great projector, in the reign of King Wilham, which he styles a *projecting age*. Several of his schemes are briefly mentioned, and whether they were seriously attended to or not, certain it is, we are informed, that 'when he ceased to be a *hoffer* (which he had once been), he was, without solicitation, appointed *Accountant* to the Commissioners for managing the duties on glass.' He is chiefly known as an author: his *Robinson Crusoe*, which has passed through seventeen editions, and been translated into other languages, will still preserve his memory: but his distinguished sphere, or that to which he principally applied himself, appears to have been policy and trade.

'It is no easy task,' says the Editor, 'to ascertain the value or the titles of many of our Author's writings, if we except those which he corrected himself and published in his life-time. His poems, whether we regard propriety of sentiment, or sweetness of numbers, may, without much loss of pleasure or profit, be resigned to those who, in imitation of Pope, poach in the fields of obsolete poetry for brilliant thoughts, felicities of phrase, or for happy rhymes. De Foe's ecclesiastical pamphlets may be relinquished to the perusal of those who delight in ecclesiastical

polemics. But his tracts, political and commercial; the lovers of that liberty, which he ably defended, and the friends of that trade, which he liberally explained, must wish to see rescued from oblivion, and republished without the contamination of matter, less engaging and instructive. Dryden and his contemporaries had brought dedications into disgrace by the fulsomeness of their flattery and the servility of their style. The dedications of the present day have absurdly run into the contrary extreme. But the writers, who are permitted to dedicate their works to royal patrons, ought to peruse De Foe's dedicatory epistles to King William and Queen Anne, wherein they will find dignity of sentiment and delicacy of praise, conveyed in language, at once elegant and instructive: his *Dedications of The History of the Union of England and Scotland* would alone justify this remark.

Beside the Dedications, this work of De Foe's is introduced by an ample *Preface* relative to the French invasion of Scotland, in 1707, which, says he, had it succeeded, 'bad fair for tearing up the very foundation of our constitution,—and restoring, not only tyranny and arbitrary government, but even Popery itself.'

The work itself consists of, A general history of Unions attempted in Britain—A view of the state of affairs in each kingdom, prior to the treaty in Queen Anne's reign—An account of this treaty as it was conducted in London—A farther account of its procedure in Scotland—Minutes of the Parliament of Scotland, with observations thereon (which form a considerable part of the volume)—Exact copy of the Act of Ratification of the treaty of Union, as it was passed in the Parliament of Scotland, with the Exemplification thereof from England, as it stands recorded in Scotland, by order of the Parliament there:—to all which is added, an *Appendix*, containing an account of transactions subsequent to the Union, with a great variety of original papers relative to the subject.

The work appears, to us, to be not only of the instructive, but even of the entertaining kind: the style is different from that of the present time, but by no means unpleasant. To those readers who wish for information concerning memorable events relative to their own country, this volume will, doubtless, be acceptable, as contributing both to their amusement and improvement.—A large and very good *Index* is added.—The *Introduction*, by De Lolme, &c. has been published separately: See the *POLITICAL* class of our present month's Catalogue.

ART. X. *The Transactions of the Society instituted in London for the Encouragement of Arts, Manufactures, and Commerce.* Vol. V. 8vo. 4s. Boards. Dodiley, &c. 1787.

IT gives us great pleasure to see this truly patriotic Society proceeding, with so much alacrity and spirit, in the publication of their valuable improvements and discoveries, and in their unremitting attention to those ingenious arts, and useful pursuits, from the successful culture of which, not only our own country, but mankind in general, receive the greatest and most lasting benefits.

CHEMISTRY.

Under this article we have only one Paper, viz. *A successful Method of preventing Stone Retorts from breaking; or stopping them when cracked, during any chemical Operation, without losing any of the contained Subject.* By Tho. Willis.

The losses frequently sustained by the cracking of vessels during a chemical operation, are of great consequence in many of our manufactories; the breaking of large crucibles, containing a quantity of fluid metal, not only retards the work for a considerable time, but is a great expence to the proprietor; and the discovery of a method to prevent such accidents must be of considerable importance to all persons who are interested in large and valuable works.

Mr. Willis dissolves two ounces of Borax in a pint of boiling water, and adds to the solution as much slacked lime as will make it into a thin paste, which, with a painter's brush, is spread over the retort, and suffered to dry. When the retort is to be used, it is again coated with a paste made of linseed-oil and slacked lime, well mixed. The retort is covered with this paste all over, except that part of its neck which is to be inserted into the neck of the receiver. This method of preparing the retorts, Mr. Willis has found, by many years experience, to have been successful in preventing them from cracking, during any operation, even in the strongest heat.

If at any time, during the operation, a retort should crack, Mr. Willis spreads the oil-composition thick on the part, and sprinkles some powdered slacked lime on it, which immediately stops the fissure, and prevents any of the contained matter from perishing; it withstands even solid phosphorus, which is well known to be a most penetrating substance. The paste may, easily, and without danger, be applied when the retort is red hot. As this paste never cracks with the most intense heat, it makes an excellent lute; and it has this advantage over many others, that it does not indurate so as to endanger the breaking of the necks of the vessels, when they are to be separated.

The

The Author of this article has long been known as an improver of operative chemistry, and we are glad to find that he obliges the Public with his useful discoveries.

POLITE ARTS.

The first Paper on this subject is, *A Letter from Miss Greenland, on the ancient Grecian Method of painting in Wax.* As the account is short, we shall give it to our Readers in the Author's own words :

‘ Take an ounce of white wax, and the same weight of gum mastick powdered. Put the wax in a glazed earthen vessel, over a slow fire, and when it is quite dissolved, strew in the mastick, a little at a time, until the whole quantity of gum is perfectly melted and incorporated ; then throw the paste into cold water, and when it is hard, take it out of the water, wipe it dry, and beat it in one of Mr. Wedgewood’s mortars, observing to pound it first in a linen cloth, to absorb some drops of water that will remain in the paste, and would prevent the possibility of reducing it to a powder, which must be so fine as to pass through a thick gauze. It should be pounded in a cold place, and but a little at a time, as, after long beating, the friction will in a degree soften the wax and gum, and instead of their becoming a powder, they will return to paste.

‘ Make some strong gum-arabic water, and when you paint, take some of the powder and some colour, and mix them together with the gum water. Light colours require but a small quantity of the powder, but more of it must be put in proportion to the body and darkness of the colours ; and to black there should be almost as much powder as colour.

‘ Having mixed the colours, and no more than can be used before they grow dry, paint with fair water, as is practised in painting with water colours, a ground on the wood being first painted of some proper colour, prepared in the same manner as is described for the picture ; walnut-tree and oak are the sorts of wood commonly made use of in Italy for this purpose. The painting should be very highly finished, otherwise, when varnished, the tints will not appear united.

‘ When the painting is quite dry, with rather a hard brush, passing it one way, varnish it with white wax, which is put into an earthen vessel, and kept melted over a very slow fire till the picture is varnished, taking great care that the wax does not boil. Afterwards hold the picture before the fire, near enough to melt the wax, but not make it run ; and when the varnish is entirely cold and hard, rub it gently with a linen cloth. Should the varnish blister, warm the picture again very slowly, and the bubbles will subside. When the picture is dirty it need only be washed with cold water.’

Miss Greenland has presented to the Society some pictures which she had painted according to the foregoing directions ; and she has been rewarded by the premium of the Gold Pallet.

The next Paper is on the important subject of Education. The scheme to which it relates, viz. The bestowing a Premium on such Masters as would teach not less than four Scholars to

*speaking** Latin in common conversation, correctly and fluently, we formerly communicated to our Readers; when we reviewed the earlier volumes of these Transactions.

On the 19th of December 1786, the Society bestowed a gold medal on the Master of a school [Dr. James Egan, of Greenwich], and a silver one on each of five pupils who stood candidates for the proffered reward. On these we bestow our mite of praise, from the supposition that the examination of these young students was performed by men of acknowledged learning, and particularly eminent as judges of correct Latinity. Such men we confess are not to be frequently found; but such there are, and we are persuaded that their liberality of mind, joined with a desire of encouraging the pursuit of ancient literature, would induce them to accept with eagerness any invitation to such a trial of youthful abilities. We are only told, however, that *the Pupils were examined by the COMMITTEE*.

It is true, that many people, after several years unremitting study, write Latin;—and that many more read Latin. This we do not deny, but we must affirm, that we have rarely, very rarely, met with any person who could *speaking* Latin in common conversation, correctly and fluently: in this we are convinced, from the Paper before us, that we have been unfortunate. Each of the candidates translated, separately, a Paper written for the purpose, and answered, *satisfactorily*, in Latin, such questions as were asked. We with *these questions* had been printed, and with them *their answers*, as it would have convinced the Public, and the Members of the Society who were not present at the examination, that the *Committee* acted with propriety, in adjudging the rewards.

Three months after this decision, at the instigation of the pupils, a letter was written by the *Master* to the Secretary of the Society, to return their grateful thanks for the honours which they had received. This letter contains also the thanks of the Master, who declares his gratitude to the Committee, for affording the candidates an opportunity of displaying their abilities. Dr. Egan describes the method, which he uses in his school, of teaching his pupils to *speaking and write Latin correctly and fluently*. The whole of his plan does not meet our approbation; but we shall suspend our animadversions on it. We must, however, remind the Society, that it seems to have interfered in matters foreign to its plan. As a Society of *Arts* it is respectable,—and has been of much real service to the nation, by promoting and encouraging improvements in agriculture, manufactures, &c.; but *Omnia non possumus omnes*; the Society in-

* *Writing Latin* was also mentioned as a requisite for obtaining the premium,

Instituted for the encouragement of *Arts* is not, nor cannot be expected to be, a Society for the encouragement of *Literature*.

The next Paper gives us *The Description of a Machine to teach Music to People deprived of Sight, and to enable them to preserve their Composition, in the Art of composing, without the Assistance of a Copyist*. By Mr. Griffith James Cheese.

This contrivance consists in expressing the written music, by pins, of various forms, stuck in a cushion. The cushion is stuffed on a frame; and on the top of it, five strings of packthread are sewed, parallel to each other, the whole length of the cushion; these strings represent the lines which compose the staff; they are made of coarse packthread; and those which represent the Ledger, or occasional lines, drawn through the heads of the notes, where the music exceeds the compass of the established staff, are made of smaller twine, and, like the other five, are extended the whole length of the cushion. To write harpsichord-music, the cushion may be of any length, and about five or six inches wide; the strings are sewed in the following order, beginning from the bottom: first, four small threads, which correspond with the notes in the base of the instrument *ff, rr, cc, ss*; next five large ones for the staff, which correspond with the notes in the instrument *g, b, d, f, r*; one small one, which represents the occasional line between the base and treble, or middle *c*; five large ones for the treble staff, which make the notes *c, g, b, d, f*; three small ones, which represent the ledger lines when the music goes in alt; these provide for the notes *a* in alt, *e* in alt, and *c* in alt, in the space above which, next the edge of the cushion, the *f* in alt is wrote when it is wanting, which completes the compass of the instrument. Mr. Cheese then describes the size and form of the cushion for singing or playing on single instruments, such as violins, &c. This cushion is only half the width of the former; it has on it only one staff, and that in the following order: two small lines at the bottom, five large ones in the middle, and three small ones at the top; it must be observed, that neither of the outside lines should be sewed close to the edge of the cushion, as notes may be supposed to be both above and below. At each end of each cushion are staples, so that any number of cushions may be combined together by running a rod through the staples.

The characters used to write on this machine are pins, some with one, two, three, or more heads; others without heads, others with the heads flatted and slit, others with the heads bent in various forms, so that each may represent a semibreve, minim, crotchet, quaver, &c. &c. with the respective rests, and all the different characters that are requisite.

We hope that the above description, which is the best we could give without the plates, will convey to our Readers some adequate

adequate idea of this ingenious contrivance, which will not only teach blind persons music, but, by calling the characters, letters, a blind man may be enabled to write, and convey his sentiments to his friend, without the assistance of a secretary, or to read letters sent to him. It is easy also to apply this machine to arithmetic and algebra; and, with some little alterations, to geometry.

MECHANICS.

Description of the Statical Hydraulic Engine, invented by the late Mr. William Westgarth of Colideugh. By J. Smeaton, F.R.S.

This machine is constructed on the principle that a longer column of water will outweigh a shorter. We wish it were in our power to give our Readers a description of the curious invention here used by Mr. Westgarth, but the complications of valves, &c. necessary to produce the alternate librating motion of the pumps, cannot be explained without figures.

In our excursions in the north, about 15 years since, we remember to have seen one of these machines in the lead mines of the late Sir Walter Blackett, which worked well, and, at a very small expence, perfectly drained the mine.

MANUFACTURES.

In our Review, vol. lxxv. p. 422, *et seq.* we gave a circumstantial account of the labours of Miss Henrietta Rhodes, in her silk manufactory at *Cann Hall*, in Shropshire. By a Paper which is inserted in the volume before us, we are sorry to find that she has experienced some disappointments in the prosecution of her useful scheme; but she does not think herself *totally* unfortunate, since those very disappointments may supply the most useful hints to others, and, however paradoxical it may appear, they are so many new proofs of the practicability of her plan.

About the beginning of July 1786, Miss Rhodes had several thousand healthy worms, but, just at the period of their beginning to spin, a chilling north-east wind set in, and the baneful effects of the uncommon cold were severely felt by her little family. All those which were ready to spin became of an icy coldness; they made some feeble efforts to eject the thread, but in vain, for they shrunk into the chrysalis state without being able to form the web which incloses the cone. On examination, she found that the glutinous matter, which forms the silk, was become so congealed by the cold, that it resembled a strong tendon, both in appearance and tenacity. Thousands died daily. It was sufficiently obvious that fire would remedy the evil; but the worms being situated over a large range of warehouses, rendered that expedient impracticable, and to remove such numbers into the house was impossible. They were, however, soon sufficiently reduced, so that the removal of them was easily accomplished, and

and with the help of constant fires the worms recovered their usual health, arrived at maturity, and pursued their industrious occupations with alacrity.

Hence it appears, that cold, though it impedes their growth, does not essentially hurt the worms until they arrive at the state for spinning; and that then a certain degree of heat is requisite, to render the silk sufficiently fluid to be ejected with ease.

This disappointment, however, has not discouraged the lady; 'for I have resolved,' says she, 'not to relinquish my design till I have obtained the quantity of silk necessary for a dress;' p. 146. We heartily wish her success.

Though *that* was originally her sole motive in cultivating silk worms, yet she has sufficiently established the following facts:

First, That the management of the silk worm is by no means difficult; the principal objection having been obviated, by the discovery that they may be supported so long a time * on an indigenous plant, which may be procured in all situations.

Secondly, That our climate supplies a sufficient degree of warmth to bring the silk to the highest degree of perfection, unless in very extraordinary seasons, which may be guarded against by the construction of fire-places.

Thirdly, That the profits, which arise from the manufacturing of silk, are immensely advantageous; one fourth part of the price of the silk being adjudged enough to defray the whole expence.

The next article, on the same subject, is a letter from the Rev. Mr. Swayne, of Puckle-church, near Bristol. This gentleman objects to Miss Rhodes's method of substituting lettuce for mulberry leaves, as food for the worms. He thinks the extent of land necessary for the growth of such a quantity of lettuces as would be sufficient for the consumption of any considerable number of worms, must render every attempt to raise silk upon that plan ineffectual. He seems not rightly to comprehend Miss Rhodes's intentions; she substitutes lettuce leaves at a time when mulberry leaves cannot be procured; and by bringing forward the worms to spin at different times (or rather procuring a series of spinning periods), the silk harvest, if we may use the expression, may be protracted for a great length of time, and consequently the hurry and expence of reaping a large and sudden crop of silk, is avoided. See this fully explained in our former account of Miss Rhodes's method, in Rev. vol. lxxv. p. 424, &c.

Mr. Swayne thinks any substitute for the mulberry unnecessary, yet he says, 'As a farther direction to a research of this kind [i. e. finding a substitute for mulberry] the observation of botanists may be adduced, that plants of the same natural class and order have a near resemblance in their virtues and qualities. This clue would lead us only to a few plants of the native growth of

* See Rev. above quoted.

this island, which stand in the same degree of affinity to the mulberry: and these are the nettle, the box-tree, the birch, and the alder.' This is a mistake: the box, the birch, and the alder are *not* of the same natural order with mulberry.

Admitting it as a fact that no other vegetable can ever be substituted with advantage, as food for silk worms, Mr. Swayne says, 'that, before any attempt to breed them upon an extensive plan can succeed, it is absolutely necessary that the mulberry trees should become much more numerous than they are at present.' He adds several useful directions for the speedy propagation of these trees, and recommends to the Society to hold out proper encouragements for raising them, either from seed, layers, or cuttings.

The next article contains farther experiments confirming the great difficulty of preparing the Giant Hemp. See Rev. vol. lxxv. p. 419.

Under the title COLONIES and TRADE, are two letters from Mr. Mylne, relative to a red earth, lately received from Jamaica. We are informed that it is 'a kind of *Puzzolana*,' and that it has been (we suppose from actual experiments) 'found to answer extremely well as a substitute for Dutch Terras, or *Puzzolana* earth from Italy; they are all three,' says our Author, 'volcanic substances, and have the same peculiar qualities.' As Naturalists, we must differ with Mr. Mylne in attributing peculiar qualities to volcanic substances: the lava thrown out by different volcanos are extremely dissimilar, and perhaps have no other peculiar quality than that of having once been in a fluid state. With respect to the Dutch Terras, Mr. Mylne adds, that it 'is a *Tufa Stone*;' he meant doubtless *Tophus*, which is by no means a volcanic substance, but a concretion, and is generally compounded of calcareous or argillaceous earth. Whatever this red earth *may be*, if it is experimentally found to be a good substitute for the Italian *Puzzolana*, now used by our architects, another question remains to be solved, *viz.* Can it be afforded in England, at a cheaper rate than those substances for which it may be substituted? Mr. Mylne says, 'On enquiry into the means of bringing it into this country, I find the expence of carriage to the water-side there, and freight to this country, will prevent the use of it here. I wish it however to be made as public as possible. It may be of use to the inhabitants of the West-India Islands, and some other of our Colonies.'

Of the '*Papers in Agriculture*,' we shall give an account in a future Review.

The remainder of the volume contains an account of the rewards adjudged by the Society—Presents received—Premiums offered—Lists of the Officers, Members, &c. &c.

[*To be continued.*]

ART.

ART. XI. *Chemical Essays*. By R. Watson, D. D. F. R. S. Regius Professor of Divinity in the University of Cambridge*. Vol. V. 12mo. 4s. sewed. Evans. 1787.

IN our review of the fourth volume of these *Essays*, we lamented the loss which chemistry had suffered by the conflagration there recorded†; that loss is, however, in some small degree, recompensed by the publication of this 5th volume, which contains seven Chemical Tracts, that have formerly appeared, in collections which are in few hands.

The first is on the *Sulphur Wells at Harrogate*, and was published in the *Philosophical Transactions of the Royal Society*, vol. lxxvi.; for an account of which we refer our Readers to the Review for March last, p. 187.

II. *Experiments and Observations on various Phenomena attending the Solution of Salts*; published in vol. lx. of the same work, for an account of which, see Monthly Review, vol. xlv. p. 432.

III. *An Essay on the Subjects of Chemistry, and their general Division*.

This very curious Essay was written about twenty years ago; a few copies of it were printed in 1771, not for general publication, but for private distribution among friends. Though chemistry is the principal subject which the Author here treats, he takes an extensive view of natural history, and examines with uncommon judgment, the discriminating characteristics of *minerals, vegetables, and animals*. His Lordship points out the difficulties which occur in most of the writings of Naturalists respecting the distinguishing marks between animals and vegetables. He rejects, as insufficient, both *figure* and *spontaneous motion*; and if *perception* be substituted in their stead, it will be found to be a criterion that is in many respects liable to exceptions. He produces many chemical, physical, and metaphysical reasons, which seem to render the supposition not altogether indefensible, that *vegetables are endowed with the faculty of perception*. We cannot lay before our Readers the whole of the Author's ingenious arguments to prove the perception of vegetables; and, being written with all the strictness of a mathematical demonstration, they admit not of abridgment: we can, therefore, only recommend, to inquisitive Naturalists, to read the book,—from the perusal of which they will gain much real knowledge; they will perceive the defects and advantages of several systems; and, at the same time, they will admire the great ingenuity of the writer.

That animals have perception, and are endowed with the powers of enjoyment, is not, we apprehend, difficult to prove;

* Now Bishop of Landaff.

† See Review for Jan. 1787, p. 32. but

but whether vegetables have or have not these faculties, is one of the many questions frequently occurring to the Naturalist, which it is pleasant to discuss, but difficult to decide. The arguments in favour of the affirmative side, which the Bishop here uses, have, we must acknowledge, convinced us, that plants are not altogether destitute of perception.

The question then recurs, What are the distinguishing marks between the *animal*, *vegetable*, and *mineral* kingdoms? We shall answer in his Lordship's own words:

‘ It appears probable, yet with reverence and conscious ignorance be it spoken, that the *One Eternal Incomprehensible God* hath established an uninterrupted concatenation in all his works, which he hath submitted to our view. Different individuals hath he mingled together into the same *species*; different species into the same genus; different genera into the same *kingdom*; and different kingdoms he hath distinguished, perhaps, but by lines of division too minute for our observation. This strong analogy, by which men and minerals, and all intermediate existences, are bound together in a common chain, and thence, it would seem, naturally subjected to a common fate, may appear humiliating to such as have been wont to entertain high notions of the physical dignity of human nature; but it cannot offend nor disquiet those, who feel within themselves faculties essential to the constitution of moral agency, and who from thence become capable at least of retribution, of punishment, or reward in another state.

‘ In the number of our senses, and in the modifications of the intellectual faculties which spring therefrom, we have a great resemblance to many animals which inhabit this planet as well as we. The *genus* to which man belongs includes a great many subordinate *species*; or, to speak in a manner more conformable to nature, and more consonant to the account we have of its origin, the human *species*, from the diversities of climate and of food, from changes introduced by disease, and continued, perhaps, by propagation, and from other causes which are unknown to us, hath been branched out into a great many varieties: these, however, are as much distinguished in shape and intellect from one another as they are from animals which have sprung from a different stock. Anatomists, whether they consider the brain as an *instrumental*, or an *efficient cause of intelligence*, are agreed in acknowledging a great resemblance between the contents of the human *cranium* and those of quadrupeds; and *Potius* hath proved, contrary to the opinion embraced by *Pliny*, and commonly received, that we have not the medullary substance in a greater proportion than other animals. Nor are we characterized by a circumstance generally esteemed essentially necessary to the support of the human *fœtus*, and exclusively appertaining to our species: nations are mentioned to whom it doth not belong, and whatever degree of credit may be given to that narration, it is certain that a great many species of animals have been discovered to which it doth. Notwithstanding this analogy, by which we are to be classed with the rest of the animals around us, yet hath it pleased Him, who called forth from nothing both us and them, and thankful we ought to be for the preference,

France, to place us at the top of the scale, to make us, as it were, the first term of a series, descending indefinitely by imperceptible gradations, to particularize that class of animals to which we belong, by rendering it capable of forming a moral character. This capability, it is true, is various according to the opportunities of, and capacities for receiving instruction in different species, and in different individuals of the same species: the Orang-outang of the woods of Java, the apron-bellied Caffre of the Cape, the woolly-headed Negro of Africa, the beardless savage of America, the dwarfish inhabitant of the Frigid Zone, the moon-eyed Albino, and the enlightened European, are as different from one another in this circumstance as in outward form; yet wherever it exists, even in the smallest degree, there ariseth a proportionable imputability of conduct, a kind of title to the natural or covenanted good, a reasonable subjection to the natural or positive evil, which God hath annexed as sanctions to the laws which he hath thought fit to prescribe for the regulation of the moral conduct of mankind.'

IV. *Remarks on the Effects of the Cold in February 1771.* Published in the Philosophical Transactions for that year; of which we have given a long account, in our Journal, vol. xlviii. p. 221.

V. *Account of an Experiment made with a Thermometer, whose Bulb was painted black, and exposed to the direct Rays of the Sun.* Published in the Transactions for 1773. See Review, vol. i. p. 481.

VI. *Plan of a Course of Chemical Lectures.* Printed at Cambridge, 1771. This is a syllabus of the Chemical Lectures which the Professor read at Cambridge: the re-publishing it may, by some people, be thought useless; but we are of a contrary opinion, because it points out the best method of prosecuting chemical studies. It must be read and considered with reference to the time when it was written.

VII. *Institutiones Metallurgicæ.* Printed at Cambridge, in 1768. This tract, written in Latin, was intended as a textbook for that part of the Chemical Lectures which explained the properties of metallic substances. It consists of propositions, or aphorisms, the truth of which was to be demonstrated in the lectures, by experiments.

This is the only tract in Latin, on the subject of chemistry, which the Author has published in these volumes. It is pure and elegant, due allowance being made for technical terms, and scientific language. The perusal of it makes us the more regret the fate of several other Latin treatises, viz. *De Aere communi, fixo, inflammabile, &c. de Igne; de Aqua; de Terra calcaria, vitrescibile, &c.* which his Lordship says 'formed a connected series of all that was then scientifically known in chemistry.'

ART. XII. *Mary Queen of Scots vindicated.* By John Whitaker, B. D. Author of the History of Manchester; and Rector of Ruab Lanyhorne, Cornwall. 8vo. 3 Vols, 18s. Boards. Murray.

NO portion of modern history has been involved in greater obscurity than that of Mary Queen of Scots; and to investigate the causes of this circumstance, might prove, perhaps, a curious speculation. That opinions should have differed concerning the characteristic peculiarities of this beautiful princess, *during her life*, is not indeed surprising. The minds of men were at that time so much inflamed by religious enthusiasm, that each party was disposed to view the individuals of an opposite sect as wretches, devoid of principle, and prone to every kind of depravity and wickedness; while all who professed to believe in the same tenets with themselves, were held up to the world, as possessing every virtue which can ennoble or dignify mankind. Mary, who possessed a natural firmness of mind, that was not inclined to waver long, undecided, on any occasion, was, in a particular manner, steady in regard to her religious principles. Impressed with the fullest conviction of the rectitude of the Roman Catholic faith, in which she had been educated, and unconscious of any principle in her own breast that should ever make her ashamed openly and candidly to avow her opinions, she, with a conscientious sincerity, disdained even to bend to the prevailing spirit of the times, in her own dominions; or to adopt, from political considerations, any of those deceitful arts which were so much in fashion with other princes, in that turbulent age. For these reasons, it was impossible but she must have been held in detestation by the great body of *the reformed*, by whom her conduct was misrepresented to the people; her lenity was attributed to insidious policy; and every virtue was distorted, till it appeared, at a distance, to be its opposite vice. She was then exhibited by the Calvinists as a monster of iniquity:—while, by the Catholics, she was held up as the model of all perfection. This was what might naturally be expected to take place at the time; but that men should have continued almost as much divided about the real character of this princess for near two centuries, and long after those enthusiastic fervours had subsided, seems to be wonderful indeed!—Such a striking peculiarity could only have been occasioned by some great and singular combination of circumstances, which every thinking mind will, now, naturally wish to see fully unveiled.

To oblige the world with a distinct view of some of the dark transactions of that period, is the aim of the interesting work before us;—and justice requires us to acknowledge, that if Mr. Whitaker has not been able to display *every particular* of these momentous transactions with the full clearness of legal and ju-

ridical

ridiculous proofs, yet he has thrown such a clear light on those incidents that have passed in review before him, as not to leave, as we think, the smallest room for doubt in the mind of any attentive reader, with regard to the general judgment he ought to form of the causes of that obscurity which hath so long held the world in suspense, and of the facts that tend to develop the true characters of the different persons who acted a conspicuous part in the occurrences of those times.

It is a fact well-known, that the only histories of Mary's reign which were suffered to be published in the vulgar language of the country, and permitted to circulate freely among the people, were all written by the open and professed enemies of that princess. Knox, frantic in the cause of reformation, unsuspecting of guile among those who professed themselves to be the friends of the good cause, became, unknown indeed to himself, the ready and powerful tool of an artful faction, who made use of his popular talents to spread wide among the people all the slanders they chose to invent, and to represent facts, in his history, in whatever light they wished them to appear. This history, which at that time was supposed to be written with a degree of knowledge and fidelity, little short of inspiration, was read with a reverential faith nearly equal to that with which the sacred writings themselves were honoured. To doubt of any thing there recorded, in such circumstances, would be accounted the blackest perversion of the human mind; and to attempt a refutation of the facts there asserted, would be viewed with horror. The political creed, in those fanatical times, was so closely connected with the religious, that an opinion so contrary to the general standard, would have been accounted *the sin against the Holy Ghost*, which never can be forgiven.

While thus the lower classes of the people in Scotland had their minds confirmed in error, care was, at the same time, taken to keep those of higher rank in Scotland and in England from attaining the truth. The *Detection* of Mary by Buchanan, patronized alike by Elizabeth and the regency of Scotland, was spread through all the realm, and distributed even to foreign princes by ambassadors. His Latin History was taught at schools, and studied at universities. Thus favoured were the writings, that were composed for the purpose of working the ruin of this unfortunate princess; while those few that were calculated to unveil their errors, and to represent facts in a true light, beside their general unpopularity on account of being written in favour of a *Papist* (that tremendous word, in those times) were either suppressed by the arm of arbitrary power, remained unpublished, or were written in languages not understood by the people. Bishop Lesly's Vindication of Mary was not only suppressed the moment it was known to have been put to the press, but he

himself, though at the time clothed with the sacred character of an ambassador, was thrown into prison by Elizabeth, detained there very long, and with great difficulty was at last set free. He fled to the Netherlands, where he published his book; but so strictly were the avenues into this country guarded, so dangerous was it even to think of viewing Queen Mary with any degree of favour, that scarce a copy of it could be ever found in Britain, till it was, long after, reprinted by Anderson. The continuator of Hollingshed's History was also constrained to suppress a leaf in which he only *insinuated* a single word that tended to lead toward the truth in a doubtful matter. Camden's Annals, beside being written in Latin, were not printed for nearly half a century after they were written; and Crawford's Memoirs were not published till about a hundred and fifty years after the anonymous author was in the grave. These were nearly all the *original* writings in Mary's favour; so that those few speculative men who might have been disposed to investigate the truth of facts, had it not in their power; and the public prejudice grew so confirmed by a long and general acquiescence in the truth of *supposed* facts, that few were found to doubt them. One historian copied another; and it can no longer appear wonderful that in these circumstances it should become a difficult matter ever to detect error. • But great is the force of truth; and, sooner or later, it must finally prevail. A small number had ever entertained doubts concerning the general accounts given of this period of history. Some, at length, began to examine into the nature of the evidence that was produced against Mary. It was soon discovered to be of a nature not only suspicious, but in many particulars it was clearly proved to be false. Other particulars afterward, on a closer examination, appeared to be equally ill-founded: and the time seems to approach in which the impartial historian will be enabled to delineate the important events of that disastrous period with unquestionable fidelity.

Mr. Goodall, late Keeper of the Advocate's Library in Edinburgh, has the honour to have been the first, in modern times, who dared publicly to stand up in the cause of Mary, and to begin the noble career in search of truth. From the office Mr. Goodall held, he had access to some original documents and records, which tended to expose the falsehood of many of those tales that had been circulated to the prejudice of the Scottish Queen. But he even went farther: by analysing the very pieces that had been published by her enemies, he, in many cases, clearly demonstrated the falsity of their assertions. His work justly merits the praise of ingenuity and acuteness in a high degree, and has laid the foundation of all that hath since been written on that subject. But in a field so wide, and so involved in intricate mazes, it was not to be expected that a *first attempt* should

should be sufficient to remove every difficulty. *Hume* disliked the drudgery of deep investigations into the dark records of antiquity, no less than he delighted in placing those facts he easily met with in a strong point of view, if they accorded with the ideas he had formed on the subjects of which he treated: observing these difficulties, he found it better suited the native indolence of his mind, rather to take the facts as they were generally received by former historians, than to sift the matter to the bottom; and thus he chose to exhibit Mary nearly in the same black colours in which others had thought it proper to delineate her. *Robertson* too, whose aim was to write a popular book, and whose mind seems to possess little of that intrepid firmness which dares, without hesitation, to break through the trammels of prepossession, and boldly to overleap every fence in search of truth, and, when once found, steadily to adhere to it, in spite of prejudice and clamour—this historian, who wishes not to stem the torrent, but rather with a graceful ease to glide along the stream, thought it most conformable to his views, to express a wish that Mary should be found innocent; and to be forced at last to abandon her cause, and to join with her calumniators in abusing her.—This questionable procedure called forth the nervous and elegant pen of a *Tytler*, who, in a work that forms an epoch in the annals of controversy, followed the path that *Goodall* trod, but took a wider range, and laid open many of those iniquitous transactions that had till then been wrapt in impenetrable darkness:—still, however, the business was imperfectly performed. *Stuart* next undertook the task; but his *History of Mary*, though bold in its outline, and nervous in the execution of parts, is greatly defective as a whole. Though quick of perception, and ardent in research, he wanted the perseverance to go over the whole with care; and imagination was sometimes called in to finish the picture, that had been begun with strict attention to the features of real life. Neither was his mind so steadily imbued with the love of truth, as to disregard all other considerations when that stood in the way: he even in some respects imitated the man he most detested, though by that very imitation he essentially maimed his work. *Stuart* intended to write the life of *Murray*, the base brother of Mary, as *Robertson* had projected to write the history of America; and not to anticipate this work, he was forced to leave the history of Mary, as *Dr. Robertson* did that of *Charles the Fifth*, in its most essential parts, maimed and imperfect. For what is the history of Mary, without a full development of the artful character and deep machinations of *Murray*? This singular character has never yet been fully delineated, though some of its striking features have been slightly sketched: nor need we much regret that the task was not attempted before the appearance of the valuable work that now

claims our attention. Those who shall again venture on it will derive much assistance from the materials here prepared to their hands; so that we may hope, that when it shall be attempted, it will be more completely done than it otherwise would have been; but to do it justice, the hand of a *master* is required.

Mr. Whitaker follows nearly the same path that Goodall had marked out, and Tytler had smoothed before him; but with an acuteness of penetration, and a happy facility of recollection peculiar to the *historian of Manchester*, he brings together those incidents that have any connection with each other, however widely they may have been originally disjoined; and by collating different accounts that have been given of the same transaction, and contrasting these with many less and hitherto unobserved notices that tend to illustrate the events, he throws such a strong light on the most obscure passages, as leaves the ingenuous mind with scarce a shadow of doubt, even in those cases where the most artful men that ever, perhaps, associated together, were the most successful in destroying the true, and in fabricating false records of facts. We only regret that he has not chosen to take a wider sweep. It is but a short period of Mary's life that he investigates: the letters, and sonnets, said to have been written by the Queen to Bothwell, and a few of the incidents relating to the death of Darnly, and Bothwell's marriage, being the whole of what he has professedly examined. Other leading events are only incidentally mentioned: even the trial of Bothwell is scarcely noticed. What he has here done is, indeed, sufficient to vindicate Mary from the *foulest* aspersions with which she has been loaded, and to criminate, in the most unequivocal manner, both her accusers and her judges. But, still, much is wanting to display the characters of the different actors in all their *lesser traits*, and to account in a true and satisfactory manner for many events that happened prior to, and that succeeded, the short period here investigated.

Our respectable Author begins with an historical account of the commission instituted, first at York, and afterwards at Westminster, for enquiring into the grounds of the differences that subsisted between Mary and her subjects. In the course of this investigation, Mr. Whitaker, the first Englishman, as he himself observes, who has engaged in the cause of the Scottish Queen, finds reason to bring a very heavy charge of duplicity, and shameless partiality, against Elizabeth and her ministers, in the whole of their conduct in this business, which must load their memory with eternal infamy. This double-dealing has been, indeed, suspected and alleged by others; but never, till now, were the proofs of the fact adduced with such clear and uncontrovertible evidence. In this part of the work, Mr. Whitaker clearly proves, by the conduct of Queen Elizabeth, during the whole

whole of this mock investigation, that she was herself perfectly sensible of the futility of the charges brought against the captive Queen; and that Elizabeth was no less solicitous than Murray himself, to prevent a detection of the base arts that had been employed to give some *apparent* grounds for the charge. Never, perhaps, was the appearance of justice so basely prostituted, to give some colour of reality to the most detestable falsehoods.

Our intelligent Readers will recollect, that after Mary (allured by the warm invitations and pressing intreaties of Elizabeth, and confirmed by the strongest assurances of protection and friendly support) had taken the ill-advised step of retiring into England from the persecutions of her rebellious subjects, implored the promised aid to reinstate her on her throne, proffering at the same time, if it was agreeable to Elizabeth, to lay before her such proofs of the criminality of these rebels, as should entirely convince her of the justness of the cause in which she had engaged, and the equity of that protection which was requested. This procedure was natural on the part of Mary; nor did she foresee how that could be productive of any harm to herself. But the crafty Elizabeth, who had taken her resolution the moment she beheld Mary in her power, and who was casting about at this time for *pretexts* to accomplish her aim, perceived at once the use that might be made of this offer, for the purpose of *procrastination*, and therefore readily approved the measure. To give it an air of solemnity, commissioners were appointed to receive the complaints of the captive Queen, and the rebels were at the same time cited to appear at York, to hear and to answer the charges that should be produced against them. But as the rebels in their turn alleged, that they had in their hands incontestible proofs of the deepest criminality of their Queen, which would be sufficient to authorise the violent measures against her, into which they had been driven, Elizabeth immediately changed her ground; and, under the *pretext* of vindicating the character of *her dearly beloved sister* from the foul imputations that were cast upon her, ordered her commissioners to urge the rebels to exhibit their charge against their sovereign, that by thus having an opportunity *first* to purge Mary from the imputation of guilt, she might, in due consistency with the character of *the innocent maiden Princess*, cordially join with her sister Queen in investigating her grievances, and in fully restoring her to that throne from which she had been so cruelly driven. Nor did Mary *then* see any cause to object to this proposal. With that candid unsuspectingness of temper, which so strongly marks her character through all the vicissitudes of fortune, she not only did not shun the proposal, but even accepted it with joy. Conscious of her innocence, and impatient for an opportunity to have the truth displayed to the world, she objected to no forms that had the *appearance* of

quickly bringing about a clear discussion of the point in question. She urged the rebels to bring forward the charges they pretended to advance against her, that she might have an opportunity of fully refuting them. Elizabeth urged the same, from very different motives. But still, under various pretexts, the rebels long kept them back. At length, however, being strongly pressed, Murray did produce a parcel of letters which he averred to be written and subscribed by the Queen, and sent by her to James Earl of Bothwell; with certain other papers tending to prove that she was privy to the murder of her husband, Darnly; and that she had, even before his death, been living in a state of shameless adultery with the said Earl of Bothwell. These letters were then produced—but not publicly to the Commissioners of Elizabeth *as such*—not in presence of the Commissioners of Mary, who were there waiting for the production of these charges, and avowedly ready to refute them: they were only shown to the English Commissioners in *private*, not in their capacity of Commissioners, but merely as *private individuals*, for their own satisfaction; and by them extracts from the letters were sent to Elizabeth. But Elizabeth had, *in the same private manner*, long before seen the letters themselves. So guarded were the parties on this occasion as to privacy, that no intimation was given to Mary's Commissioners of this transaction. The papers were again returned to Murray: and as Elizabeth had by this time discovered, that these her Commissioners were not ready to go all the lengths she wished, she abruptly recalled their commission; allowing Murray to return to Scotland, there to exercise the rights of sovereignty, while his Queen was still detained prisoner in England.

As Elizabeth did not find it altogether safe, in this stage of the business, to appear openly flagitious, some measures were necessary to be adopted as a temporary blind. Another set of Commissioners were soon after appointed for the same business, and ordered to sit at Westminster. Before these Commissioners, the pretended letters and papers were at last produced, and by their order transcribed and collated in their presence; and the originals returned immediately to Murray. No sooner was this known by the Commissioners of Mary, than they demanded, in her name, that the *originals* might be submitted to their examination, pledging themselves to prove that they were false and forged. Elizabeth, though she was forced to own that the demand was reasonable, still refused to comply with their request. So much, however, was even Elizabeth at a loss for pretexts at one time, that she was forced to order Murray hastily to withdraw, and to carry the originals along with him. Now, at last, Mary's eyes began to be opened with respect to the intent of this procedure. She saw, that, instead of bringing truth to light, as she

she had fondly expected, these *Stam* Commissioners only sat for the purpose of concealing it, and of spreading wider and wider those false calumnies under which she had already so much suffered; she saw it was in vain to expect to obtain a sight of the *original* papers; she even repeatedly urged, with all the earnestness possible, that *the copies* only of these pretended papers should be shewn to her Commissioners; and that even from *these copies* only she would prove they were forged and spurious. But she urged this request in vain; nor did either she, or any of her friends, ever obtain a sight of one of them. Though the creatures of Elizabeth, while they thus precluded the possibility of refuting these calumnies, gave out that by declining to answer to the charges, thus publicly, as they had the impudence to allege, exhibited against her, Mary virtually acknowledged herself guilty of the crimes imputed to her, having been unable to answer them: and historians of name, even in our times, have not blushed to repeat the same disgraceful imputation.

Mr. Whitaker, after elucidating the whole of this scandalous transaction with great perspicuity, proceeds to consider the famous letters themselves, of which the world has heard so much, but whose history never before has been given in a clear and perspicuous manner. In treating this subject, he proves, by indisputable authorities; that no idea of these letters was entertained by Murray and his party for several months after the time that they were said to be found by Morton—That the idea of them first began to be entertained in the minds of the junto some time about the month of October or November (instead of the 20th of June when they afterwards said they were found)—That the plans of the rebels concerning these letters frequently varied from that period to the month of December, when they were first produced before the Privy Council of Scotland—That from the time when they were laid before the Privy Council, till they were exhibited before the Parliament of Scotland (only a few weeks), they had undergone a very material change—That other changes in them had taken place before they were privately shewn at York; and that they underwent a yet more extraordinary metamorphosis before they were produced to the Commissioners at Westminster. It now appears, with a clearness of evidence which cannot be refuted—That when the first idea of them was hatched, the murder of Darnly was intended to be brought home against Mary in the fullest glare of evidence—That they afterwards found it necessary to soften *that* circumstance, and to enlarge more on the adultery—That this adultery was to be proved against Mary, not only with respect to Bothwell, but others also; and that by witnesses, as well as by the evidence of the letters themselves. These two last circumstances, however, were afterwards rejected; and finally, her criminal correspond-

ence with Bothwell was to be largely insisted on, and the murder of Darnly only obscurely hinted at. The letters too, when first produced, were both *written* and *subscribed* with the Queen's own hand; they were also *dated*, and *addressed* to Bothwell. They were soon after shown without any subscription at all, and were only *wholly written* with the *Queen's own hand*. It was afterward found expedient to curtail the *address* to Bothwell, and the *dates*. And as these letters never were at all said to have been sealed (the rebels never having been in possession of the Queen's signet was the cause of this extraordinary and perplexing circumstance), so that they, as they were exhibited to Elizabeth's Commissioners, were mere scraps of paper, subscribed by nobody,—addressed to nobody, unsealed, and without date. With all these precautions to avoid a clear discovery by well-known circumstances, the rebels did not still think themselves perfectly secure; and, after the conferences at York, they even ventured on another alteration of them, bolder, if possible, than any of those hitherto noticed. The letters, before this time, whatever other changes they had undergone, appeared invariably to be written in the *Scotch* language. The glaring impropriety, however, of sending *unsealed* letters, containing matter of such deep criminality, by casual bearers, and written in the language of the country, seems at last to have struck Murray and his party; they were therefore obliged again to remould them, and to exhibit them before the Commissioners at Westminster, written in the *French* language; yet the *Scotch* letters shown at York were by them averred to be the originals, written wholly with the Queen's own hand;—and the *French* letters, produced by them at Westminster, were also in the same manner averred to be the originals written with the Queen's own hand. Elizabeth saw them both. Should our Readers believe it impossible that effrontery could be carried to such a height, we cannot say that their conjecture is unreasonable; but still these facts are proved, on the clearest evidence. Elizabeth, like Murray, therefore, was determined *by any means* to accomplish her purpose.

After having fully proved the forgery of the letters, and exhibited them under all their changes and transmigrations (several of which, for the sake of brevity, we have been forced to omit), our Author naturally wishes to discover who was the grand operator in this kind of literary legerdemain. Buchanan has been generally suspected to have been the tool of the party; but Mr. Whitaker, for very cogent reasons, is convinced, that Lethington had the merit of being the operator, on this occasion. He does not however exclude Buchanan from his share in the plot. The *sonnets* that were produced along with the letters, and which were evidently written originally in French, appear to have been the production of Buchanan. These

sonnets, manifestly composed with an intention of corroborating the letters, like most things of the same nature, directly contradict them in many respects; and thus discover the unskilfulness of the fabricators of this double forgery.

Beside the letters and sonnets, Murray produced with them, two papers, said to be *contracts* between Mary and Bothwell; one of them, an obligation from Mary only, by which she engages herself to accept of Bothwell for her husband; and the other, a mutual obligation between Mary and Bothwell, signed by them both. These were, no doubt, fabricated with the same view as the other papers, to afford still stronger proofs of the guilt of the Queen. But, like these also, they overstep the modesty of nature, and by contradicting well-known facts, and mentioning circumstances that could not have existed at the time, clearly evince the forgery, and afford our ingenious Author an opportunity of vindicating Mary from the guilt of the most imprudent action in her whole life. Mr. Whitaker closes this part of his work with the following laconic summary of the whole: 'We have seen the letters contradicting each other. We have seen the sonnets contradicting the letters. And we now see the letters contradicted by the contracts. The three grand elements of the forgery are thus in a perpetual state of hostility between themselves; each laying open the falsehood of the other, and all uniting to prove the forgery of all.'

[*To be concluded in our next.*]

ART. XIII. *Hydraulic and Nautical Observations* on the Currents in the Atlantic Ocean, forming an hypothetical Theorem for Investigation: addressed to Navigators. By Governor Pownall, F. R. S. and F. S. A. To which are annexed some Notes by Dr. Franklin. 4to. 3s. 6d. Sayer. 1787.

THIS pamphlet, which contains a number of judicious observations, must, if properly attended to, be useful to those who are employed in navigating the Atlantic Ocean. Governor Pownall, in the early part of his life, had occasion to make frequent voyages to and from America; and being of an observing and philosophic turn of mind, the phenomena of winds and currents could not fail of attracting his notice. Many of the remarks which he made on these occasions, appear to have been the result of his own experience; and others were suggested by the reports of some intelligent American masters of trading and fishing vessels, who, understanding the navigation of this ocean much better than the European masters, made shorter and better passages over it.

The principal observations relate to the *Gulph-stream*, as it is called, which runs between the Canary Islands and the Gulf of Florida,

Florida. The westerly winds between the Tropics protrude the waters of the Atlantic Ocean in the same direction, and cause a current which runs constantly from East to West. Where this general current meets with lands, islands, rocky ground, or sands, that divert its course; or where it runs through channels, which draw it into other directions, the general effect must partake of the operation of these several causes.

Thus the intratropical trade-winds cause a constant current to set from the coast of Africa to the Carribbee and Bahama Islands, where the obstructions it meets with divert it from its regular course. It runs, however, down to the bottom of the Gulph of Mexico, and being there obstructed by the main land, the waters are piled up, as the Governor expresses it, *to a very elevated level*. These aggregated waters run off laterally along the coasts of Mexico, Louisiana, and Florida, and rounding the Sable point of Florida they rush into the Gulph of that name. They cannot run out of the Gulph of Mexico by the South, because the general current setting in by Hispaniola obstructs them. The general current setting N. W. through the old Bahama channel meets that which comes N. E. round the point from the Gulph of Mexico; and these two (the lateral diverging partial currents and somewhat of a lee-current excepted) set, in one combined current, through the Gulph of Florida, and run along the coast of North America, in a north-easterly direction, to the Lat. $41^{\circ} 30'$. Passing the meridian of George's Bank, its course is E. N. E. In the meridian of the Isle of Sable, its course is E. S. E. and S. E. by E. in which direction it crosses the Atlantic, passes between the Canary and Cape Verd Islands, and reaches the African coast between 20° and 27° North latitude. The breadth of the stream varies in its course; when it comes out of the Gulph of Florida it is about eight leagues broad, and at its other extremity, on the coast of Africa, its breadth is about 140 or 150 leagues.

It is from their acquaintance with this stream, says Dr. Franklin, that the Nantucket Captains of ships generally make their voyages from England to Boston, in as short a time as others employ in going from Boston to England, *viz.* from 20 to 30 days; although it is well known that the passage from America to Europe is at least one third shorter than the passage from Europe to America.

Dr. Franklin, in the Notes annexed to this performance (which contain the substance of his Paper on this subject in the American Philosophical Transactions: see Rev. for June last, p. 468.), observes that a stranger may easily know when he is in this Gulph-stream, by the warmth of the water; the warmth of the water which the stream forms being much greater than the warmth of the water on each side of it. And if the navigator is bound to the westward, he advises him to cross the stream, and

get out of it as soon as possible; because if he gets into it, he may be retarded at the rate of 60 or 70 miles a-day. The Nantucket whalers, says he, are so well acquainted with the course of this stream, on the edges of which they fish, that if they do not find their game on one edge, they cross the stream and try the opposite side.

Skilful navigators, who have acquired a knowledge of the extent to which this Gulph-stream reaches on the New England coast, have learnt, in their voyages to New York or Pennsylvania, to pass the Banks of Newfoundland, in about 44 degrees N. latitude, and to sail thence in a course between the northern edge of the stream, as above described, and the shoals and banks of Sable Island, George's Bank, and Nantucket; by which they make better and quicker voyages from England to America. And there is great cause to believe, from the reasoning laid down in this pamphlet, that if the currents in the higher latitudes of the northern parts of the Atlantic, and their course along the coasts of Greenland and the Eskimaux shores, were properly observed, a much quicker passage might be found, than is known at present. In a word, the whole performance is replete with useful hints, and merits the serious attention of navigators in general.

The work is accompanied by a neat map, which shews the whole course of the stream, with its various deflections, through the Atlantic Ocean.

ART. XIV. *A Collection of Statutes concerning the Incorporation, Trade, and Commerce of the East India Company, and the Government of the British Possessions in India, &c. &c.* Folio. 11. 11s. 6d. The King's Printers. 1786.

MR. Russell, Solicitor to the Board of Commissioners for the affairs of India, is the Editor of this very useful collection. The nature of his employment naturally suggested to him the thought that it was his indispensable duty to acquire the most perfect knowledge of every branch of the laws by which the concerns of the East India Company are conducted. With this laudable view, he directed his particular attention to the Statutes at Large; in which vast repository, he found a multitude of laws, concerning India, scattered through that voluminous and increasing collection. Some of these laws are placed at a great distance from others with which they are most intimately connected, both in sense and matter. Many of them, especially those of a later date, are either partial or total repeals, or explanations, qualifications, or enforcements of preceding laws.

In this state of separation and disorder, it was doubtless both tedious and difficult to comprehend the whole of the statute law whereby

whereby the Company, their servants, their territories, and their commerce, were governed.

In order to lessen these inconveniencies, Mr. Russell made an *Index of Reference* to all the laws concerning India; and, while he was engaged in that work, he saw the great advantage that would accrue to practisers, to the Company, and to its servants, from the collecting these laws together, and publishing them, with such other papers as relate to the management and business of the East India trade.

The first article in the volume is, A List of the Duties payable to the King, on all Goods imported from the East Indies, China, and other parts within the limits of the exclusive trade, the Drawbacks allowed on exportation of prohibited goods to Africa, and a List of the Company's Duties and other Charges on private trade.

II. A Collection of Statutes relating to the East India Company. These commence with 27 Hen. VIII. c. 4. and end with 26 Geo. III. c. 26.

III. A Table of the Dates and Titles of divers Acts of Parliament for imposing, rating, and securing the Payment of Duties on Merchandise imported from India, China, and Persia, and for other purposes collaterally affecting the trade and commerce of the East India Company.

IV. A Copious INDEX to the foregoing Articles; wherein the matter is arranged alphabetically. It is needless to expatiate on the utility of this part of the publication.

V. The By-laws, Constitutions, Rules, and Orders, for the good government of the Company.

VI. An Abridgment of the Charters of Incorporation, and other important Grants.

From the foregoing account of the contents of this valuable complement, there can be no doubt of its obtaining from the Public a welcome reception. The two last articles are of great importance, as they contain several papers which were heretofore known only to the servants of the Company. They are now, however, rendered accessible to every one who wishes to consult them.

In a word, we think that Mr. Russell hath, by this publication, rendered very material service to the East India Company, and to all others, Domestic or Oriental, who are, or may be, concerned in any affairs relative to the business, office, trade, or other connections respecting that great commercial body. To members of the legislature, and to gentlemen of the long-robe, the book will be especially useful; but, to them, any recommendation from us must be deemed superfluous.

ART. XV. *Poems, on various Subjects*, by Ann Yearseley, a Milkwoman of Clifton, near Bristol; *being her second Work*. 4to. 5s. sewed. Robinsons. 1787.

“**SUCCESS** makes people vain.” This, by many, is considered as a perfect axiom; and were we to judge from the conduct of mankind in general, it must be admitted as a principle sufficiently evident and clear. In the person of Mrs. Yearseley, the Milkwoman of Bristol, however, we cannot agree to receive it as such. The encouragement she met with in the publication of her former volume, might well have awakened some sparks of vanity in her breast: nay, her situation in life considered, it might even have blown them into a flame. But we still observe in *Laetilla* that modesty and decent humility which so particularly marked her character on her first emerging from obscurity; and which, when combined with real genius, never fail to charm.

An ancient philosopher has said, “A man should, above all things, have a proper respect for himself.” This he pointed out as a maxim strongly to be imprinted on the mind: to be remembered in every situation, in every condition of life. It was intended to hinder us from falling into that servility, that base and abject behaviour, which is too frequently seen in the unfortunate and distressed;—to arouse us to a sense of injury;—and still further to enable us to bear up, with becoming resolution, under the several misfortunes which are incident and common to humanity.

We will venture to say that Mrs. Yearseley has never met with the sentiment in question. But there was no occasion for precept—she felt the force of the maxim in her bosom—she possessed it intuitively. In a word, she is sensible of her own importance as a reasonable being: of which, the following circumstance is a sufficient proof.—A charge has been brought against Mrs. Yearseley of ingratitude. She says it is wholly unfounded; and this she endeavours to prove in a narrative prefixed to the present volume. We mean not to enter into the merits of the case; but will only observe, that she defends herself with courage, but at the same time with moderation; with a temper, in short, which would do honour to any cause. There is no retort, no recrimination whatever. It is simply a justification of, or apology for, her conduct.

We have spoken particularly of the merits of Mrs. Yearseley's poetry, in our Review for September 1785. In the collection now before us, we discover the same originality of thought and expression, the same boldness and grandeur in the imagery, which so eminently distinguish her former productions. Milton and Young are evidently her models: but she is not unfrequently

quently obscure. Her mind appears to be bewildered, lost in the immensity of its own conceptions;—and thus, perhaps, will it ever be with those whose adventurous song “soars with no middle flight,” and which greatly daring would wing the soul to

—‘Deity,—where worlds of glory shine *.’

Our Readers, we believe, will thank us for transcribing the following beautiful poems—addressed to *Sensibility*,—and to *Indifference*. They form an admirable contrast; and mark the temper and disposition of the soul at different seasons, or as it may be affected by casual and adventitious circumstances:

TO SENSIBILITY.

‘Oh! SENSIBILITY! thou busy nurse
Of *Inj'ries* once receiv'd, why wilt thou feed
Those serpents in the soul? their stings more fell
Than those which writh'd round Priam's priestly son;
I feel them here! They rend my panting breast,
But I will tear them thence: ah! effort vain!
Disturb'd they grow rapacious, while their fangs
Strike at poor Memory; wounded she deplores
Her ravish'd joys, and murmurs o'er the past.

‘Why shrinks my soul within these prison + walls,
Where wretches shake their chains? Ill-fated youth,
Why does thine eye run wildly o'er my form,
Pointed with fond enquiry? 'Tis not *Me*,
Thy restless thought would find; the silent tear
Steals gently down his cheek: ah! could my arms
Afford thee refuge, I would bear thee hence
To a more peaceful dwelling. Vain the wish!
Thy powers are all unhing'd, and thou wouldst sit
Insensible to sympathy: farewell.
Lamented being! ever lost to hope,
I leave thee, yea despair myself of cure.

‘For, oh, my bosom bleeds, while griefs like thine
Increase the recent pang. Pensive I rove,
More wounded than the hart whose side yet holds
The deadly arrow: Friendship, boast no more
Thy hoard of joys, o'er which my soul oft hung,
Like the too anxious miser o'er his gold.
My treasures all are wreck'd; I quit the scene
Where haughty Insult cut the sacred ties
Which long had held us: Cruel Julius! take
My last adieu. The wound thou gav'st is death,
Nor canst e'en thou recall my frightened sense
With Friendship's pleasing sound; yet will I clasp
Thy valued image to my aching mind,
And viewing that, forgive thee; will deplore
The blow that sever'd two congenial souls!

* See page 8 of the present volume.

+ Bedlam.

' *Officious Sensibility!* 'tis thine
To give the finest anguish, to dissolve
The dross of spirit, till, all essence, she
Refines on real woe; from thence extracts
Sad unexisting phantoms, never seen.

' Yet, dear ideal mourner, be thou near
When on *Lyfander's* tears I silent gaze;
Then, with thy viewless pencil form his sigh,
His deepest groan, his sorrow-tinged thought,
With immature, impatience, cold despair,
With all the tort'ring images that play,
In sable hue, within his wasted mind.

' And when this dreary group shall meet my thought,
Oh! throw my pow'rs upon a fertile space,
Where mingles ev'ry varied soft relief.
Without thee, I could offer but the dregs
Of vulgar consolation; from her cup
He turns the eye, nor dare it soil his lip!
Raise thou my friendly hand; mix thou the draught
More pure than ether, as ambrosia clear,
Fit only for the soul; thy chalice fill
With drops of sympathy, which swiftly fall
From my afflicted heart: yet—yet beware,
Nor stoop to seize from *Passion's* warmer clime
A pois'nous sweet.—Bright cherub, safely rove
Thro' all the deep recesses of the soul!
Float on her raptures, deeper tinge her woes,
Strengthen emotion, higher waft her sigh,
Sit in the tearful orb, and ardent gaze
On joy or sorrow. But thy empire ends
Within the line of SPIRIT. My rough soul,
O Sensibility! defenceless hails
Thy feelings most acute. Yet, ye who boast
Of bliss I ne'er must reach, ye, who can fix
A rule for sentiment, if rules there are,
(For much I doubt, my friends, if rule e'er held
Capacious sentiment) ye sure can point
My mind to joys that never touch'd the heart.
What is this joy? Where does its essence rest?
Ah! self-confounding sophists, will ye dare
Pronounce *that* joy which never touch'd the heart?
Does Education give the transport keen,
Or swell your vaunted grief? No, Nature feels
Most poignant, undefended; hails with me
The Pow'rs of Sensibility untaught.'

TO INDIFFERENCE.

' INDIFF'RENCE, come! thy torpid juices shed
On my keen sense: plunge deep my wounded heart,
In thickest apathy, till it congeal,
Or mix with thee incorp'rate. Come, thou, for
To sharp sensation, in thy cold embrace

A death-like slumber shall a respite give
To my long restless soul, toft on extreme,
From blifs to pointed woe. Oh, gentle Pow'r,
Dear substitute of Patience! thou canst ease
The Soldier's toil, the gloomy Captive's chain,
The Lover's anguish, and the Miser's fear.

' Proud Beauty will not own thee! *her* loud boast
Is VIRTUE—while thy chilling breath alone
Blows o'er her soul, bidding her passions sleep.

' Mistaken *Cause*, the frozen Fair denies
Thy saving influence. VIRTUE never lives,
But in the bosom, struggling with its wound:
There she supports the conflict, *there* augments
The pang of *hopeless Love*, the senseless stab
Of gaudy Ign'rance, and more deeply drives
The poison'd dart, hurl'd by the long-lov'd friend;
Then pants with painful Victory. Bear me hence,
Thou antidote to pain! thy real worth
Mortals can never know. What's the vain boast
Of Sensibility but to be wretched?

In her best transports lives a latent sting,
Which wounds as they expire. On her high heights
Our souls can never sit; the point so nice,
We quick fly off—secure, but in descent.

' To SENSIBILITY, what is not blifs
Is woe. No placid medium's ever held
Beneath her torrid line, when straining high
The fibres of the soul. Of pain, or joy,
She gives too large a share; but thou, more kind,
Wrapp'st up the heart from both, and bidd'st it rest
In ever-wish'd-for ease. By all the pow'rs
Which move within the mind for diff'rent ends,
I'd rather lose myself with *thee*, and share
Thine happy indolence, for one short hour,
Than live of Sensibility the tool

For endless ages. Oh! her points have pierc'd
My soul, till, like a sponge, it drinks up woe.

' Then leave me, Sensibility! begone,
Thou chequer'd angel! Seek the soul refin'd:
I hate thee! and thy long progressive brood
Of joys and mis'ries. Soft Indiff'rence, come!
In this low cottage thou shalt be my guest,
Till Death shuts out the Hour: here down I'll sink
With thee upon my couch of homely rush,
Which fading forms of Friendship, Love, or Hope,
Must ne'er approach. Ah!—quickly hide, thou pow'r,
Those dear intruding images! Oh, seal
The lids of mental sight, lest I abjure
My freezing supplication.—All is still.

' IDEA smother'd leaves my mind a waste,
Where SENSIBILITY must lose her prey.'

At page 83 we meet with 'Verses occasioned by the Author's being presented with a silver Pen.' The gift may be considered as a *compliment* to her genius, though it cannot be admitted as *expressive* of it. The agate mentioned by Pliny, on which, as he informs us, Apollo and the Muses, with every symbol of their characters, were represented—rudely indeed, but entirely by the hand of Nature, is the just and proper emblem of Mrs. Yearsley.

There are undoubtedly faults in Mrs. Yearsley's Poems; but they are "faults which true Critics dare not mend." We shall therefore conclude our account of this extraordinary woman, and her literary compositions, with saying—that the justness of the observation, *Poeta nascitur, non fit*, was never more powerfully exemplified than by herself.

MONTHLY CATALOGUE,

For DECEMBER, 1787.

AMERICAN.

Art. 16. *Plan of the new Constitution for the United States of America*, agreed upon in a Convention of the States. 8vo. 1s. Debrett. 1787.

'AS the sudden rise of a new empire in the world, constituted on principles of government essentially different from the old, cannot fail to draw the notice of European politicians; every circumstance relating thereto, must necessarily become interesting and important.'

So says the Writer of the Preface to this republication; and the observation is just: we do not know a subject that is more likely to attract the notice of an attentive spectator of what passes on the grand theatre of the world, than the progressive steps of the new American republic, toward the completion of a well-regulated government.

As to the articles contained in this plan for a new constitution, &c. we refer those readers to the pamphlet, who have not already perused them in the news-papers. The Preface-writer also gives us the following refutation of a groundless report, which, indeed, we never credited, as it appeared totally repugnant to all our ideas of the unbounded influence which the great character of Dr. Franklin has obtained throughout the American states:

'Some of the London News-papers mentioned a strong opposition between General Washington and Dr. Franklin for the Presidency; and that General Washington was elected by a majority of one vote. We have authority to contradict this account. The fact is, that General Washington was elected with *one voice*, and not by a majority of one. Dr. Franklin, as the senior person of the Convention, and who is already President of the State of Pennsylvania, was the member who put General Washington in nomination, and he was conducted to the Chair with a unanimous voice.'

REV. Dec. 1787.

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TRADE,

TRADE, &c.

Art. 17. *Observations on the Corn-Bill*; wherein the proposed Alteration in the Laws for regulating the Exportation and Importation of Corn, is fairly examined. 8vo. 1s. Debrett. 1787.

In this pamphlet, the alterations proposed to be made by the new corn bill, are stated in a plain, dispassionate manner, by one who seems to be well acquainted with the subject of the corn laws. According to his account, the proposed bill is intended to produce alterations in respect of the following particulars:

1st, 'It alters the mode of *verifying* the returns of the London cornfactors.' Every cornfactor is ordered to deliver, *upon oath*, a weekly account of his sales, and the prices.

2d, 'It alters the term of forming the average prices for the purpose of importation, from *three months*, to *six weeks*. And it rectifies a small error respecting the entries for exportation.' The alteration respecting the entries here noted is, that the export and bounty shall be governed by the returns of the *preceding week*, instead of the *present week*.

3d, 'It divides coast counties into districts, and directs how the prices shall be collected and ascertained, to prevent abuses in the importations and exportations, at the out-ports.' Directs that the average prices of grain shall be collected every week, from a number of market towns, not less than four, nor more than eight in each county, for the purpose of governing the exportation and importation at all the ports in each district. The *exportation* by *one week's* average, and the *importation* by the aggregate average of *six weeks* preceding every quarter session.

4th, 'It directs what weight of wheat, when it is sold by weight, shall be deemed equal to a Winchester bushel.' *viz.* Fifty-seven pounds.

5th, 'It prohibits the importation of flour, except from Ireland, when wheat is importable at the low duty.'

These, we are told, are the principal heads of the bill; on each of which our observer proceeds to offer some remarks, in order to show that the regulations proposed will have a beneficial tendency. In this respect we are disposed, in general, to acquiesce in the opinion of our Author, though we are by no means convinced that they will remove future complaints concerning the corn laws. The radical evil of these laws we remember once to have seen pointed out, in a book that fell under our notice some years ago, which has now escaped our particular recollection. It is the absurdity of allowing the same rate of bounty on the exportation of grain the moment it falls ever so little below the rate at which exportation is permitted, as can be obtained were it to sink to one shilling, or under, *per* bushel. Were the bounty in all cases to rise, in a certain ratio, in proportion to the fall of price, and *vice versa*, we can easily conceive, that with the help of the regulations here proposed, and perhaps a very few others, this branch of commerce would become more stable than hitherto, and far less liable to those abuses to which it has heretofore been so peculiarly obnoxious.

POETRY.

P O E T R Y.

Art. 18. *Poems*, chiefly in the Scottish Dialect. By Robert Burns. Second Edition. 8vo. 6s. Creech, Edinburgh; Cadell, London. 1787.

We are glad to find, by the numerous and respectable list of subscribers prefixed to the volume before us, that this Bard of Nature has no reason to complain that "a poet is not honoured in his own country." It appears that he has been very liberally patronized by an indulgent Public; and we rejoice to see that he may now have it in his power to tune his oaten reed at his ease. Whether this change in his circumstances will prove beneficial to the cause of literature, or productive of greater happiness to the individual, time alone can discover; but we sincerely wish it may prove favourable to both.

Having given a pretty full account of the first edition of these poems, in our Review for December last, we only announce the present republication as an article of some curiosity, and mention that in this edition, several new poems are added, which bear evident marks of coming from the same hand with the former collection. The most entertaining of these additions appeared, to us, to be, "*John Barleycorn*, a Ballad," which gives a very entertaining allegorical account of the whole progress and management of barley, from its being sown in the ground, to its affording a warm, exhilarating liquor. The thought is not altogether new; but it is delivered in a style of great pleasantry, and native humour. As this piece is written *in English*, it will be relished alike by the southern and the northern reader.

Art. 19. *A Poem written during a Shooting Excursion on the Moors.*

By the Rev. William Greenwood, Fellow of St. John's College, Cambridge; and Rector of Bignor, Suffex. 4to. 2s. Baldwin.

We shall, with pleasure, extract from this pleasing performance, the following description of the field diversions of our ancestors:

' In elder days ere yet despotic sway
Claim'd what the ALMIGHTY's liberal hand bestow'd
For general uses, as a private boon,
Usurping what the forest's boundless wilds
Of animals free-wand'ring unconfin'd
Inharboured; or of such whose varied plumes
Bore them uplifted through the liquid sky,
Now tow'ring *lost* as stronger pinion serv'd
In airy spirals, now with lighter wing
Dimpling the glassy wave; our ancestors,
A free-born race, train'd up their hardy sons,
With bounding footstep over hill and dale,
Through thorny brakes or down the dizzy steep,
Headlong to urge their prey; and he, whose arm,
With manliest sinew sped the javelin's point,
Was crown'd the banquet's Lord—Such once was fam'd
ARVIRAGUS, and such the CANTIAN Chiefs, who fir'd
With freedom's native ardour, undismay'd,
Rush'd on th' invading foe, till ROME's proud host
Grew pale with envy, and ev'n CÆSAR frown'd!

Unconquer'd long, from *Cambria's* rugged brow,
 Or deep recesses of *Avonian* glades,
 In desultory war they still maintain'd
 Stern Independence; till the NORMAN LORD,
 Victorious, join'd in social intercourse,
 And from assimilating manners form'd
 One common people: then grew feudal rights,
 Each haughty Baron claim'd some wide demesne,
 To range whose ample bound'ry uncontroll'd,
 And rule the petty tyrant of the chace,
 Was Valour's meed; and hence no vassal arm
 Dar'd 'gainst the branching honours of the stag
 Bend the tough bow; to other flights confin'd
 The shaft light-timber'd, from some poplar's height
 Down brought the cooing Dove, or, as he stood
 On the green margin of the sedgy pool,
 Transfix'd the Crane; but still securely sprang
 The whirring Covey, and with rapid flight
 Baffled the archer's aim. To other arts
 Then turn'd th' attention, and as oft it mark'd
 The strong-wing'd Falcon, from his towering height
 Down dart upon his prey, th' ungenerous thought
 Suggested, 'gainst the feather'd kind to league
 With their fell tyrant; and with docile hand
 To smoothe his ruffled plumes, and point his flight.
 So yet where rolls the *Rhine's* impetuous course
 Through many a winding vale, and forest tall,
 The patient *German*, with incessant toil,
 Trains the young gos-hawk, or the fiercer bird
 On chilly *Iceland's* topmost summits bred,
 With griping talons to arrest on high
 The heron's flight, or strike the trembling hare.
 Yet still imperfect were the fowler's joys!
 For oft the eager Falcon, gorging high
 His ravening maw, glut with intemperate food,
 Or droop'd with heavy wing, or dimly shot
 His eye's weak glances, and refus'd the flight.'

After this quotation, the poetical Reader, especially if he be a sportsman, will not need our recommendation, to induce him to give this poem a place in his collection. Some of the lines are prosaic; but this is a defect which few poets have been able wholly to avoid, in the composition of blank verse.

Art. 20. *Poems.* By John Macgilvray, A. M. Master of the Grammar School of Lestwithiel. 4to. 4s. Boards. Bew. 1787.

Although this writer's Muse seems unable to conduct him into the higher regions of poetry, she now and then leads him, pleasantly enough, along the smooth vale of humble rhyme: witness, the following easy verses on English poetry:

'To please our rough illiterate Sires
 Rude minstrels tun'd their native lyres;
 Though stern the temper of the times,
 They felt the power of homely rhimes;

Though sever'd by the furly main,
 Sweet Poesy here rais'd her strain.
 Our home-inspired Bards of old
 Amus'd our Knights and Barons bold ;
 So could pathetic ballads move
 To arms, to pity, or to love.
 No fabled streams, nor Grecian glades
 They knew, nor Heliconian maids ;
 Yet Nature taught them glorious themes,
 They sung of woods and azure streams,
 In war what dangers Heroes prove,
 And what the woes of faithful Love.
 Alfred by song his Saxons train'd,
 And savage manners were restrain'd ;
 By song did Chaucer, ancient Sage,
 Instruct his rough, heroic age.
 ' But when at length bright Learning's day
 Had chac'd the morning clouds away,
 True Taste illumin'd all the isle,
 And classic Genius deign'd to smile.'

The Author, however, cannot uniformly support this strain of versification. He frequently sinks into a dull and inelegant prosaic diction, which wants even the charm of melody.

But even creeping on the ground with Mr. Macgilvray, is better than taking an airing with him in a balloon, in search of Beauty:

' O tell me, Charmer, tell,
 Where in some green Elysian isle
 Each day thou deign'st to dwell,
 That there we may our cares beguile?
 Now with the rising moon
 Come let us trace the desert sky,
 And in a gay balloon
 Far o'er the earth and mountains fly.
 The obsequious summer gales
 Now waft us to the loveliest Queen ;
 How sweet and wild the vales,
 How fanciful the groves between !
 A visionary Choir
 Of blooming Youths and Virgins fair,
 With song and soft desire
 We pierce the fragrant folds of air.'

What is it, *to pierce the fragrant folds of air with soft desire*? Plain sense in rhiming prose may be endured, but sheer *no meaning*, in the dress of poetry, is intolerable:—especially in a writer who has shewn that, in general, he well knows how to express his ideas.

Art. 21. *Poems on various Subjects.* By Miss Eliza Thompson. 4to.
 2s. 6d. Richardson. 1787.

ADDRESS to the REVIEWERS.

' To wait her doom as fix'd by your decree,
 Lo! at your bar, a trembling maiden see,
 Who, self-convinc'd enough you'll find to blame,
 Implores your mercy only, seeks not fame.

In generous pity then for once excuse
 The feeble efforts of an unfledg'd Muse.
 She asks no praises where no merit's due,
 But O, for once, forbear your censure too.'

"O 'tis so moving we can read no more *!" That is, no more of the 'Address to the Reviewers.' The poems, indeed, we are under the necessity of perusing. But as Miss Eliza Thompson will not allow us to criticize them, our Readers must be content with an extract from one of the best in the collection :

'A young Divine, a Lady's guest,
 Last Christmas chanc'd to prove,
 Who boastingly his heart profess'd
 A stranger was to love.

"Cupid, he said, might shoot in vain,
 He ne'er could wound his breast;
 No Maid on earth could give him pain,
 Or break his nightly rest."

Two Ladies, much enrag'd to find
 Affairs in such a posture,
 Each had resolv'd within her mind
 To punish this vain boaster.

From a hair broom they found at hand,
 Some bristles they cut small,
 Mix'd with some *pepper, salt*, and sand,
 And strew'd his bed withal.'

Alas! the poor parson! He must have passed the night in almost as uneasy a manner as the *boaster* described by the Spectator: who, wrapped in folds of linen, was placed in bed between a couple of young and beautiful females. We hope, however, that the 'young divine' has had his *revenge*. But this perhaps is a matter with which Miss Thompson will never make us acquainted. To be serious—if the fair Author puts no more pepper and salt in her *pies* than she does in her *poems*, poor though we are, we desire not to be admitted as her guests.

Art. 22. *Poems on various Subjects.* By John Thelwall. 12mo.
 2 Vols. 6s. Boards. Dennis. 1787.

The Author's humble apology for the defects of these poems, arising from his want of classical learning, from his engagements in an occupation which is irreconcilable to literature, and from his youth, must not prevent us from faithfully declaring it as our opinion, that in his imitations of the ancient English ballad, he mistakes a plain prosaic diction, for that touching simplicity, which ought to distinguish this species of writing; and that, in the long tale in which he exposes the fatal effects of seduction, we meet with little to approve, except the moral. Goldsmith appears to be this writer's favourite model: we wish he had been *less close*, and more happy, in his imitation. The piece which copies Edwin and Angelina ends thus:

* See Peter Peascod's speech in the 'What d'ye call it?'

' Elfrida hears, her bosom heaves
 With mingled joy and woe;
 She clasps her child, her husband grieves,
 And tears descending flow.
 " And *blest and happy* may you be,
 And full of years," she cried;
 " May ne'er misfortunes *sorrow* ye,
 Nor angry fate divide!
 And may my Roldan's virtues shine
 In all your offspring fair;
 His sweet endowments bless your line,
 Without his weight of care."

Mr. Thelwall's *Legendary Tale, Orlando and Almeyda*, was mentioned in our Catalogue for August. We are really sorry that we cannot, without violation of conscience, praise the poetry of a writer who manifests so many laudable and amiable sentiments:

" To virtue and her friends a friend."

But goodness of heart, and elegance of taste, and poetic genius (for which a mere *fondness for poetry* is often mistaken), are distinct endowments, and more often separately than unitedly bestowed.

Art. 23. *Elegy*. By the Rev. A. Freston, A. M. Curate of Farley, Hants. 4to. 6d. Wilkie. 1787.

A *bagatelle*, consisting of ten not ill-written stanzas, intended as a specimen of a larger poetical work, speedily to be published. A volume of poems, by this writer, hath appeared, since the publication of the present *Elegy*; but we have not yet perused it.

NOVELS.

Art. 24. *The Adventures of Jonathan Corncob*, Loyal American Refugee. Written by Himself. 12mo. 2s. 6d. sewed. Robinsons, &c. 1787.

Jonathan (Corncob we suppose to be a fictitious name) appears to have related somewhat of his own private history; embellished with extraneous circumstances, and adventures, the offspring, no doubt, of a fruitful invention.

Jonathan, according to this narrative, was born a Massachusetts' American; has spent some years at sea, in the capacity of a purser; has undergone a variety of mishaps; experienced many vicissitudes of fortune; and has been a great sufferer, from the uncommon disasters that have fallen to his lot; but, to counterbalance these evils, Jonathan is, very happily for him, a lively, sensible, and pleasant fellow, blessed by nature with a flow of spirits, sufficient to buoy him up, and enable him to surmount the storms and billows which often seemed ready to overwhelm him. His drollery of disposition prevails, in all circumstances; he recites every calamity in such a vein of humour, and describes such comical distresses, that we feel ourselves diverted at those sufferings which, if seriously related, would have excited our commiseration; but when do we pity those who make us laugh?

Jonathan's burlesque representations of the manners of his country-folk, the fanatical New Englanders, form, we believe, on the whole,

whole, a tolerably good caricature resemblance of the lower ranks in that country; but is he not an ungracious bird who thus bewrays his own nest?—As a suffering *Loyalist*, however, he thought, perhaps, that his ridicule of ‘*the Jonathans*’ would render his work the more acceptable in *this country*.

Jonathan appears, to us, to have formed his style partly on that of Sterne, and partly on Voltaire. His satirical account of Barbadoes (which we think the best part of his performance) reminded us of the celebrated *Candide*.

On the whole, we have been alternately pleased and disgusted with this story, whether real or feigned, of an adventurer, whose motley production contains much to divert one kind of readers, and many things which will meet the disapprobation of those who are not fond of low humour, and who cannot tolerate licentious details, and scenes of impurity; too many of which, we are sorry to add, occur in this work, disgracing the less exceptionable parts of it; and of which, as caterers for the Public, we cannot avoid taking notice.—If the ingenious writer (for ingenious he is, whatever are his defects) should give us *the sequel* of his tale,—at which he hints, in the conclusion of the present volume, we hope he will be more attentive to that *chastity*, both in idea, and in language, which a decent writer will studiously observe, especially when he appears before the Public, as a candidate for its approbation. In a word, though we cannot recommend this work to Mrs. Primly’s boarding school, nor to the good people at the vicarage, yet we doubt not that it will be well received, and set the table in a roar, at the *King’s Head*, and the *Ben Jonson*;—and perhaps even at Slaughter’s Coffee-house.

Art. 25. *Edward and Sophia*. By a Lady. 12mo. 2 Vols. 5s. sewed. Lane. 1787.

The old story. Lovers who are not to be paralleled—a lord whose only employment is in seducing the innocent—(by the way, these lords are terrible fellows in romance! a female who ruins, by her base insinuations, the reputation of the lady whom she supposes her rival, &c. &c. The moral, however, is excellent; and it must be acknowledged that this novel is, on the whole, superior, in point of writing, to many which we are fated to read:—notwithstanding that the lady talks of *Theocritus*, the weeping philosopher—and of the *popularity* of the village in which marriage is found to prevail.

Art. 26. *The Kentish Curate*; or the History of Lemuel Lyttleton, a Foundling. Written by Himself. 12mo. 4 Vols. 10s. sewed. Parsons. 1787.

A series of uninteresting, ill-written adventures. The scene is for the most part in prisons and spunging-houses, and the principal characters are rogues and vagabonds. The Author has endeavoured, but without the smallest degree of success, to ridicule a very worthy set of men †—men whom a great writer has represented as “by no means the worst judges or rewarders of merit.” The shafts are only thrown to recoil on himself.

* A nick-name given to the New Englanders, by their neighbours of the other provinces.

† The Bookfellers of London and Westminster.

If *dulness* will recommend a man to a benefice; and a wicked wit has insinuated that it seldom fails,—the Kentish curate may reckon on something *great*.

M E D I C A L.

Art. 27. *A maritime State considered as to the Health of Seamen*, with effectual Means for rendering the Situation of that valuable Class of People more comfortable. By Charles Fletcher, M. D. late Surgeon in his Majesty's Navy. 8vo. 5s. Boards. Dublin printed, and sold by Richardson, London. 1786.

Dr. Fletcher, who was near three years Surgeon of the Roebuck, enumerates the different causes to which the diseases, or ill health, of seamen have been ascribed; and proposes such means as he thinks are best adapted for remedying the inconveniences which the navy labours under; and also for removing the defects in the present established scale of diet. His observations are in general just, and the schemes he suggests are well calculated to remove the evils against which they are intended.

There is, however, little that can be deemed original in the work; for, excepting the description of some particulars relative to the Roebuck man of war, and other ships, most of the subjects here discussed have been more largely and minutely treated by former writers. The Author's new scheme of diet would, we think, have been a good one, if tea and sugar, corroding and relaxing substances, had been omitted.

Art. 28. *A Concise Account of a new Chemical Medicine*, entitled *Spiritus Æthereus Anodynus*, or Anodyne Æthereal Spirit. Containing a Relation of its very extraordinary Efficacy in a Variety of Complaints, &c. &c. By William Tickell. 8vo. 2s. sewed. Wallis. 1787.

The immediate relief which æther gives, especially in spasmodic cases, has brought it into great repute, and it has been deservedly esteemed a useful remedy, by many of the greatest physicians of the present century, particularly on the continent; of late it has been introduced more universally into practice in England than formerly: and now, in all probability, it is made a very profitable nostrum. It is a medicine well known, and, when rightly prepared, its qualities will be constant.

Mr. Tickell has added several cases, in which we doubt not but that the æther must have been serviceable.

Art. 29. *Observations on the Cure of the Dry Belly-ache*. To which are added the remarkable Effects of Fixed Air in Mortifications of the Extremities, and the History of some Worm Cases. By John Harrison, Member of the Corporation of Surgeons in London. 8vo. 1s. Galabin. 1786.

That species of colic in warm climates commonly known by the name of the dry belly-ache in the West Indies, is here said to be precisely the same with the *Colica Pistonum* of European physicians. The causes of these two diseases are so totally different from each other, and their diagnostic symptoms are so very obvious, that there seems no ground whatever for supposing them similar: beside, the method

method of cure in each is so diametrically opposite, as fully to evince their different nature and origin.

As to Mr. Harrison's method of cure, we can only observe, as we have done on a former occasion, that relieving a colic by means of a large dose of dissolved verdigrease, is *driving out one devil by means of another* *.

The remarkable effects of fixed air, and the worm cases, have been sufficiently noticed in our Review for September last, p. 225.

L A W.

Art. 30. *The Marriage Law of Scotland stated.* Wherein the Doctrines of Consent *de presenti* Cohabitation, Acknowledgment, and Reputation, and that Marriage may be entered into by Minors, without Consent of Parents or Guardians, are refuted: And it is proved, that Solemnization, by a Minister of the Church, in consequence of Proclamation of Banns, and Consent of Parents or Guardians obtained, is in Law necessary, without which Marriage cannot be constituted. With Reports of Cases, &c. By John Martin, of Lincoln's Inn, London, One of the Solicitors of the Court of Session, &c. in Scotland. 8vo. 1s. Jameson. 1787.

Mr. Martin endeavours, with great ingenuity, to prove that no marriage is legal in Scotland, but such as is solemnized according to the rites of the church; but unfortunately for his argument, the decisions of the courts in Scotland have, for a long period past, supported the opposite doctrine, and these decisions of the Scotch Judges have been almost uniformly confirmed by the House of Peers in England, except in a few cases where the consent of parties has been obtained by fraud or circumvention. Mr. Martin has not endeavoured to trace the origin of that deviation from the forms of marriage prescribed by the canon law, which has long been sustained as valid by the courts of Scotland, though we think such an investigation would give rise to several important remarks on the progress of manners, and the state of civil society in that part of our island.

M A T H E M A T I C S.

Art. 31. *A Compendium of Arithmetic*; wherein the Rudiments of that noble Art are made easy to the weakest Capacity: To which is added, the Art of Numbering by Numbering-rods, called Napier's Bones. By John Imison. 12mo. 7 s. 6 d. with the Rods. Nicoll, &c. 1787.

This Compendium shews that the Author is well acquainted with the subject. The description of the rods is clear, and the directions for their use are concise. The rods themselves are neatly executed.

B I O G R A P H Y.

Art. 32. *Outlines of Human Life*, sketched by Hercules Cramond, M. D. in the thirtieth Year of his Age,—and exemplified by some genuine and well-attested Memoirs of the Author and his Family. 8vo. 3s. Boards, Barker.

Dr. Hercules Cramond is a real character, and such a one as is frequently met with in life. Wavering and irresolute in all his pur-

suits, he is subject to a thousand calamitous incidents, which the more prudent of our species will avoid. He appears, however, to be perfectly sensible of the errors and follies of his youth.

*' Sweet are the uses of adversity ;
Which like the toad, ugly and venomous,
Wears yet a precious jewel in his bead.'*

If this observation of the poet—which intimates that we may profit by the lessons that adversity furnishes to us—be just (and few, we believe, will dispute it), the Dr. will have little occasion to repine or murmur at his fate.

The introductory part of the Work contains some good and useful observations. It is addressed to the young and thoughtless ; they who, with our Author, are tossed on a " sea of troubles," unable to gain the haven which they may have in view. He admonishes them, in a kind and philanthropic manner, to guard against the rocks by which they are surrounded,—assuring them, that by industry and perseverance they will seldom fail of gaining a port at last, in which they may be sheltered from every storm.

EDUCATION.

Art. 33. *The Polite Reasoner* : In Letters addressed to a young Lady at a Boarding-school in Hoddesdon, Hertfordshire. 12mo. 2s. Bent. 1787.

These Letters are written with the laudable View of exciting the attention of youth to natural objects ; and, by contemplating them, to admire the wisdom and power of the Creator. The design is not new, but we do not remember to have seen any book on the subject so well adapted to the capacities of boarding-school learners : we are, nevertheless, sorry to observe in some parts of it, that several most excellent sentiments and just observations are clothed in a language which is not entirely free from faults. In the first page of the Introduction, *wrote* is used for *written*. Page 7, *The real difficulties which have been surmounted by attention is absolutely*, &c. not to mention others :—but none of them are of great magnitude. Books intended for the instruction of youth ought to be perfectly grammatical ; and the Author, or the Authoress, we hope will, in a second edition, correct what is faulty in this.

The Volume concludes with a Catalogue of books proper for the instruction and amusement of youth : the choice shewn in selecting these books is a sufficient proof of the Author's taste and judgment.

Art. 34. *The Necessity and Advantages of Education* : In three Sermons preached before the Trustees of the Charity-schools of Shinfield and Swallowfield, in Berks. By W. Jones, Clerk, Curate of the said Parishes. 8vo. 2s. Robinsons. 1786.

Mr. Jones displays, with great propriety, the necessity of education, by exemplifying the barbarous and unhappy state of uncultivated nature, and by pointing out the many advantages arising from due instruction. He urges, as the necessary duty of all parents, an early and vigilant attention to the minds and dispositions of their children. All parents are not qualified for the discharge of this duty, especially the laborious poor. True benevolence, and a real concern for the good of the rising generation, have established cha-

rity-schools for the instruction of such children. These institutions are commended, and the support of them by the affluent and generous Christian is inculcated as a necessary duty.

Mr. Jones then proceeds to shew in what manner charity-schools ought to be conducted, in order to ‘*train up a child in the way he should go* ;’ and how such an education will so affect the child’s future conduct in life, that ‘*when he is old he will not depart from it*.’ The Discourses are well written ; and the zeal of the worthy Author, in so good a cause, merits the commendation of every friend to religion and virtue.

Art. 35. *Elements of Punctuation* : Containing Remarks on an ‘*Essay on Punctuation* ;’ and critical Observations on some Passages in Milton. By David Steel, Junior. 8vo. 3s. 6d. Robinsons. 1786.

This performance contains some remarks on an Essay, of which we gave an account in our 73d volume, page 123. We have likewise a few quotations from our best writers, both in prose and verse, punctuated, according to our Author’s opinions. Some ‘*uncommon and difficult passages* are culled from Dr. Newton’s edition of Milton ;’ to the opinion of various commentators on which, Mr. Steel has ‘*appended*’ his own ;—and the book is concluded with ‘*Twenty general Rules*.’

The remarks on the Essay are such as seem to merit the consideration of the ingenious author of that work. As to the Notes on Milton, many of them are useless and trifling. With respect to Mr. Steel’s rules for just punctuation, we wish he had favoured us with a greater variety of them, since those he has given are too few for the numerous cases that occur.

The style of this Writer is sometimes disgusting, on account of his affectation ; as he is a young man, we hope his propensity for *culling* hard words will not *append* by him.

Art. 36. *A Plan of Reform*, in the Mode of Instruction at present practised in English Schools. And also a Proposal for the Improvement of public Speaking. By Henry Macnab. 4to. 1s. 6d. Glasgow, Foulis ; London, Jameson. 1787.

Mr. Macnab’s plan is briefly as follows : ‘*In every city and principal town in Britain, it will be proper that the professors of universities, the magistrates, the clergymen, and gentlemen, make choice of three men of distinguished abilities in teaching English ; that these men be united as members of the same society, called by the name of an English Grammar School, or rather an English Academy. The reason why three teachers should be appointed is, that a complete English course of instruction may be divided into three different branches, viz. 1st, A knowledge of letters, syllables, and words ; or, as it is commonly expressed, a knowledge of the spelling-book. 2dly, A knowledge of a course of reading. And lastly, A knowledge of grammar, and the meaning of the words in the English language.*’

We do not apprehend that the above plan can make better public speakers than are at present to be found in parliament, in the pulpit, at the bar, and on the stage. It will certainly be attended

with

with great expence; and teachers properly qualified (such, for instance, as would write, *Course of instruction in the English language*, and not, as in the preceding extract, *English course of instruction* *), might obtain more lucrative employments in other departments, and perhaps be of more service to society.

Art. 37. *The Juvenile Speaker*; or, Dialogues, and Miscellaneous Pieces in Prose and Verse: For the Instruction of Youth in the Art of Reading. By the Author of 'The Polite Reasoner.' 12mo. 1 s. 6 d. Bent. 1787.

The Compiler of this little book has given it to the Public as an Introduction to the Art of Reading. The Pieces selected, however, are so very incorrectly printed, that he who should study by them would be likely, instead of deriving advantage from it, to remain a *juvenile speaker* all his life.

Art. 38. *Rudiments and Practical Exercises*, for learning the French Language, by an easy Method. By A. Scot, A. M. Fellow of the University of Paris. The second Edition, greatly enlarged and improved. 8vo. 3 s. 6 d. bound. Edinburgh, Creech; London, Longman, &c. 1786.

We gave our opinion of the first edition of this Work in our Review, vol. lxvii. p. 74. The present impression has, as the title-page truly says, many improvements.

POLITICAL.

Art. 39. *An Essay*, containing a few Strictures on the Union of Scotland with England; and on the present Situation of Ireland. Being an Introduction to De Foe's History of the Union. By J. L. De Lolme, Adv. 4to. 3 s. 6 d. sewed. Stockdale. 1787.

This work consists of two parts, though not so divided. The first part gives a plain, concise, perspicuous view of the relative state of England and Scotland, from the time of Edward the First to the Union under Anne, in 1707. This part is written entirely by Mr. De Lolme, and is a most excellent introduction to the history of that Union by De Foe †. But the reader who expects to find *Strictures* on that Union will be disappointed. — The second part relates to Ireland, and is written partly by Mr. de L. and partly by another hand. — The introductory 'Historical Sketch of the State of Ireland, from the first invasion of that country by the English under Henry the Second, till the beginning of the late Rockingham administration,' is likewise written by Mr. De Lolme. It deserves the same character for brevity and perspicuity with the former; and it will be read with pleasure by every impartial inquirer, who wishes to gain a distinct notion of the political situation of Ireland during the period above mentioned; as such a distinct view of that subject is no where else, that we know of, to be found. What follows (near one fourth part

* Or, as our Author elsewhere repeatedly expresses it, 'Course of English instruction.'

† For an account of the late edition of this history, see p. 459 of this Number.

of the book) by another hand, gives us a view of the procedure respecting the *Irish propositions*, and subsequent events; with many observations tending to recommend an incorporating union between Great Britain and Ireland. We have here, also, quotations from several authors who have pointed out the expediency of the same measure.

Art. 40. *Prospects on the Rubicon*; or, an Investigation into the Causes and Consequences of the Politics to be agitated at the Meeting of Parliament. 8vo. 1s. 6d. Debrett. 1787.

Whatever may have been the opinions of dissatisfied individuals, the present minister hath fully justified his conduct respecting the late armament, for which, however, he is railed at by the Writer of this Pamphlet,

The Author describes England as a ruined country, sunk in debt which can never be paid, and whose harmony with France has been destroyed by 'the *pettish vanity* of a young and unexperienced minister.' The wealth of the nation is a topic on which he enlarges; and he labours to prove, that it ought only to be estimated by the quantity of gold and silver in circulation. In treating this subject, he reflects on the credit of the Bank, and, among other strange whims, he hints, that the necessity of weighing guineas was adopted and persisted in for the sake of forcing paper currency into circulation*: That the Bank is only a disguise in which government issue paper:—That—

We should have proceeded to have given more of this heated Writer's opinions, did we not apprehend that our Readers are already satisfied.

MISCELLANEOUS.

Art. 41. *Tables of Interest, from one Pound to five hundred millions for one Day*; by which the Interest of any Sum of Money within those Limits may be found with more Expedition than by any Tables hitherto published. By Thomas Hurry. 12mo. 3s. bound. Robinsons. 1786.

The utility of tables of this kind, to persons who have frequent occasion to calculate the interest of money, is self-evident. Mr. Hurry has computed a table of interest for one day only, at $\frac{1}{4}$, $\frac{1}{2}$, $\frac{3}{4}$, 3, 4, and 5 *per cent. per ann.* The method of using the Table is explained in the Preface. It is extremely easy in those cases by which it is exemplified. To find the interest of any sum, for a number of days, a multiplication must be performed; and when the number of days exceeds 10 or 12, the operation becomes laborious; and much more so when it exceeds 100. Now, tables ought to be so contrived, as to exclude, if possible, all calculation: and as cases may, and often do occur, in which the interest is required for upwards of 100 or 200 days, the multiplication must be tedious, and the purpose of having a table will be so far defeated.

We have examined the book in several places, and have constantly found the articles exactly computed, to within half a farthing; we can therefore recommend it as correct.

* Our paper currency is, with this Writer, a subject of much harsh invective.

Tables are added, shewing the value of the parts of an hundred weight, beginning at 1 *lb.* at different prices, from 2*s.* to 2*l.* 4*s.* *per* hundred weight:—The value of one hundred weight and one ton, at different prices *per lb.*—The decimal parts of a foot, with its use in computing the tonnage of ships, &c.

Art. 42. *A Dissertation on the Growth of Wine in England*; to serve as an Introduction to a Treatise on the Method of cultivating Vineyards, in a Country from which they seem at present entirely eradicated; and making from them good substantial Wine. By F. X. Vispré. 8vo. 1*s.* 6*d.* Dilly. 1786.

This Author is a great advocate for English vineyards, and endeavours to prove the possibility of their being made to flourish with us. Little anecdotes from ancient writers are called to give a zest to the subject; neither is Sir E. Barry's treatise forgotten.

At the conclusion, Mr. Vispré contends with Mr. Le Brocq (for an account of whose treatise see our Review, vol. lxxiv. p. 390.) for the palm of invention of the method of training vines on the ground. Mr. Le Brocq asserts that he has a patent for it. Mr. Vispré boasts of having preceded him in this mode of culture, and hopes (p. 68.) *to make good wine with well ripened grapes, without making use of beds, lattice work, low walls, frames covered with glasses or oiled paper, flues, nor any part of the patented's costly and cumbersome apparatus.* And thus we leave them, F. X. VISPRÉ *versus* P. LE BROCC.

It is to be observed, that this is only an *Introduction* to a treatise.—When the treatise itself appears, and teaches us to fill our bowls with substantial nectar of English growth, we shall be jolly rogues!

Carmina tum melius cum venerit ipse canemus.

Art. 43. *An Answer to Captain Inglefield's Vindication of his Conduct, &c.* 8vo. 6*d.* Sewell.

Captain Inglefield's *Vindication* was the subject of a short article in our Catalogue for October. If the ground of all this contest appeared then, to us, to be a matter of total uncertainty, and enveloped in utter darkness, that darkness is not yet, in the smallest degree, cleared up. The dispute is now become a mere *scribbling dispute*, a *war of words*, and *personal altercation*, in which facts are less attended to than cavilling, sneers, and sarcasm: with all of which the Public, we imagine, are as much tired, on *this occasion* at least, as are the Monthly Reviewers: who, to this moment, are as ignorant of the real merits of the case, as they were at the commencement of the litigation, and of the consequent publications.

Art. 44. *The singular and interesting Case of Patrick Dillon, Esquire*, late Surgeon of the 64th Regiment of foot, lately dismissed from his Majesty's Service in consequence of having sent a Challenge to Robert Hedges, Esq. late Captain in the 67th Regiment, for Defamation, &c. 8vo. 1*s.* Strahan. 1787.

According to Mr. Dillon's statement of this affair, his lot has been very unfortunate; and the favourable testimony of Lord Rawdon, here given, must be of great weight with the Public. His Lordship has expressed his ideas of Mr. Dillon's conduct, in language which, while it must be very grateful to the feelings of Mr. D. reflects the highest

highest honour on himself, as a man of nice discrimination, sense, and spirit.

Among other observations, Lord R. has the following,—which, no doubt, will be universally approved by our military Readers.—“No man can hold in greater abhorrence than I do, the character of a captious person: there are offences, however, which, according to the way of thinking established among gentlemen, leave it not in the option of a man of honour to be patient; and such, by all I have heard, was the affront that you received. Till some sufficient punishment shall be awarded against those who wantonly offer insults of that nature, it will be incumbent on every officer to take it upon himself, whatever ordinance may stand in the way.”

Art. 45. *East-Bourne*; being a descriptive Account of that Village, in the County of Sussex, and its Environs. 12mo. 2s. 6d. Hooper, &c.

Gives such a description of East-Bourne, and places adjacent, as will tempt the curious traveller to visit the romantic and beautiful scenery, exclusive of the usual advantages, in respect of health, to be derived from the sea-air and bathing. The Author has decorated his account with a little map of the county, and views of Beachy-head and Newhaven bridge.

Art. 46. *Remarks on the new Edition of Bellendenus, with some Observations on the extraordinary Preface.* 8vo. 1s. Stalker. 1787.

The new edition of Bellenden, which we noticed in our number for June last, p. 489. has engaged the attention of the *Literati*, in general, throughout the kingdom, and has given rise to the present performance, which is a review of the work, and especially of the *Preface*.

In addition to what we have said of Bellenden, we shall transcribe what the Author of this pamphlet has observed, concerning him and his writings.

William Bellenden, a Scotch writer, flourished at the beginning of the 17th century, and is said to have been a Professor in the University of Paris; he enjoyed, indeed, at the same time, a post of a very different nature, being *Magister Supplicum Libellorum*, or Reader of private petitions to his own sovereign, James I. of England. The duty of his place must have consisted in the name only, for this Reader of the petitions to one Prince appears to have resided constantly at the capital of another. At Paris he certainly sojourned long, for it was there he published, in 1608, his *Cicero princeps*, a singular work; in which he extracted, from Cicero's writings, detached passages, and comprized them into one regular body, containing the rules of monarchical government, with the line of conduct to be pursued, and the virtues proper to be encouraged, by the Prince himself. And the treatise, when finished, he dedicated, from a principle of patriotism and gratitude, to the son of his master, Henry, then Prince of Wales.

Four years afterwards, namely, in 1612, he proceeded to publish another work of a similar nature, which he called *Cicero Consul, Senator Senatusque Romanus*, in which he treated, with much perspicuity, and a fund of solid information, on the nature of the Consular office, and the constitution of the Roman Senate.

‘ Finding these works received, as they deserved, with the unanimous approbation of the learned, he conceived the plan of a third work, *De Statu prisici Orbis*, which was to contain a history of the progress of government and philosophy, from the times before the Flood, to their various degrees of improvement under the Hebrews, Greeks, and Romans.

‘ He proceeded so far as to print a few copies of this work, in the year 1615, when it seems to have been suggested that his treatises, *De Statu Principis*, *De Statu Reipublicæ*, and *De Statu Orbis*, being on subjects so nearly resembling each other, there might be a propriety in uniting them into one work, by republishing the two former, and entitling the whole *Bellendenus de Statu*.

‘ With this view, he recalled the few copies of his last work that were abroad, and, after a delay of some months, published the three treatises together, under their new title, in 1616.’

Such is the account given of Bellenden. The remainder of the work consists of miscellaneous observations on what the Author calls the Extraordinary Preface.—The circumstance of the *Tria Lumina*, he says, appears to have suggested, to the mind of the *Editor*, the idea of republishing the three treatises, *De Statu*, and dedicating them to the *Tria Lumina Anglorum*, Lord North, Mr. Fox, and Mr. Burke.—For the rest, we refer to this *Critique* at length—the work of some brother Reviewer, to us unknown.

Art. 47. *Historical Memoir of the last Year of the Reign of Frederic II. King of Prussia*: read in the public Assembly of the Academy of Berlin, Jan. 25, 1787. By Count de Hertzberg. Translated from the French. 8vo. 1s. Bell. 1787.

The Academy at Berlin had been accustomed to celebrate the 24th of January, as the birth day of the King, its restorer; and we have, as our Readers must remember, frequently had the pleasure of laying before them an abstract of Count de Hertzberg’s Orations on this annual commemoration. Notwithstanding the King’s death, the custom is to be continued, in remembrance of the revival of the Academy, on the anniversary of that day; and this great Academician imagined he could not discharge his duty better than by reading, before the assembly, a Memoir, giving an abridged account of the public transactions of the last year of the reign of his late sovereign. The Count, however, has done more than he promised, for he gives an ample and circumstantial detail of the public life of the late King.

The Count informs us, that the King has written his own history, after the example, and in the spirit of Thucydides, Polybius, and Cæsar. It is to be published, without any essential abridgment, or alteration. The *Preface* to it is here given, as it was read to the Academy by the Count; and as it is to be found at the head of the King’s manuscript, corrected by his own hand, in 1775.

Art. 48. *Considerations on the Oaths* required by the University of Cambridge, at the Time of taking Degrees; and on other Subjects which relate to the Discipline of that Seminary. By a Member of the Senate. 8vo. 1s. 6d. Deighton. 1787.

That the discipline of our universities stands in some need of reformation, will hardly be disputed. The great question is, How can

reformation be effected? Not by abusing those in power; nor by blaming the present mode of instruction, without pointing out a better. With respect to the arguments against subscription, the Author has gone over the same ground which Dr. Jebb had trod before him, adding some judicious remarks to what had been said on the subject, on former occasions.

The censure on the misapplication of the money annually allowed for the publication of useful books, is a just one; that fund was undoubtedly intended to defray the expences of printing original works, or reprinting old and valuable books, so as to afford them at a moderate price to the student, and not to be squandered away in giving a *fac simile* copy of Beza's manuscript, or a superb edition of Tasso. In opposition to this, however, we must place the sums that have been paid toward Professor Waring's new edition of his *Meditationes Analyticae*, Mr. Rehlan's *Flora Cantabrigiensis*, Mr. Ludlam's *Introduction to Algebra and Geometry*, Professor Cooke's edition of *Aristotle's Poetics*, &c.

HISTORY.

Art. 49. *Additions and Corrections* to the former Editions of Dr. Robertson's History of Scotland. 4to. 1s. Cadell. 1787.

A new edition of Dr. Robertson's History of Scotland was lately published with some considerable additions and corrections. For the sake of those persons who are possessed of the quarto edition of 1771, these additions and corrections are separately printed, by which means they may make the edition of 1771 equal to the 11th of 1787.

Among the additions, we have the following description of that species of eloquence for which Knox the reformer was distinguished. It is given by Mr James Melville one of his contemporaries.

'But of all the benefites I had that year [1571] was the coming of that most notable prophet and apostle of our nation, Mr. John Knox, to St. Andrews, who by the faction of the Queen occupying the castle and town of Edinburgh, was compelled to remove therefra with a number of the best, and chused to come to St. Andrews. I heard him teach there the prophecies of Daniel that summer and the winter following. I had my pen and little buik, and took away sic things as I could comprehend. In the opening of his text he was moderat the space of half an hour; but when he entered to application, he made me so to *grue* [thrill] and tremble, that I could not hald my pen to write. He was vey weak. I saw him every day of his doctrine go *bulie* [slowly] and fair, with a furring of marticks about his neck, a staff in one hand, and good godlie Richart Ballanden holding him up by the oxter [under the arm] from the abbey to the parish kirk; and he the said Richart and another servant listid him up to the pulpit, where he behoved to lean at his first entrie; but e're he was done with his sermon, he was so active and vigorous, that he was like to *ding the pulpit in blads* [beat the pulpit to pieces], and fly out of it.'

THEOLOGY.

Art. 50. *A Treatise on the Church Catechism*; chiefly intended for the Use of the elder Children in the Charity and Sunday Schools, in the Parish of Chiswick. By James Trebeck, M. A. Rector of

Queenhithe and Holy Trinity, Vicar of Chiswick, and Chaplain in Ordinary to his Majesty. 12mo. 1s. Rivingtons. 1787.

As we turned over the pages of this ~~little~~ volume, we began to think that the good Vicar of Chiswick had prepared "meat for strong men," instead of "milk for babes;" but when we reperused the title-page, and observed that his work is chiefly calculated for '*the elder children*,' the objection we were forming was in a great measure removed; yet still we think, that in respect both of matter and language, greater powers of digestion will be required, than his 'young parishioners' in general will be found to possess.—The performance, however, is, on the whole, as respectably executed as it is well intended.

Art. 51. *Apostolical Conceptions of God*, propounded in a Course of Letters to a Friend. 8vo. 2s. Doddsley, &c. 1786.

This anonymous Writer sets out with the following remark: 'It seems to be now generally acknowledged, that natural religion, the topic of dispute among the learned of the last century, is a mere chimera, without foundation either in experience, history, or reason.' Whence he draws so extraordinary a conclusion we are not told; but we must own ourselves rather surprised at the assertion. Had he, indeed, insisted, that the discoveries of mankind on the subject of natural religion were very imperfect and defective, we should have agreed with him. Or, had he farther said, that 'some writers have ascribed more, in this respect, to the ability of man, than fact and experience would entirely justify,' we should not have objected; since it is certain, that the human mind may heartily approve of truths and obligations, properly presented to it, the knowledge of which it could not with any clearness and certainty have itself attained. We therefore wonder that this Author, who, with all his mysticism, must be allowed to exhibit some marks of sense and learning, should have laid down such a proposition.

One principal design of these Letters is to prove, that the name *Jehovah*, or, as it is here uniformly written, *Jeve*, belongs solely to Christ and his Spirit; or, in the Writer's own words, 'That the holy Father of our Lord Christ cannot be comprehended, or at all purported or concluded, in the name *Jeve*; and that consequently, by the name *Jeve* is designed, singly and alone, the divine *Logos*, or Angel-God, together with his Holy Spirit, or the Spirit of God; and that *Jeve* is the name, by no means of the Holy Trinity, but of the Holy Duality, *Jeve* and his Spirit.'

This, to some of our Readers, will, no doubt, seem unintelligible jargon; yet they will much mistake, if they hence infer that the Letter-writer is destitute of capacity or erudition. Whether he is a Behmenist, or Hutchinsonian, or Swedenborgian, or unites with them all, we will not enquire; nor shall we pretend to accompany him in his argument, illustrations, and observations. He considers his doctrine as of high importance to the interests of mankind, to which he appears to be a real friend. His style has a remarkable singularity: let the Reader judge by some extracts.

'He who would affize the realities of the celestial life to the partial ideas he gleans by impressions on him from the things of this, to them so incommensurate, must surely default in the attempt, and

complicate absurdities not less than those of the blind man, who compared the intelligence given by light and colours to the different modulations of a sounding trumpet.'

The following sentence, though not very clear to all readers, may receive some allowance from the simile which is introduced. 'The gospel has the properties of an anamorphic speculum, representing, in one point of view, its objects as confused, obscure, and mingled; in another as deformed and enormous; yet, in its proper obversion, as most beautiful and just in its right symmetry and regularity. Thus is the gospel to be beheld in its due symmetry only when obverted to our eyes in its own theorems and postulates.'

In another place: 'It seems that the same glorious presence, which perscinds and convulses the wicked with terrors, solaces and exhilarates the absolved with complacency and confidence, fiducially, filially, fruitively.'

In the last Letter it is said: 'You believe the Scriptures to be the word from heaven; conclude then that all sentiments contraposed to this sacred word must dissent from reality, and be naturally traductive into error and obscurity; I might say into idolatry, for it is a sure truth, however disavowed, that all darkened misprincipled understandings being prone to superstition and enthusiasm, are indeed in the direct road to idolatry; for the same magnetic efficacy which, latent in them, assuades to the one, conducts to the other. The great, the gay, the happy, the delicate, the polite, the jovial, the libertine, the elegant, and the voluptuous, whose minds are stagnant in the phlegma and the indifference of infidelity and scepticism, are already idolaters in fact; and they need only the adhibition of a few alarming terrors, distresses, calamities, and exigencies, to sink them into the grossest practices of idolatrous reverence, allegiance, and fealty to illusive spirits. Natural is the transition from prejudice to bigotry.'

Thus have we given our Readers a specimen of the peculiarity and quaintness of this Writer's manner; as to his opinions, we leave them to the investigation of more discerning readers.

Art. 52. *A Demonstration, that true Philosophy has no Tendency to undermine Divine Revelation*, and that a well-grounded Philosopher may be a true Christian. By Cæsar Morgan, A. M. *. To whom the honorary Prize was adjudged by Teyler's Theological Society at Haarlem, April 1785. 8vo. 2s. Cadell. 1787.

The notion that has prevailed, that divine revelation and true philosophy are inconsistent with each other, has been injurious to the interests of both. Among those who have been ambitious of the honour of ranking with philosophers, it has created a contempt for revelation; among certain zealous, but injudicious friends of religion, it has encouraged mysticism and absurdity. The Author of this piece has, therefore, rendered an important service both to religion and philosophy, by shewing that the pursuits of the latter are favourable to the interests of the former.

In order to establish his point, Mr. Morgan, with great clearness of reasoning, and with much strength and precision of language,

* Chaplain to the Bishop of Ely.

maintains,

maintains, that the fundamental principles of revelation and of philosophy are consistent with one another: that the act of investigation, judiciously conducted, far from producing doubt and uncertainty, leads to rational conviction; and that knowledge itself has, in its own nature, a tendency, not to introduce unbelief, but to prepare the mind for the reception of revelation. He then concludes with examining the causes which have given rise to that prejudice against philosophy, which has subsisted among some descriptions of men in almost every age of the Christian church.

In this piece we have a connected train of reasoning, which does not easily admit of detached extracts, but which will very well reward the reader for the trouble of an attentive perusal of the whole. As far as was possible in the form of a general essay, the Author has done justice to his subject, and has therefore merited, not only the Haarlem honorary prize, but the thanks of the friends of religion and philosophy.

* * Our Readers may expect a farther account of this Dissertation, as a foreign article, in our next Appendix, which will be published, as usual, with the Review for January 1788.

Art. 53. *Interesting Views of Christianity*: Being a Translation of a Part of a celebrated Work of M. Bonnet, intituled, *Recherches Philosophiques sur les Preuves du Christianisme*. 12mo. 2 s. 6 d. Boards. Dilly. 1787.

M. Bonnet is well known as an ingenious and able advocate for Christianity. The leading proofs of the divine mission of Christ are here represented in a manner peculiarly adapted to engage attention and produce conviction. Though, for want of the support of historical authorities, this piece will not supersede the use of those writings which give the evidences of revelation more at large, it may very properly be put into the hands of young persons, as an accompaniment to such works, with the view of interesting the imagination, and the heart, in the important subject of which it treats.

Art. 54. *An Abstract of the Gospel History*, in Scripture Language. 12mo. 6 d. Johnson. 1787.

Designed, and very well adapted, for improving those who attend Sunday schools, in reading, and for instructing them at the same time in the Christian religion.

Art. 55. *A Dissertation on Singing in the Worship of God*; interspersed with occasional Strictures on Mr. Boyce's late Tract, intituled, "Serious Thoughts on the present Mode and Practice of Singing in the Public Worship of God." By Dan. Taylor. 12mo. 6 d. Buckland.

This Writer is of the Baptist denomination, and is known on account of several small publications. He appears here as an advocate for the practice above mentioned. Although he is by no means averse to what is called *Singing in Parts*, he sensibly observes, that when the subject is carefully considered, 'it will perhaps appear, that the simplest and plainest manner of singing will answer the best end in most churches.' He reasons well in support of the practice, and answers objections that have been offered on the subject. He principally confines himself to those arguments in its vindication which may

may be collected from the Scriptures. The style of our Author is ~~not~~ very elegant; but he is not destitute of either sense or learning.

Art. 56. *A View of the Prophecies of Jesus Christ, in the Old Testament, arranged and fulfilled in the New Testament: By way of Question and Answer. By the Rev. John Duncan, of Winbourn-Minster, Dorset. 12mo. 3d. Matthews, &c. 1787.*

This little performance has had a quick sale: the present is the third edition. It is intended for youth in general, but particularly for the use of Sunday schools, an institution which the Author recommends with great fervency. It is desirable that the poor as well as others should know something of the arguments in support of their faith: that which arises from prophecy is so important and obvious, that it seems commendable to endeavour to acquaint them with it. This *View* might, no doubt, be improved without much enlargement. When we have said that the design is good, we need add nothing farther concerning it.

Art. 57. *An Essay on the Gift of Tongues, proving that it was not the Gift of Languages. In a Letter to a Friend. 8vo. 2s. 6d. Johnson. 1786.*

The intention of this publication is to prove, that 'the speaking in tongues was not speaking in languages, but that it was speaking in tones.' This assertion, strange as it appears, our Author has been at no small pains and trouble to defend, by several specious and plausible arguments; which can, however, have no weight, unless they can be supported by proofs that the Greek word *γλωσσα* signifies *tones*, or *music*. He endeavours to prove, that the gift of tongues, or, as he would have it, the gift of *tones*, was the immediate effect of the Holy Ghost. This we can readily allow; but what shall we say of the following? 'Account for it how you will, it is an uncontrovertible fact, that though many gifts are ascribed to the Spirit, yet speaking in *tongues* is the only one which is ascribed to the Spirit's *falling* upon men; and that the *gift of the Holy Ghost* means not the gift of miracles in general, but determinately the gift of *tongues*.'

We think it unnecessary to lay any of the Author's arguments before our Readers: most of them are hypotheticalal, and none of them satisfactory, while the original word militates so strongly against them.

S E R M O N S.

I. *A Future State discovered by Reason: Preached in the Cathedral Church, Peterborough. By the Rev. John Weddred, Vicar of St. John Baptist, Peterborough, and Member of Trinity College, Cambridge. 4to. 1s. Rivington.*

So much injudicious pains are now taken to bring the Unitarian controversy into notice among the laity, very few of whom are, of themselves, inclined to be troubled with theological disputes, that we have here a sermon against Dr. Priestley, directly and by name. Dr. P. having repeatedly advanced, that the light of nature gives us no information concerning a future state, Mr. Weddred endeavours to refute this opinion; but we do not perceive that he has advanced any thing new upon the subject, or indeed supported the important point,

point, on which he treats, with the evidence it admits, and which has already been adduced with great strength and clearness, by several able writers, particularly by the present Bishop of London, in his excellent sermon on the *moral* arguments for a future state of retribution.

II. Preached at the Visitation of the Rev. Thomas Knowles, D. D. Official of the Archdeaconry of Sudbury, holden at Lavenham, September 28th, 1786. By Samuel Darby, M. A. Rector of Whatfield, Suffolk. 4to. 1s. Payne, &c. 1786.

A sensible ingenious discourse, from a difficult text, Mark, ix. 49, 50 *For every one shall be salted with fire, &c.* On this passage the Preacher has some critical remarks; and at the same time he addresses both clergy and laity in a serious and useful manner. He conjectures concerning the word *αυτο* in the above passage, that it may be a variation from the original reading, and observes, that *αυτο*, or, contractedly, *αυτο*, is used by Homer to signify the *wheaten cake* presented to the guests at an entertainment; and farther, that the *meat offering* ordained by Moses was a wheaten cake; on which considerations he modestly asks, whether we might not read the text. *For every wheaten cake (or meat offering) shall be salted; and every sacrifice shall be salted with salt.* As an illustration and support of this account, he refers to Levit. ii. 13. from whence the passage might be a quotation. We allow every merit to the Author's ingenuity, and esteem his diffidence. How far he may be right we presume not to determine; at present we seem rather inclined to the explication he ascribes to Dr. Hurd (though of much older date), which supposes the expression of being *salted with fire* alludes to persecutions, self denial, and other afflictions. The Sermon breathes a spirit of liberality and charity; and we are willing to persuade ourselves, that nothing inconsistent with it is intended, when he speaks of the dispute concerning *Easter*, which so needlessly divided the Christian church. 'It was (says he) settled at last by a general council, and the smaller party denominated heretics; a censure which they may seem to have deserved – for their *obstinate opposition in an indifferent matter.*' The matter was indeed very indifferent; and therefore we should suppose Christian charity would not insist eagerly on either side, but leave each quietly to enjoy their opinion.

III. At Orange-street Chapel, Leicester Fields, on the Death of Dr. Peckwell*. By John Townend. 8vo. 6d. Matthews.

Contains some serious remarks on mortality, with a short encomium on Dr. Peckwell, as a *man*, a *Christian*, and a *minister*. To this Mr. T. designed to have subjoined an account of the singular circumstances of the Doctor's death; but the *recollection* (as he tells us) of his having been awakened and brought to an experimental acquaintance with the things of God under his preaching, so deeply affected him, that he found himself utterly incapable of executing this part of his intention.

* Late Rector of Bloxham, &c.

For such an omission, in a discourse delivered extempore, this might be allowed as an excuse. When, however, the Sermon went to the press, this defect might easily have been supplied, and his readers put in possession of what affection kept from his hearers. We wonder that this was not done, as he must have known the various reports circulated in the public papers, concerning the cause of Dr. Peckwell's death.

IV. Before the Mayor and Corporation of Rochester, for the Benefit of the Humane Society. By the Rev. John Ward Allen, A. M. Minor Canon of the Cathedral of Rochester. 8vo. 1s. Rivingtons. 1787.

From the words *Go thou and do likewise*, Mr. Allen exhorts his audience to acts of charity in general; and, describing the benefits which individuals and the Public have received from the Society, he more immediately recommends the support of so laudable an institution.

As an Appendix, Mr. Allen has added some reflections on premature death, with directions for the treatment of persons apparently deprived of life.

V. Preached in the Parish-church of Wanstead, July 15, 1787, in consequence of his Majesty's Royal Proclamation. By Samuel Glasse, D. D. F. R. S. &c. 8vo. 1s. Robinsons. 1787.

A judicious commentary on the late Proclamation, shewing that it is consistent with the principles of Christianity, and recommending to the audience a due observance of it. The text is, 1 Peter, ii. 17.

* * * Answers to Correspondents will be given in our next Appendix, now in the press, and intended for publication as usual, at the same time with our Number for January 1788.

††† The tract entitled *A Draught of a Bill for the Relief and Employment of the Poor* was reviewed in our Number for April, 1787.

‡‡‡ *Langham's Sentences*, and the *Life of a blind Philosopher*, concerning which T. W. enquires, cannot be found.

ERRATA in the Review for October last.

P. 263, l. 40, for 36726, read 36720.

Ib. After the last line add,

Fines for leases, on an average of ten years, from 1772	£.	s.	d.
to 1782, exclusive of 27,100 <i>l.</i> paid for two grants			
in fee,	-	-	-
		7,700	0 0

Clear average produce in rents and fines *per annum*, 23,383 18 8

☞ We are obliged to the illiberal author of a paper in the *Public Advertiser*, for his information of the above omission (in the Article of the Land Revenue of the Crown) which must have happened through the inadvertence of our compositor, or transcriber, we know not which; nor would that knowledge be material: it is enough that we have profited by the unfriendly attack of an ill-mannered writer,—who, himself, was unable to correct the misprinted passage.

Erratum in Review for Nov. p. 422, line last, for *ever*, read *every*.



A P P E N D I X

TO THE

M O N T H L Y R E V I E W,

VOLUME the SEVENTY-SEVENTH.

FOREIGN LITERATURE.

ART. I.

Verhandelingen rakende den Natuurlyk en Openbaaren Godsdienst, &c.
i. e. Prize Dissertations, relating to Natural and Revealed Religion. Published by Teyler's Theological Society at Haarlem.
Vol. VI. 4to. 1786.

THE subject proposed to the competitors for this literary prize was, to prove, that *true philosophy has no tendency to undermine divine revelation; and that a well-grounded, a real philosopher, may be a true Christian.* Of four Dissertations on this subject, published in the volume before us, that of the Rev. Mr. CÆSAR MORGAN, Chaplain to the Bishop of Ely, obtained the gold medal, which is the first prize; and it will, no doubt, give the attentive and candid reader an advantageous opinion of the Author's capacity and penetration. We need not be very ample in our account of this Dissertation, as Mr. MORGAN has, by publishing it separately, at home, rendered it accessible to every English reader*. This is not the case of the other Discourses contained in this volume, which are published in the Dutch language alone.

Mr. MORGAN is of opinion, that revelation and philosophy are not only easily reconcileable with each other, but that true philosophy is the *best friend* to divine revelation.—We are persuaded of the truth of this assertion; and we will be bold to add, that as friendship is naturally reciprocal, divine revelation has been the potent friend and fosterer of true philosophy. The Christian religion gave occasion to the improvement of some important branches of science; for when such grand truths as the unity and eternity of God, and the resurrection and immortality of rational beings, were revealed as *facts*, they naturally excited,

* See Review for December last, p. 508.

in thinking minds, a curiosity to know the foundations which such facts might have in the nature of God, the nature of man, and the nature of things; and hence, among others, metaphysical science undoubtedly derived new degrees of improvement and precision.

Mr. MORGAN sets out, in the discussion before us, as every accurate reasoner ought to do, by defining his terms. He calls philosophy, the discovery of truth by a careful attention to, and investigation of, the appearances and operations of nature. If the principles of philosophy, thus defined, be not inconsistent with the principles of revelation; if the very act of investigation be not adapted to produce doubt and uncertainty in the mind; and if knowledge itself has not, in its own nature, a tendency to introduce unbelief, it will follow, according to our Author, that philosophy cannot have any tendency to undermine revelation. He thinks no reason can be assigned that could possibly set *revelation* and *philosophy* at variance, much less at enmity, but one or more of the three now mentioned; and he therefore sets himself to examine whether any of these reasons exist.

The plan is good; and we think it is executed with a masterly hand. The Dissertation contains many judicious, and some uncommon views. As it obtained, so, in our judgment, it really deserved, the prize.

In treating the first of the three points above mentioned, Mr. MORGAN evinces the conformity of philosophical with religious principles; first, with respect to natural religion, where he has enlarged more than was necessary; and secondly, with respect to the grand scheme of redemption, of whose outlines he gives a noble and indeed a truly philosophical sketch; than which, however, something more circumstantial, and less general, might be required to establish, in a solid and luminous manner, his negative on this first point, and to shew that *the principles of revelation and philosophy are not inconsistent with each other*. Five pages and a half are employed in establishing a friendly concert between natural religion and philosophy, which some may consider as a reconciliation of philosophy with philosophy; and the scheme of redemption is brought into the desired coalition in a page and a half: nor have we much more than what may be called the preliminary articles of the treaty.—We can well conceive that Mr. Morgan has had wise and liberal reasons for placing the coalition here on such a broad bottom.

His elucidations of the second point, in which an argument against the concord of philosophy with Christianity is drawn from the supposed tendency of the very act of investigation to produce doubt and uncertainty in the mind, are more particular, and more ample, and they are also solid and ingenious. He presumes that the zealous advocates of revelation would not proscribe

all use of reasoning, but such a degree of it only as constitutes a philosopher;’ for to exclude all use of *reason* from religious *faith*, would be to confound theology with superstition and barbarism. But when a right of appealing to reason is once admitted, the innocence of philosophy is acknowledged. And as true philosophy, when applied to religion, has for its object an enquiry into the nature and ground of our opinions and principles, the Author shews with great evidence, that it is not only innocent, but highly useful. For as true philosophy improves the faculties, and increases the activity of our minds, it must be of signal consequence in ascertaining and illustrating the nature, doctrines, and origin of revelation, and in preparing men for the reception of divine truth. Mr. MORGAN shews the excellence of philosophy in this particular, by calling our attention to the circumstances of savage nations. ‘The savage (says he) receives divine truths carelessly, hears them with indifference, apprehends them confusedly, and suffers them to be soon obliterated from his mind. A *Newton* and a *Haller* listen to them attentively, weigh them deliberately, comprehend them accurately, and keep them in careful remembrance.’ He takes here the *extremes* of philosophy and uncultivated nature, that the effects of each state may appear the more conspicuous and striking; but he is persuaded that, in every intermediate state, the effect will be similar, in proportion to its distance from each of the extremes. He confirms this judicious observation by examples. Greece, and the Lesser Asia, were the principal scenes of the ministry of *St. Paul*, in whose time philosophy was in high repute, and generally cultivated in those countries: and it is well known that his reception and success among those nations were remarkable. No sooner did he open his extraordinary commission, than he was surrounded by crowds of hearers, who, both by sound reasoning, and an impartial examination of the Scripture (which this great Apostle perpetually recommended), endeavoured to discover the truth of what he affirmed. The result was, what it ever will be, when Christianity is examined with candour and sound judgment, that multitudes flocked daily into the church. ‘Let now any one (says our Author) take a view of those once enlightened countries, and say whether he thinks, that in their present state of ignorance and barbarism, they are equally fitted for the reception and preservation of our holy religion.’

The details into which Mr. MORGAN enters, in order to shew that the study of true philosophy is beneficial to the cause of divine revelation, by improving the sagacity of the mind, and strengthening the judgment, are both instructive and interesting. Indeed there is nothing that can secure the mind from error and imposture, but the precision that arises from a truly

philosophical spirit, which admits no *terms* that are not *clear*, no *premises* that are not *evident*, and no *conclusions* that do not intuitively follow premises well ascertained. Accordingly, as our Author justly observes, it is the glory of Christianity, that while it was propagated by the unskilful, it was embraced by the *wise*. It gradually diffused itself over those parts of the world that had been previously enlightened by philosophy. Those men, whose minds had been trained to the investigation of truth, the detection of error, and the confutation of sophistry, clearly perceived the divinity of its origin, received it with sincerity, were sensible of its importance, and retained it, even at the hazard of their lives. The conversion of the barbarous nations of Europe (continues our Author) presents a very different aspect of things. They were equally incapable of discerning the intrinsical excellence of our religion, and of comprehending the evidence on which its truth and divinity were founded. Their conversion was produced by motives of temporal interest, and not by rational conviction; and several generations passed before they could be brought to fully comprehend the nature of the religion they professed, to relish its excellence, and to embrace it in its genuine purity. This could never be effected, until their minds were tinctured by philosophy, and their faculties strengthened and enlarged by a habit of investigation.

What Mr. MORGAN says of another advantage resulting to divine revelation from the study of philosophy, namely, its purifying and refining the affections and sentiments, is more liable to objections, and cannot be adopted without some restrictions. We agree with him entirely, when he affirms, that nothing has tended more to retard the progress of Christianity than the corruptions of the human heart; and that when the affections are properly inclined, little light, comparatively speaking, is sufficient to direct the understanding to the knowledge of divine truth: but we are apprehensive that he attributes rather too much *purifying* influence to *speculative* philosophy in this respect. If we are not much mistaken, it is the previous character of the person that employs it, that renders *speculative* philosophy a useful or a dangerous instrument with regard to the propagation and advancement of religious truth. Our Author justly observes, that *dissipation* and *sensuality* (which, no doubt, are most unfavourable to the reception of divine truth) are scarcely compatible with a habit of speculation; but pride, caprice, and the love of singularity, are equally inimical to religious truth, and they are so little incompatible with habits of speculation, that they are very frequently found among that class of men who most indulge these habits.

We have read with peculiar pleasure Mr. MORGAN's discussion of the third question, *viz.* Whether the actual possession of knowledge

knowledge has any tendency to undermine divine revelation? In this masterly discussion he unfolds, with great precision and perspicuity, the spirit and character, not of a subtle and self-sufficient speculatist, but of a *true philosopher*; and shews, with a full display of evidence, how favourable such a character and spirit are to the reception of a divine revelation. The matter of fact would, indeed, be sufficient to decide this question, since Christianity has been most generally embraced, and best understood, in those places and periods of the world that were most enlightened by knowledge and philosophy: but he treats the question theoretically; and we should regret the not having it in our power to give a more ample view of his details, if his work were not published separately among us. According to him, the true philosopher, who has searched into the nature of things with the greatest attention, must be the most *deeply sensible of his own ignorance*,—and therefore the most effectually guarded against that *presumption* which so frequently characterizes shallow inquirers. In his endeavours to distinguish between what is certain, and what is probable, and what is doubtful, he will be careful to ascertain the compass of his faculties, and the extent of his knowledge, in order to preserve him from wrong applications, and rash conclusions; perceiving insuperable difficulties in the most common objects, and finding himself reduced to the necessity of ultimately resolving almost every thing in the creation into the appointment of the Creator, he becomes less disposed to measure infinite wisdom by so defective a standard as his limited understanding; and judging that in revelation, as in nature, nothing is single and unconnected; and that relations, connections, and mutual dependences may subsist among its parts, which do not come at present within his comprehension, he will not rashly censure even those things that he finds contrary to his expectations in a system of religion, which otherwise bears the plain marks of a divine original.

From all these considerations Mr. MORGAN shews, with perspicuity and acuteness, that true philosophy is friendly to divine revelation, and prepares the mind both for the reception and the right understanding of the doctrines of Christianity. This tendency of philosophy, though generally confirmed, may sometimes be counteracted by particular and accidental circumstances; and though philosophy be the natural ally of revelation, it may, possibly, says he, on some occasions be pressed into the service of infidelity. For it is manifest that philosophy has been corrupted as well as revelation; and the pride of subtilizing, among other causes of this corruption, has involved in confusion and obscurity the investigations of the former, and disfigured the beautiful simplicity of the doctrines of

the latter. Some men, says our Author, of the present age, have shewn an excessive fondness for abstract speculations, and have made use of them to purposes, that, in the judgment of the wise and the candid, must prove highly detrimental to the credit of philosophy. They have ingeniously spun thin cobwebs of sophistry, which are designed to involve every thing in doubt, and, by this captious and perplexed kind of philosophy, they have meant to assume an imposing air of depth and acuteness, which has deluded many superficial minds. The late Mr. HUME is exhibited by our author as an eminent proficient in this art. 'He was deeply skilled in all the mysteries of it, and is clear from any suspicion of *desiring* to depreciate it:' yet he, himself, has destroyed its credit in effect; 'for he confessed and proved, that the principles which led him to deny the *divine origin* of Christianity, would equally lead him to unhinge the *whole fabric of Nature*, and to controvert the plainest *conclusions of reason and common sense*.' This is, indeed, a rare kind of philosophy! It puts us in mind of those lines of mad Tom Lee *,

*Let there be no light,—no—not one spark,
But Gods meet Gods, and jostle in the dark.*

The second Dissertation in this volume is written by Mr. J. F. LENTZ. This Gentleman considers the question proposed as confined to the New Testament, and he enters on the discussion of it by observing, that two distinct ideas are implied in that of a revelation; one of doctrines revealed, which constitute its contents; and another of the divine origin of these doctrines; or, in the present case, that they were revealed from God by Christ. One he calls the *truth*, the other, the *divinity* of revelation; and observes that, if we deny the latter, we destroy the idea of a revelation, and leave only a system of philosophical truths.

These two ideas ought to be separately considered, as they refer to different objects, which depend on different kinds of evidence. The former relates to metaphysical and moral truths, the latter, to historical facts. The grounds of certainty, with respect to the former, are the same with those of all other philosophical propositions, and must depend on their internal truth, and their not involving contradictory ideas. This evidence, our Author observes, must be sought in the propositions themselves, and in their relation to each other, as it is totally independent on all external circumstances. With regard to the other part of revelation, the evidence is of a different nature: a person who asserts a divine commission, cannot give a more satisfactory proof

* On recollection, we believe poor Nat. Lee's name was not Tom. We are sorry for it. For once, however, let it stand, '*Mad Tom*.'

of its reality, than by performing miracles, which are such extraordinary facts as bear the clearest evidence of an immediate interposition of the Deity. These must afford immediate conviction to his contemporaries, who are witnesses of them; and their faithful and authentic history of these facts, is the only proof that posterity can require.

M. LENTZ lays great stress on the internal evidence of Christianity, and thinks that on this the authority of the Gospel, with respect to us, entirely depends; as no miracles can render that true which is in itself false. He says, if the philosopher should be able to prove that the doctrines of Christianity are not internally true, that they are contradictory in themselves, and inconsistent with the dictates of sound reason, and with our natural ideas of God and religion, he might safely conclude that the miracles, urged in support of them, are mere fictions; it being certain that the Deity will never give the sanction of his authority to establish falsehood.

In order to shew that true philosophy does not tend to undermine the internal evidence of Christianity, our Author takes a particular view of what he conceives to be the essential and fundamental doctrines of the Gospel. This survey is preceded by some preparatory observations that deserve attention, the substance of which we shall lay before our readers.

The final cause of a revelation can be no other than the general end proposed by the Deity in all his dealings with mankind. It must be considered as forming a part of his original plan with respect to his rational creatures, and as concurring with all his other dispensations towards this ultimate end, which is their real and final happiness. The proper and only means by which rational and moral beings can attain real felicity, are the knowledge and practice of true religion: the restoration of this is, therefore, the immediate object of revelation: but, with respect to the manner of effecting this, it cannot be expected that revelation should, *at once*, remove all the prejudices and errors of mankind. It is much more rational to suppose, that it would be suited to the weakness of man, in whom every intellectual improvement is slow and gradual. Its instruction must therefore consist in giving a proper direction to the efforts of reason, in removing its uncertainty with respect to the most important points of investigation, and gently conducting it into the path that terminates in truth. In short, it is to man what an intelligent preceptor is to an unexperienced youth. Such, our Author thinks, was the mode of instruction adopted by Christ. His grand object was to promote the virtue and happiness of mankind: this he kept ever in view, and estimated the comparative importance of their errors and prejudices by their influence on it. Hence he left some erroneous opinions of less moment to be

removed by time and the further reflection of his hearers; ~~others~~ he opposed obliquely and remotely. His doctrines are either clothed in parables, or expressed in simple propositions, without any demonstration, and sometimes in hints intelligible only to the serious and attentive enquirer. In other things he left his audience to their own improvement of his instructions, after having furnished them with matter, on which to exercise their reflections, and given them, as it were, a clue to direct reason in its further researches.

We must carefully distinguish between the revelation itself, and the history of the revelation, both which are transmitted to us in the New Testament. In the historical part, a distinction must likewise be made between those facts which are inseparably connected with the revelation, and others which do not immediately and necessarily belong to it. The reason of this is obvious; because cavils against events of the latter class are no valid objections to the truth of the Gospel; whereas a denial of any fact of the former kind implies a rejection of the divine authority of that revelation which is supported by them.

We must also remember, that the New Testament was written not immediately for our use, but for that of a people whose manners and morals, whose ideas and habits, as well as language, were entirely different from ours. The prejudices and errors which Christ and his apostles had to encounter, were very dissimilar to those which prevail in our times. In order, therefore, to edify their hearers and readers, they addressed them in a manner agreeable to the popular notions of the age and nation, condescended to argue with them upon their own principles, and made use of those expressions and allusions which were most familiar to them. It must likewise be observed, that the writers of the New Testament were Jews, from whom, in addressing their countrymen, it was natural to expect continual references to their ancient religion. Hence there are, in the sacred books, many peculiarities in the manner of expressing and enforcing doctrines, which were especially suitable to the circumstances of that age and nation, but which, not being essential to the doctrines themselves, ought not to be confounded with them. Among these local and temporary circumstances, our Author reckons those expressions and illustrations which are either borrowed from the books of the Old Testament, or founded on the systems of the Jewish doctors. Of this kind, he thinks, are all those passages in which the several parts of the Mosaic ritual are applied to elucidate the advantages derived to mankind by the death of Christ, and those in which the theological terms and language of the Jewish schools are adopted. The history of the demoniacs he considers as a striking instance of the condescension of Christ, in reasoning with this nation upon their own popular notions, and
speaking

speaking to them in their own style. All these peculiarities are merely local, relative, and accidental, and must be distinguished from the truths revealed, which are permanent and unchangeable. An objection made against the manner in which a doctrine is proposed, or the arguments by which it is enforced, affects not the truth of the doctrine itself. The efficacy of an argument, in producing conviction, is relative to the capacity of him to whom it is addressed; and a Jew would be more powerfully struck with the application of a passage from the Old Testament, which he had always been taught to consider as referring to the Messiah, than by the most accurate philosophical reasoning. Those who are acquainted with the gradual progress of the human mind, will not maintain that Christ and his Apostles could design to establish their doctrines by arguments suited alike to every age and description of men. They acted like able and judicious teachers. Their immediate object was to convince those among whom they lived and taught, in the manner best suited to their capacities; and thus, by the most natural means, to attain the great end of their mission, which was the propagation of truth, virtue, and happiness, among mankind. The last previous requisition made by our Author is, what we cordially approve, that we distinguish between the doctrines of Christianity and the various theological systems which have been founded on, or deduced from them.

M. LENTZ now proceeds to enquire what are the general and fundamental doctrines revealed in the New Testament. These he reduces to a very few heads; and is of opinion, that they consist in declarations concerning the nature and attributes of God, as he is related to his rational creatures, in opposition to the national prejudices of the Jews, and to the polytheism and idolatrous notions of the Heathens; in positive assurances of the destination of man to final happiness in a future and eternal state, a happiness worthy of his rational and moral nature, independent on every external circumstance and accident; in directions concerning the means of attaining this felicity, by obedience to the divine will, and the practice of religion and virtue; in topics of consolation under the evils and distresses of life, derived from the express assertion that every event which can befall us, is under the immediate superintendence of the wisest and best of Beings, who will make every thing co-operate towards the final happiness of his servants; and, lastly, in such truths as may constitute the most affecting and powerful motives to the practice of virtue.

These, he says, are the doctrines of which we may with certainty affirm, that they are revealed in the New Testament, and constitute the foundation of the Gospel, and indeed of every rational religion: they are, therefore, of universal importance, and

designed

designed for all mankind in every age : they are such as a philosophical enquirer would naturally expect in a divine revelation, with the design of which they perfectly correspond : they are so expressly and repeatedly revealed, as to leave no room for doubt, and so plainly, as to obviate all difficulties ; and in these all denominations of Christians, however they may differ in other respects, are perfectly agreed. This last circumstance our Author considers as a decisive argument in their favour, and justly observes, that when a number of learned, wise, and good men, have differed widely from each other concerning the meaning of a proposition, it is a certain proof that it is obscurely and ambiguously, or, at least, indefinitely expressed, and therefore ought not to be numbered among the fundamental doctrines of revelation, or deemed essential to it.

Though we approve of many of the foregoing observations as liberal and judicious (for we will not be answerable for them all), we cannot help thinking, that the view here given of the fundamental doctrines of the Gospel is very defective. We are perfectly convinced that, in a general vindication of Christianity, every doctrine, of which the divine authority is doubted, or the sense disputed among its professors, ought to be left out of the question : but is it therefore necessary to represent it as a mere republication of the religion of nature ? In our opinion, the pardon offered to sinners through Christ, his exaltation to universal power, and his appointment as our Mediator, by whom we have access to the Father, are fundamental doctrines of the Gospel ; and, as such, deserve to be particularly mentioned ; because they are the grand truths which distinguish Christianity from deism. They are doctrines which all denominations of Christians profess to believe, however they may differ concerning some circumstances relative to them ; and, though they may be called mysteries in the proper and scriptural sense of this word, yet if we divest them of those absurdities in which they have been involved by human systems, and content ourselves with the plain declarations of the New Testament, they will appear to be consistent with the dictates of sound philosophy, though they were not discoverable by its investigations.

That philosophy has no tendency to undermine the doctrines of revelation, as our Author has here stated them, he argues from their coincidence with the dictates of reason ; from their having been, in all ages, the objects of its enquiries ; and from their never being disputed by the best and most rational even of the writers against revealed religion. His vindication of the probability of the facts by which the Gospel is authenticated, and of the external evidence attending them, is sensible and judicious, but contains nothing which has not been often said by other writers on this subject.

The third Dissertation, which is the performance of M. PRATER VERSTAP of Rotterdam, has great merit. The Author introduces his subject with a view of the general plan of Providence respecting the improvement of mankind in knowledge and morals, and shews that, with this, such an interposition of the Deity, as the Gospel asserts, is by no means inconsistent. Revelation, he observes, is to the moral, what experiments are to the natural, philosopher: it unfolds truths, which mere speculative investigation could not have discovered; and confirms those of which he had already entertained a presumption. By comparing the slow progress of unassisted reason, in the acquisition of knowledge, with that sudden improvement in religion and morals which immediately attended the promulgation of Christianity, and this with the state of literature and philosophy among the Jews, together with the disadvantageous circumstances of Christ's birth and education, he evinces the absurdity of ascribing this astonishing effect to any other cause than a divine revelation.

In his next chapter, M. VERSTAP considers the perspicuity of the Gospel. After a judicious explanation of the word mystery, as used in Scripture, we meet with the following excellent and useful observation. It is of importance to distinguish between those truths which have an immediate tendency to promote the happiness of mankind, and those speculative points which are the objects of our insatiable thirst of knowledge. This distinction will enable us to form a just idea of the perspicuity of the New Testament, and will convince us that it is as great as could reasonably be expected in a revelation from God. The moral precepts of the Gospel are founded in the law of nature, and its positive duties are simple and easy: its doctrines are few, but of the highest importance; they are so plainly and repeatedly revealed, that their meaning is obvious to the most common understanding, and their probability apparent on the least reflection, while their certainty must depend on the acknowledged divine authority of the revelation in which they are found. Whatever obscurity there may be, is confined to less important points, or rather to such as are merely speculative. The reasons of particular dispensations of Providence are sometimes suppressed: the manner in which the Deity acts is generally concealed; and, with respect to many things, our curiosity is suffered to remain ungratified. This obscurity, however, is a necessary consequence of our finite nature and imperfect state, and arises not from any deficiency in revelation, which, in this, as in every other respect, is well suited to our capacities, and therefore consistent with divine wisdom.

It is justly observed, that, as revelation is entirely dependent on the will of the Supreme Being, and the result of his infinite wisdom,

wisdom, it is impossible that we, who know so little of his nature, should be able to determine, *a priori*, what particular dispensation is most suitable to his attributes and object. The true philosopher, therefore, instead of presuming to prescribe laws to Providence, will humbly acquiesce in the divine arrangements: the grand object of his enquiry will be, whether God has, in fact, granted a revelation; and, in this enquiry, he will be convinced, that all the external evidence of such a fact, which reason can possibly require, can amount to no more than *moral* certainty. Those to whom it was immediately granted, acknowledged its divine authority upon the evidence of miracles, which, being an appeal to their senses, precluded every other demonstration; and their reason had no other office than to assign a criterion by which to distinguish miracles from those phenomena which occur in the common course of nature. But, as an immediate revelation to every individual cannot reasonably be expected, and as miracles, if frequently repeated, would lose their power to convince, it is plain that the authority of revelation must, in general, be founded on the credible testimony of others, and that our conviction of its truth must depend on the preponderance of arguments in its favour.

In his chapter upon *Miracles*, M. VERSTAP blames the injudicious zeal of those who ascribe every extraordinary event related in Scripture, to an immediate interposition of the Deity; and observes, that the liberal spirit of Biblical criticism which now prevails, has removed many objections that were inseparable from a more contracted view of the subject. Ignorance and superstition will discover miracles in those passages in which sound criticism can discern only natural events. The peculiar style of the Jewish historians, and the nature of their language, led them to clothe plain facts in metaphorical and allegorical expressions; their national prejudices and contracted knowledge often made them ascribe, to the immediate interposition of Deity, those effects in which a more improved philosophy discerns the intervention of a second cause. For a confirmation of these observations, he refers us to the criticisms of *Niemeyer* and the *Abbé Jerusalem*, who, so far from undermining the authority of revelation, have contributed greatly to establish it on a firmer foundation, by removing the loose ground which did not belong to it. It is not so much the number, as the evident reality of miracles, that deserves our attention; and a true philosopher will not acknowledge an extraordinary interposition of the Deity, except in cases where the effect cannot be produced by the ordinary course of nature.

In the remaining part of this chapter our Author shews, that the miracles recorded in the New Testament, are such as effectually obviate all objections founded in our ignorance of the extent

tent of natural causes ; and observes that a philosopher who attends to the progress of his own mind, and the dictates of experience, will thence be induced to require such miracles as the most evident character of the divine origin of a revelation. The bulk of mankind are not to be influenced by the abstract idea of moral beauty : inattentive to connected argument, and rational demonstration, they neglected the instructions even of a Socrates ; yet no sooner are they convinced that their teacher is honoured with an immediate commission from God, than an implicit belief takes place of their former indifference. But how can their attention be excited, and this conviction produced, except by affecting their senses with extraordinary and palpable proofs ? Even to a philosopher, miracles, though not so indispensably requisite as to others, are yet highly useful : though he pursues his researches beyond the external appearance of things ; though he esteems truth, wherever he may find it, as ultimately derived from God, and would therefore embrace all those doctrines of the Gospel, which reason teaches, without requiring external evidence to support them ; yet, when he is assured that his rational part will be raised again to life with a new and incorruptible body, and that sinners, upon sincere repentance, shall be fully justified, upon what ground shall he build his assent to these truths ? Here reason is silent ; they are founded solely in the will of the Supreme Being. But how can he be assured that a teacher truly declares this divine will, except the Lord of Nature attest the declaration by miracles, when appealed to by the messenger whom he has appointed ? Or even granting that he could convince himself of the certainty of this, and thus needed no external evidence, yet, as a true philosopher, who seeks the happiness of his fellow-creatures rather than the gratification of selfish vanity, he will look with holy reverence on those foundations which the hand of Providence has laid, and on which the faith of mankind is built.

The concluding part of this Dissertation is intended to shew, that revelation was not designed to rectify the philosophical errors of mankind, and to vindicate the propriety of its being limited to moral and religious truth. The latter branch of the proposition, on which this Essay is written, is illustrated by adducing the examples of some of the most eminent characters that have adorned the present age, who are not less distinguished by their piety as Christians than by their knowledge as philosophers.

M. VERSTAP concludes his piece with a very judicious and impartial view of the causes which have given rise to the prejudice, that philosophers are the friends of infidelity ; and we are sorry that our limits will not permit us to give a particular account of them.

The

The fourth and last Dissertation in this volume, was written by the Rev. M. LAURENTIUS MEYER. It certainly appears to great disadvantage after the preceding Essays, and has the merit of being rather well intended than judiciously executed.

ART. II.

Verhandelingen uitgegeeven door de Hollandsche Maatschappye der Wetenschappen te Haarlem. Memoirs published by the Philosophical Society at Haarlem, Vols. XXIII. and XXIV *. Haarlem. 8vo. 1786 and 1787.

THE chief part of the first of these two volumes is taken up with a Prize Dissertation by JACOB OTTEN HUSLEY, Architect, of Amsterdam, concerning the best Method of preventing the Encroachment of the Sea on the Dykes of the *Texel* and *Marf-diep*. This is a subject which, though of great importance to the Dutch, will not be very interesting to the generality of our philosophical Readers; and, to judge of it, a knowledge of local circumstances is required, which few except the natives of the country have an opportunity of obtaining.

The remaining articles in this volume are the following: *Observations on the Phosphorical Light of Sea-water in the Baltic*, by Count GREGORIUS RAZOUMOWSKY. The Count ascribes this phenomenon to a phosphorical gas, which is disengaged by the friction of the waves against the sides of the ship.

Account of an inveterate Entero-Epiplo-Hydrocele, by G. TEN HAAFF. The patient was sixty years of age, and was completely cured in consequence of an operation. From the circumstances of the case, our ingenious Author has deduced some observations, which he conceives may be useful to young practitioners. The most important of these is, that when, by reason of a preternatural union or adhesion of parts, especially in the bowels, the reduction cannot be effected, it is better to leave something to the efforts of nature, than to separate all such adhesions with the knife, as many patients have fallen victims to officiousness in this respect. In the hydrocele, M. TEN HAAFF advises the operator to open the *tunica vaginalis* entirely, as a more safe and certain method than those recommended by Pott and Sharp.

Account of several Cases in which the Polypus Narium was completely cured: by JOH. DE URIES, Lecturer in Anatomy and Surgery at Leeuwarden.

Remarks on an encysted Tumour on the Patella: by W. VAN LILL, M. D. at Rotterdam. This swelling, which was of a

* For our Account of preceding Volumes of these *Memoirs*, see Appendix to our 74th Vol. Art. I.

prodigious size, was the consequence of a fall, and was cured by an application of *colophonia* and *alcohol vini*, and the internal use of mercury.

Account of some Elephants Bones discovered in the Neighbourhood of Bois-le Duc; by F. VERSTER, M. D. with Drawings of them by Professor CAMPER.

Description of the Mermaid of Haarlem: by A. VOSMAER, Director of the Collection of Natural History belonging to his Serene Highness the Prince of Orange.

M. VOSMAER here examines a story, which is related as fact by several of the oldest historians of Holland. They assert, that in the year 1403, after a violent storm, in which the *Zuider Zee* had inundated the adjacent country, some milk-women from Edam, while crossing a lake near that town, called *Purmeer*, discovered a woman swimming, entirely naked, but discoloured with mud and slime. After recovering from their surprise, they rowed up to her, and drew her by force into their boat. She was carried first to Edam, and afterward to Haarlem, where she was taught to spin; but she always shewed an inclination to return to the sea. In Haarlem she lived several years, and, when she died, was buried in consecrated ground, because she had of her own accord shewn marks of reverence to a crucifix. She is said to have had a language of her own, which was however unintelligible; nor was she capable of learning the Dutch.

This account is confirmed by two very old paintings, one at Haarlem, and the other in the Admiralty Court at Edam; and by a stone statue in the front of one of the gates of the latter city, with an inscription commemorating the event. By these, and several other evidences here produced, M. VOSMAER considers the fact as sufficiently established, and imagines that this supposed mermaid was an idiot, who probably was deaf and dumb, and had fallen into the sea from some ship that had been wrecked upon the coast. He conjectures also that she might have the singular property of floating long on the water, which practice might render pleasing to her. In support of this opinion, he quotes instances from several writers, of persons endued with this natural levity; and, from one Leegwater, a Dutch writer, gives an account of a man who could remain three quarters of an hour under water, and while there, not only peeled pears and eat them, but also played on the hautboy. This story passes the utmost limits of our faith; but we will not presume to set bounds to that of our neighbours: if it be true, he was certainly entitled to the appellation of an *odd fish*.

The first Memoir in the twenty-fourth volume is by M. C. BRUNINGS, *Inspector-general of the Rivers in Holland*, on the following Question proposed by the Society: *Whether the general principle of hydrometry, that the greatest depth of water is always*

found in the narrowest parts of rivers, be applicable to inlets of the sea, where the stream is occasioned by tides? This question is answered by M. BRUNINGS in the affirmative; and, as it was proposed with an express reference to that part of the *Ye* which is to the westward of Amsterdam, he advises that the channel should be confined by a bank, in order to increase its depth.

The most interesting philosophical Memoir in this volume is one written by Dr. DEIMAN, and M. PAETS VAN TROOSTWYK, of Amsterdam. It was rewarded with a gold medal, as an answer to the following question: *What is the nature of those different kinds of aeriform fluids, which are severally denominated fixable, dephlogisticated, inflammable, nitrous, acid, and alkaline air? By what properties is each kind distinguished from the rest, and from atmospheric air? Have these several elastic fluids so much of the same nature with atmospheric air, that they may properly be considered as so many kinds of air? How far can the nature of the atmosphere be ascertained from experiments and observations on these several elastic fluids?*

The Authors apologize, in their Preface, for their maintaining, in this Memoir, an hypothesis different from that supported in their former Dissertation, published in the fifth volume of the Memoirs of the Batavian Society; for an account of which see Monthly Review, Vol. lxvii. p. 512. This circumstance, however, does them honour, as it evinces that truly candid and philosophical spirit which is essentially necessary to the improvement of science.

They divide their Memoir into three parts, corresponding with the three branches of the question. In the first Part, they give a brief account of the production, both natural and artificial, and of the properties of the several kinds of air; together with a summary view of the qualities by which they are distinguished from each other, and from atmospheric air.

In the second Part they endeavour to prove, that all these several elastic fluids are of the same nature with atmospheric air, and may thus be considered as different kinds of air.

In support of this opinion, it is here argued, that these elastic fluids resemble air in every external character; and that the particulars in which they differ, such as their degree of acidity, their unsuitness for respiration, and their extinguishing fire, are circumstances merely accidental. But, if these permanently elastic fluids be essentially air, it is natural to enquire whether they are resident in the bodies from which they are produced; or whether they owe their existence to common air lodged in these bodies? These questions are both answered in the negative; and it is maintained, that these several kinds of factitious air owe their existence entirely to the process by which they are generated. To prove these propositions, our authors enter upon

an investigation, both synthetical and analytical, of the different elastic fluids, in which they find reason to adhere to the Stahlian hypothesis, and to reject that of Lavoisier.

In their examination of inflammable air, which appears to be conducted with great accuracy and ingenuity, they combat the opinion of Mr. Kirwan, that it is merely phlogiston; and maintain, that with this a salt is combined, which may be either acid or alkaline; and that the difference between the several kinds of inflammable air may be ascribed to the different qualities of the salt employed in their production.

We are sorry that the limits of this article will not allow us to enter into the arguments by which our ingenious Authors support their opinion. In answer to the objections that are deduced from the experiments of M. la Metherie (who, merely by immersing metals in water, produced inflammable air), they observe, that this was the case only when river water was used, which, if not boiled or distilled, always contains a considerable quantity of fixed air. That Dr. Priestley produced inflammable air from iron and zinc, only by heating them, they say, is no objection to their hypothesis, and they adduce the opinion of Bergman and Scheele, that an acid is a constituent part of every metal. They deny that inflammable air is a constituent part of water, and maintain that the moisture observed in the receiver (in which a mixture of inflammable and dephlogisticated air is ignited), is yielded, not only by the decomposition of inflammable air, but in every process by which dephlogisticated air is phlogisticated. Beside, from the experiments of Mr. Cavendish, it appears that this moisture is not water, as upon M. Lavoisier's hypothesis might be expected; but an acid, which is dulcified in proportion as it is phlogisticated. To the conclusion drawn by M. Lavoisier, from the production of inflammable air by transmitting water through red-hot iron tubes, they object, that this experiment will not succeed when boiled or distilled, but only when common water is used: to the fixable air contained in this, they ascribe the calcination of the iron, and the production of the inflammable air, which can in this manner be generated only from zinc and iron; and these will yield it without any decomposition of water, only by being exposed to heat.

From their examination of the different kinds of air, our ingenious Authors conclude, that of all these, as well as of atmospheric air, acid is an essential part; and that the various characters by which they are severally distinguished, are owing to the different combinations and modifications of this principle.

Acids, in order to their existence as such, seem to require a certain quantity of phlogiston; for in proportion as this is either increased or diminished, they lose their acidity; nor can they be

made to assume the form of air, except by altering their natural proportion of phlogiston. To this the production of the marine acid air may appear to suggest an objection: but the process of generating this air is always accompanied with heat, by which the phlogiston contained in an acid is concentrated, one part of it being highly phlogisticated, and the remainder deprived of phlogiston. This effect of heat in phlogisticating one part of an acid at the expence of the other, is apparent in the distillation of nitre, when a part of the spirit rises with smoke, and thus seems to be phlogisticated, while the remainder rises without any colours.

The addition of a small quantity of phlogiston will convert an acid into air, which will have all the characters of the acid that constituted its basis.

If, beside this additional quantity of phlogiston, an earthy substance be combined with an acid, it will become fixable air, in which the characters of acidity will be much weaker, and the original acid not distinguishable.

The characters of acidity may also be diminished by phlogiston alone; for if a larger proportion of this principle be added, the air, thus formed, will shew less signs of acidity; and these will become almost imperceptible when the acid is saturated with phlogiston; in which case inflammable air will be generated.

However, in inflammable air there is still a character of acidity, which will entirely disappear, if more phlogiston be added, and the acid be supersaturated with it; hence phlogisticated air will be produced, in which no signs of acidity can be perceived.

Acids also lose their acidity by being deprived of their phlogiston, and, in this case, are converted into dephlogisticated air, in which no character of acidity can be discerned, unless it be again combined with phlogiston, when it quits the form of air, and returns to a fixed state.

What has been observed of acids in general, may be applied to the nitrous acid in particular. This, however, unites less perfectly with phlogiston, and hence, when saturated with it, becomes not inflammable, but nitrous air, which seems to be a medium between acid and inflammable air.

As the nitrous acid is saturated with less phlogiston than any other, so it is more easily supersaturated, and is therefore the most fit for the production of dephlogisticated air.

That the union of phlogiston with the nitrous, is never so perfect as with other acids, our authors think evident, from the small degree of heat required to make it part with its phlogiston, and from the facility with which nitrous air may be decomposed.

These

These observations on the conversion of acids into air, the Authors think, may be extended in some degree to salts, whether acid or alkaline. From no alkaline salts, except such as contain a large proportion of phlogiston, can air be produced; and in this the original salt may easily be distinguished; but if a greater proportion of phlogiston be added to an alkaline salt, inflammable air is generated, in which the original salt cannot be discriminated.

In the third Part of their Memoir, the ingenious philosophers examine atmospheric air, which they maintain to be of a nature similar to the other kinds of air, like them capable of being united with other substances, and of thus undergoing various modifications. They suppose it to be compounded of phlogisticated and dephlogisticated air, as its constituent parts, and are of opinion, that fixable air is only an accidental ingredient, and not essential to it. With regard to its dephlogisticated part, it is difficult to ascertain the acid of which it is composed; because in every process by which common air can be decomposed, some acid must be united with it; but from experiments on atmospheric air dephlogisticated by the calcination of metals, and on the dephlogisticated air produced from vegetables by the heat of the sun, they conjecture it to be the nitrous acid.

Atmospheric, as well as every other kind of air, is found to contain water; but whether this be essential to its existence as air, is not easy to determine. Yet as we cannot find any acid in a fixed state, which is not united with either earthy or aqueous particles, it is probable that water may be inseparable from acids; and this may be the reason that every kind of air produced from them contains a certain quantity of this fluid.

Thus have we endeavoured to give our Readers a general view of the theory maintained in this Dissertation, which is supported by a series of judicious arguments, and well-contrived experiments.

The remaining papers in this volume are, an Account of the Cure of a Gangrene of the Scrotum, by Dr. ANDRÆ of Harlingen.—A Relation of the Case of a Woman who was completely cured of an Entero Epiplomphalus, in which a considerable part of the intestines protruded through a rupture of the abdomen, by B. FRANKEN, Surgeon in Haarlem.—And an Account of a Disorder observed in the Island of Ceylon, resembling the *Plica Polonica*, by the Rev. JOHN CASPER METZELAAR.

ART. III.

Relation Abrégée d'un Voyage à la Cime du Mont-Blanc, &c. A short Narrative of a Journey to the Summit of Mont Blanc. By M. de Saussure. 8vo. pp. 31. Geneva. 1787.

AMONG the stupendous mountains in Savoy, the top of Mont-Blanc was deemed inaccessible, before Dr. Paccard, a physician at Chamouni, made the daring attempt to reach its summit, which, attended only by a single guide, he happily accomplished in August 1786.

M. de Saussure no sooner became acquainted with the practicability of the journey, than he resolved to undertake it. He arrived at Chamouni, situated at the foot of the mountain, in the beginning of July 1787, but bad weather prevented him from ascending until the 1st of August, when he began his expedition, accompanied by a servant and eighteen guides, who carried his philosophical and other apparatus. His son was left at the Priory in Chamouni, and was employed in making meteorological observations, with which those made on the top of the mountain might be compared.

Although it is scarcely six miles and three quarters, in a straight line, from the Priory of Chamouni to the top of Mont-Blanc, it requires nevertheless eighteen hours to gain the summit, owing to the bad roads, the windings, and the great perpendicular height of the mountain. That he might be perfectly at liberty to pass the night on what part of the mountain he pleased, he carried a tent with him, and he and his company slept in it, the first night, on that eminence which is first met with, and which is on the south of the Priory, and about a mile * perpendicularly above the village.

Hitherto the journey was free from danger, or even difficulty, the road being either rocky, or covered with grass; but thence, upwards, it was either wholly covered with snow, or consisted of the most slippery ice.

The second day's journey was attended with many difficulties. The ice valley on the side of the hill must be passed, in order to gain the foot of that chain of rocks bordering on the perpetual snows which cover Mont-Blanc. The passage through this valley is extremely dangerous, since it is intersected with numerous wide, deep, and irregular chasms, which can only be crossed by means of bridges naturally formed of snow, and these often very slender, extended as it were over an abyss. One of the guides had almost perished here the evening before, as he, with two others, went to reconnoitre the road. They had the pre-

* We have reduced all the French measures to the English standard.

caution to tie themselves together with a long rope, and he in the middle had the misfortune to have the snow-bridge, over a wide and deep chasm, break under him, so that he remained suspended between his two comrades. M. de Saussure and his retinue passed very near the opening through which this man had fallen, and shuddered at the danger in which the poor fellow had been involved. The difficulties they had to encounter in this valley, and the winding road they were obliged to take through it, occasioned their being three hours in crossing it, although, in a straight line, its breadth is not above three quarters of a mile.

After having reached the rocks, they mounted, in a serpentine direction, to a valley, filled with snow, which runs from north to south, to the foot of the highest pinnacle. The surface of the snow in this valley has numerous fissures, which penetrate so deep, that their bottom is nowhere to be seen, although they are of considerable breadth. The sides of these fissures, where the snow is broken perpendicularly, afford an opportunity of observing the successive horizontal layers of snow which are annually formed.

The guides were desirous of passing the night near one of the rocks on the side of this valley; but as the loftiest of them is at least 1400 yards perpendicularly lower than the summit of the mountain, M. de Saussure was desirous of ascending higher; in consequence of which it would be necessary to encamp on the snow: but he found it difficult to convince his companions of the practicability of the plan. They imagined that, during the night, an insupportable cold prevailed in those heights which were eternally covered with snow, and they were seriously afraid of perishing. By proper encouragements, however, he induced them to proceed; and, at four in the afternoon, they arrived at the second of the three plains of snow which they had to pass. Here they encamped at the height of 3100 yards above the Priory of Chamouni, and 4250 yards above the level of the sea, which is about 200 yards higher than the Peak of Teneriffe. They did not proceed to the last plain, on account of the day having been far advanced; and they were also apprehensive of exposing themselves to the *Avalanches* *, which are frequently tumbling from the summit of the mountain. They dug a deep hole in the snow, sufficiently wide to contain the whole company, and covered its top with the tent cloth.

In making this encampment, they began to experience the effects of the rarity of the atmosphere. Robust men, to whom seven or eight hours walking, or rather climbing, were an ab-

* Snow-balls, that roll down the hills: some of them are about 200 feet diameter; being fragments of the ice rocks which break by their own weight from the tops of the precipices.

solate nothing, had scarcely raised five or six shovels full of snow before they were under the necessity of resting and relieving each other, almost incessantly. One of them, who had gone back a small distance, to fill a cask with some water which he had seen in one of the crevices of the snow, found himself so much disordered in his way, that he returned without the water, and passed the night in great pain. M. de Saussure, who is so much accustomed to the air of mountains as to say, 'that, in general, I feel myself better in such air than in that of the plains,' was exhausted with the fatigue of making his meteorological observations. The principal inconvenience which the thinness of the air produces, is an excessive thirst. They had no means of procuring water but by melting the snow; and the little stove which they had carried with them, afforded but a feeble supply for twenty men.

This region of the mountain presents to the view nothing but snow of the purest and most dazzling whiteness, forming a very singular contrast with the sky, which appears remarkably black. We shall let M. de Saussure speak for himself.

'No living creature is to be seen in these desolate regions, nor is the least trace of vegetation to be discovered. It is the habitation of cold and silence! When I reflected that Dr. Paccard and his guide, Jacques Balmat, who first visited these deserts, arrived here at the decline of the day, without shelter, without assistance, and wholly ignorant where or how they were to pass the night, without even the certainty that it was possible for men to exist in the places they had undertaken to visit, and yet that they were able to pursue their journey with unremitted intrepidity, I could not but admire their strength and courage.

'My guides were so firmly prepossessed with the fear of cold, that they shut up every aperture of the tent with the utmost exactness, so that I suffered very considerably from the heat, and the vitiated air, which had become highly noxious, from the breaths of so many people in a small room. I was frequently obliged, in the course of the night, to go out of the tent, in order to relieve my breathing. The moon shone with the brightest splendor, in the midst of a sky as black as ebony. Jupiter, rayed like the sun, arose from behind the mountain in the east. The light of these luminaries was reflected from the white plain, or rather basin, in which we were situated, and, dazzling, eclipsed every star, except those of the first and second magnitude.

'At length we composed ourselves to sleep. We were, however, soon awakened by the noise of an immense mass of snow (*avalanche*), which had fallen down from the top of the mountain, and covered part of the slope over which we were to climb the next day.'

As they were obliged to melt a great quantity of snow, and prepare many necessaries for their farther progress in their journey, it was late the next morning before they took their departure. M. de Saussure continues his narrative to this effect:

‘ We began our ascent to the third and last plain, and then turned to the left, in our way to the highest rock, which is on the east part of the summit. The ascent is here very steep, being about 39 degrees inclined to the horizon, and bounded on each side by precipices. The surface of the snow was so hard and slippery, that our pioneers were obliged to hew out their footsteps with hatchets. Thus we were two hours in climbing a hill of about 530 yards high. Having arrived at this last rock, we turned to the westward, and climbed the last ascent, whose height is about 300 yards, and its inclination about 28 or 29 degrees. On this peak the atmosphere is so rare, that a man's strength is exhausted with the least fatigue. When we came near the top, I could not walk fifteen or sixteen steps without stopping to take breath; and I frequently perceived myself so faint, that I was under the necessity of sitting down, from time to time; and in proportion as I recovered my breath, I felt my strength renewed. All my guides experienced similar sensations, in proportion to their respective constitutions. We arrived at the summit of Mont-Blanc at 11 o'clock in the forenoon.

‘ My attention was first directed toward Chamouni, where I knew my wife and her two sisters were anxiously observing, with a telescope, my motions through these airy regions; and it was with the utmost delight that I discovered a flag, which they had agreed to hoist at the moment they should perceive that I had gained the top of the mountain. It convinced me that their apprehensions for my safety were removed.

‘ I now enjoyed the grand spectacle which was under my eyes. A thin vapour, suspended in the inferior regions of the air, deprived me of the distinct view of the lowest and most remote objects, such as the plains of France and Lombardy; but I did not so much regret this loss, since I saw, with remarkable clearness, what I principally wished to see, viz. the assemblage of those high ridges, with the true form and situations of which I had long been desirous of becoming thoroughly acquainted. I could scarce believe my eyes. I thought myself in a dream when I saw, below my feet, so many majestic peaks, especially the Needles, the Midi, Argentière, and Géant, whose bases had proved so difficult and dangerous of access. I obtained a perfect knowledge of their proportion to, and connection with, each other; of their form and structure; and a single view removed more doubts, and afforded more information, than whole years of study.

‘ While I was thus employed, my guides pitched my tent, and were fixing the apparatus for the experiments I had proposed to make on boiling water; but when I came to dispose my instruments for that purpose, I was obliged, almost at every instant, to desist from my labours, and turn all my thoughts to the means of respiration. When it is considered, that the mercury in the barometer was no higher than 16 inches and a line (17.145 inches English), and that this air had consequently little more than half the density of that on the plains, the breathing must necessarily be increased, in order to cause, in a given time, the passage of a sufficient quantity of air through the lungs. The frequency of respiration increased the circulation of the blood, more especially as the arteries on the surface of the body

had not the pressure they were usually accustomed to. We were all in a feverish state, as will be seen in the sequel.

' While I remained perfectly still, I experienced but little uneasiness more than a slight oppression about my heart; but, on the smallest bodily exertion, or when I fixed my attention on any object for some moments together, and particularly when I pressed my chest in the act of stooping, I was obliged to rest and pant for two or three minutes. My guides were in a similar condition. We had no appetite; and our provisions, which were all frozen, were not well calculated to excite it: nor had we any inclination for wine or brandy, which increased our indisposition, most probably by accelerating the circulation of the blood.

' Nothing but fresh water relieved us; and much time and trouble were necessary to procure this article, as we could have no other than melted snow.

' I remained on the summit till half past three; and though I did not lose a single moment, I was not able to make all those experiments, in four hours and an half, which I have frequently done in less than three on the sea side. However I made, with great exactness, those which were most essential.

' We returned much easier than I could have expected, since, in descending, we did not experience any bad effects from the compression of the thorax; our respiration was not impeded, and we were not under the necessity of resting, in order to recover our breath and strength. The road down to the first plain was, nevertheless, by no means agreeable, on account of the great declivity; and the sun, shining so bright on the tops of the precipices below us, made so dazzling an appearance, that it required a good head to avoid growing giddy from the prospect. We pitched our tent again on the snow, though we were more than four hundred yards below our last night's encampment. I was here convinced that it was the rarity of the air, and not the fatigue of the journey, that had incommoded us on the summit of the mountain, otherwise we should not have found ourselves so well, and so able to attack our supper with a good appetite. I could now also make my meteorological observations without any inconvenience. I am persuaded that the indisposition, in consequence of the rarity of the atmosphere, is different in different people. For my own part, I felt no inconvenience at the height of 4000 yards, or nearly two miles and a quarter; but I began to be much affected when I was higher in the atmosphere.

' The next day we found that the ice-valley which we had passed on our first day's journey, had undergone a considerable change, from the heat of the two preceding days, and that it was much more difficult to pass than it had been in our ascent. We were obliged to go down a declivity of snow, of no less than 50 degrees of inclination, in order to avoid a chasm which had happened during our expedition. We at length got down as low as the first eminence on the side, about half after nine, and were perfectly happy to find ourselves on a foundation which we were sure would not give way under our feet.'

M. de Saussure concludes this part of his account by informing us, that he and his party returned to the Priory by dinner-time,—all safe and well.

The meteorological observations follow the history of the journey: they are abridged, but the Author promises a full and circumstantial explanation of them in the 3d volume of his Travels.

From the present narrative we learn, that the summit of the mountain is a ridge, nearly horizontal, lying east and west: the slope, at each extremity, is inclined from 28 to 30 degrees, the south side between 15 and 20, and the north about 45 or 50. This ridge is so narrow, as scarcely to allow two people to walk abreast, especially at the west end, where it resembles the roof of a house. It is wholly covered with snow; nor is any bare rock to be seen within 150 yards of the top. The surface of the snow is scaly, and, in some places, covered with an icy crust, under which the snow is dusty, and without consistence. The highest rocks are all Granites; those on the east side are mixed with Steatites; those on the south and the west contain a large quantity of Schoerl, and a little *lapis corneus*. Some of them, especially those on the east, which are about 150 yards below the summit, seem to have been lately shivered with lightning.

M. de Saussure saw no animals on the mountain, except two butterflies, which he supposes must have been driven thither by the wind. Lichens are the only vegetables which are found on the more elevated parts of these mountains: the *Silene acaulis*, which grows in great quantities on the lower parts, disappears at the height of about two miles above the level of the sea.

The observations of our philosophical adventurer on the barometer, are few: we hope, however, that those which he made on Mont-Blanc, and the corresponding ones made at Chamouni, and Geneva, will be fully related in his Travels. The labours of many philosophers, for these last hundred years, have been directed toward a method of measuring the height of mountains by barometrical observations. Dr. Halley, in the Philosophical Transactions of the Royal Society, has shewn that the height of the mercurial column is always proportional to the density of the air, and that the logarithms of the density are reciprocally as the distances from the surface of the earth. This doctrine supposed the density to be as the compression, and that the atmosphere was of an equal heat at every height. M. Cassini, and his associates, when they were employed in measuring the meridian through France, found this theory not consistent with experiments. The subject engaged the attention of many philosophers, who have since attempted to form a theory that should correspond with observations. M. de Luc has succeeded better than any of his predecessors in the investigation and solution of the problem; and has given an excellent rule for determining the height of a mountain, from four observations, viz. one of the barometer, and one of the thermometer, at the bottom, and one

one of each at the top, of the hill. By the experiments at Schehallien, the mountain attracted a plummet. Will not a mountain, therefore, attract the air? And will not the air round the top of a mountain, three miles high, be more dense than the air would be at the same height above a plain? If this be the case, and there is every reason to think that it is, then M. de Luc's rules will not be general. We formerly * approved of these rules, and we do not even now see any reason for disapproving them when they are confined to measure heights, independent of huge masses of mountains; but the Schehallien experiments induce us to suspect, that the quantity of matter in mountains must affect the density of the air in their neighbourhood. M. de Saussure has given us the height of the barometer on the top of Mont-Blanc. August 3. at noon, 16 inches, 0 lines, and $\frac{1}{16}$ of a line, French measure; (i. e. 16.181 English); and Reaumur's thermometer was 2.3 below the freezing point. M. Sennebier, at the same time, observed (at Geneva) the barometer 27 2 $\frac{1}{16}$ (29.020 inches English); and the thermometer 22.6 above freezing. From these data he makes the height of Mont-Blanc 2218 toises, or 14180 English feet (about $2\frac{1}{4}$ miles) according to M. de Luc's rule; and 2272 toises, or 14525 English feet, according to M. Trembley's. To these heights 13 toises, or 83 feet, the height of M. Sennebier's room above the Lake of Geneva, must be added, to give the height of the mountain above the level of the lake 14263 feet, according to M. de Luc, and 14608 feet, according to M. Trembley. Sir George Shuckburgh made the height of Mont-Blanc, by trigonometrical measurement, 14429 feet above the lake, which is almost the mean between the other two. The result of the observations made at Chamouni, contemporary with those on Mont-Blanc, agrees still nearer with Sir George's measurement. The general mean result makes the summit of Mont-Blanc 2450 toises, 15673 English feet, or three miles nearly, above the level of the sea.

The hygrometrical observations shewed the air on Mont-Blanc to be extremely dry. The results of these experiments are suspicious; and from the short account given of them in the work before us, we must suspend our opinion about them till we see them farther illustrated. They seem contrary to that excellent system of meteorology † lately published by M. de Luc, whose arguments require to be refuted before we can assent to M. de Saussure's assertion, when he says, 'I shall shortly make it appear, that M. de Luc's objections to this method [that used by

* See Monthly Rev. vol. xlviii. p. 576. ; vol. xlix. p. 579. ; and vol. l. p. 567.

† See Reviews for April and August last.

M. de Saussure] of obtaining the measure of extreme humidity, are ill founded, and that his new hygrometer is a faulty and fallacious instrument.'

M. de Saussure found by his electrometer, that the electricity of the air on the summit of the mountain was positive.

Water boiled at 68.993 degrees of a thermometer, which rises to 80 with the barometer 27 French inches high.

The wind was north and extremely piercing on the summit; but, southward of the ridge, the temperature of the air was agreeable.

The experiments with lime water, and with the caustic alkali, shew that the air was mixed with atmospheric acid, or fixed air.

The quickness of the pulse, after remaining four hours on the summit, was, in one of the guides, 98; in the servant, 112; and in M. de S. himself, 100 in a minute. At Chamouni they were 49, 60, and 72, respectively. The effect of the rarefied air on the human body, is little noticed by M. de Saussure among his other observations. The internal air would most probably swell the body universally. This circumstance is not mentioned. The quickness and difficulty of breathing, must be attributed to the dilatation of the air contained in the cavity of the thorax, between the lungs and the pleura: this dilated air, the external compression being nearly half, would press the lungs together, and also impede the action of the diaphragm, and other muscles of respiration: 'it would also press the heart, and a greater exertion would consequently be required in that viscus to expel the blood; whence the increased quickness of the pulse. No mention is made of its fulness or strength.

From the foregoing account, M. de Saussure seems to have made few discoveries. The narrative of the journey is entertaining; and though the difficulties and dangers attending it would dissuade many people from visiting those dreary regions, yet our philosopher promises to reascend the mountain, and favour the public with farther observations in that elevated situation. We wish him success in his labours, and hope that he will, after his second journey, be able to relate, in a more satisfactory manner, the various phenomena which his limited time on the summit of Mont-Blanc prevented him from attending to, in the manner he wished.

As Mont-Blanc is conspicuous at a vast distance, we should recommend it to philosophers who go thither, to make several astronomical and geographical observations, especially to ascertain its latitude and longitude—to find the refraction of the atmosphere—to take the angles subtended by different remarkable objects, and the angles which those objects make with the meridian—to measure the length of a pendulum—and many more, which must present themselves to a diligent observer.

A R T. IV.

Ger. Nicolai Heerkens Groningani Aves Frisicæ; i. e. The Birds of Friesland, by Ger. Nic. Heerkens: of Groningen. 8vo. pp. 298. Rotterdam. 1787.

M. HEERKENS here describes, in Latin verse, ten different birds, viz. the lark, the cross-bill, the magpye, the swallow, the goose, the crested wren, the quail, the starling, the thrush, and the black-bird.

The Author informs us, in his preface, that his situation in the country afforded him ample opportunities of observing several of the indigenous birds, and his love of the Muses induced him to record his observations in Latin poetry. He appears to have read Ovid with attention, to have seen the beauties of that poet in a proper light, and, in many instances, to have happily imitated his justly admired bard. The following extract is part of the introduction to his poem on the lark :

Prima avium nostris dicetur alauda libellis,
Omen felici nomine quod det avis,
Quodque licet multum de frigore, deque malignis
Auspibus tulerit, mox tamen astra petit.
Prima avium simulac de frigore bruma remisit;
Sol simulac piscis tangit, alauda canit.
Nec placet ulla magis, quam quæ super æthera summum.
Vesta canens, hiemem præterisse monet.
Suspicit ad primas, quas audit ab æthere voces,
Ac cecinisse domi narrat arator avem.
Estque dies anni pro tempore lucida, cantu
Quam recreat, pluvio non subit astra die.
Unica tam recto contendit in æthera gyro,
Unica dulce, volans, inter et astra, canit.
Singula quæque dies, non solo ut teste refertur,
Septena volucrem ducit in astra vice.
Temporaque observat, Sacula messoribus ora
Cessandi tempus voce silente dabat.
Postque dies medios audita messor alauda
Ad falcem rediit & grave ruris opus.'

The Author proceeds to describe their marriage ceremonies, the manner of building their nests, the tutelage and education of their young, &c.

In some parts of his poems, M. Heerkens enters largely into subjects which have been much controverted among naturalists. He speaks in positive terms of the torpid state of certain birds during the winter. Of the swallow he says :

Conditur ante hiemem, semestri obnoxia somno,
Conditur, et variis condita visa locis.
Ea, ubi se scopulis per frigora sopit, et antris,
Ea, ubi structuris ruderibusque latet.
Connexas quandoque vides, rostra indita rostris.
Est quoque sola, suo quæ jacet orba viro.

Res est mira, latet gelidis quandoque sub undis,
 Ut prope cognatam piscibus esse putes.'

After reciting many instances, and producing in his notes several authorities of swallows having been found in a torpid state, he thus describes their ascent out of the waters :

' Pars quasi mentis inops, sopitaque litore stabat,
 Captabatque auras, piscis ut exul aquis.
 Scabere pars alas, pars altera pene resecta,
 Rostello socios visa juvare senes.

Tandem ubi multa dies recreaverat omnibus alas,
 Omnis in æthereas sparsa caterva vias.'

In his *Notes* to this poem, he enumerates several observations on the periods of the swallows' first appearance in Spring, and of their disappearance in Autumn, in different countries.

Among other curious circumstances which this Author introduces into his notes, is a long disquisition concerning the antiquity of goose-quills for writing-pens. He thinks that a manuscript of Virgil, in the Medicean library, supposed to have been written a little after the time of Honorius, was written with a quill. The arguments which he brings in support of his opinion are taken from the form and the unequal thickness of different parts of the letters. Much conjecture supplies the place of proof. The subject may perhaps be resumed by some of our English antiquaries. The English *pen*, the German *feder*, or *schreib-feder*, the Danish *penn*, the Swedish *penna*, the French *plume*, the Italian *penna*, evidently denote that the instrument was formed of a quill. The Roman *calamus* was, doubtless, originally made of a reed :—but we shall leave the enquiry for those who have more leisure than we can at present afford to this subject.

The naturalist will find many facts relative to the birds here described by M. Heerkens, that have not been recorded by former writers. His observations seem to have been made with judgment. He has elucidated many particulars concerning the œconomy of the birds which he describes, and he promises a continuation of his agreeable work.

ART. V.

Essai sur les Etablissements, &c. i. e. An Essay on Hospital Establishments, shewing how they may, at the least Expence, be made subservient to the Relief of the Sick, and advantageous to Mankind. By M. Dulaurens, Senior Physician to the Army and Navy. 8vo. pp. 158. Paris. 1787.

HOSPITALS, though originally intended to afford assistance to the sick, have also been eminently useful as forming medical schools; and the practice of physic has, by their means, been greatly improved in many parts of Europe.

As these institutions may be calculated to serve two such useful purposes at the same time, M. Dulaurens has judiciously thought that he could not employ himself better than in considering the state of hospitals in France, examining their defects, proposing amendments, and sketching out such plans of establishments as would, at the least expence, and in an effectual manner, render them subservient to the relief of sick individuals; and, by improving medical practice, be of great benefit to mankind in general.

In his introductory chapter, the Author enlarges on the necessity for hospitals, and the great utility accruing from them, both to the state and to individuals. Here we meet with many common ideas, which must necessarily occur to writers on such a subject.

M. Dulaurens describes what situation is the most eligible for the building; and having determined this material point, he proceeds to describe the building itself, the arrangement of the wards, the dispositions of the beds, and other particulars relative to the house. Most of his directions seem judicious; some of them, however, may be controvertible; at least they are confined to the place. The hospital at Rochefort is given as a model, yet we do not think it the most perfect. It is certainly preferable to either the *Hôtel-Dieu*, or *la Charité* at Paris; but we are of opinion that a minute inspection, and attentive observation of some of our English hospitals, would have enabled M. Dulaurens to have made many useful additions to the Rochefort hospital; which, nevertheless, appears, from the description here given, to be much superior to any other in France.

With respect to the government of the hospital, the Author's remarks are such as evidently shew that he has carefully attended to the subject. His plan, however, can only be adopted, in its full extent, in particular places. The *Sœurs de Charité* are an advantage not common to all countries, and without their assistance the expences of the hospitals in France would be much greater than they are at present.

M. Dulaurens then treats of the practice in hospitals, and shews how hospitals may become the best schools of physic. He is just in his censures on the usual mode of conducting the practice in the French hospitals; and gives many excellent directions for facilitating the labours of the attending physicians. While the Author is engaged in this part of his work, he takes frequent opportunities of blaming the present medical schools in France. Montpellier is extremely censured, and, according to the description which M. Dulaurens gives of the lectures in that university, not without cause; but we believe that he exaggerates the abuses with which he charges Montpellier. He says, 'the pupils are not constrained to attend any of the lectures;'

lectures;’ which he thinks in the highest degree blameable. The case is the same in all universities. If the students do not voluntarily attend the lectures, and apply themselves to private studies, they will forfeit the esteem of the professors, and, what is of more consequence, be refused their degrees. It is left wholly, and very reasonably, to the student, to become an adept in the science, or to be illiterate. Where the professors see a young man eager in the pursuit of knowledge, they will afford him every assistance in their power; where they see him indolent, they justly think every constrained application to study will but increate his dislike to it, and be not only unattended with success, but hurtful to science; which can never flourish to its full extent, except in the utmost freedom.

While we thus defend the practice of the universities, we must, nevertheless, bestow our praise on M. Dulaurens’s judicious plan of medical education, as proposed in the work before us. His scheme, if duly followed, promises to be productive of the most salutary effects; and though more peculiarly calculated for the meridian of France, may, with the requisite alterations, be adapted to other countries where medical education is improperly conducted.

ART. VI.

Essai sur l’Education Intellectuelle, &c. An Essay on Intellectual Education, with the Plan of a new Science. By Alexander Cæsar Chavannes, Professor in the Academy of Lausanne. 8vo. pp. 261. Lausanne. 1787.

THIS work contains many observations which discover a considerable reach of thought, and extent of knowledge. It forms but a small portion of a much larger work, which M. Chavannes possesses in manuscript, and which he thinks might be comprized in 15 volumes, 8vo, containing each from 3 to 400 pages. In the present sketch of his vast undertaking, the Author proves, that our knowledge, our languages, and all human institutions, are originally derived from nature; and he explains the method usually pursued in drawing from this common source. The third chapter treats of the distribution of human knowledge into different sciences, and of the synthetic method of teaching them.

M. Chavannes, in his fourth chapter, proves the insufficiency of the *Synthesis* for the instruction of youth; and the following chapters are employed in pointing out the means of supplying this defect. These are, 1. The study of antiquity, and of the primitive sources of human knowledge and human institutions. 2. The study of different languages, and of the theory of language in general. 3. The introduction and study

mented, as to have the appearance of a new production. Beside additions to former chapters, the Author has now swelled his work with seven entire new and long chapters, concerning the most essential parts of his subject.

As this is an elaborate performance, written with spirit and enthusiasm, and has been much read in Italy, we shall, at some future time, present our musical Readers with the result of a deliberate examination of the Author's principles, and the abilities he has manifested in support of them. At present, we can only exhibit a table of the contents of each chapter of the several volumes; by which it will appear, that the subjects discussed are curious, and well selected.

V O L. I.

Preliminary Discourse. Chap. I. Analytic essay on the nature of musical dramas. Specific difference between them and other kinds of dramatic compositions. Constituent laws derived from the union of poetry, music, and perspective. Chap. II. Enquiry into the aptitude or fitness of the Italian language for music, deduced from its formation and mechanism. Political causes of its superiority over other languages, for musical purposes. Chap. III. Loss of ancient music. Origin of church music in Italy. Pretended discoveries of Guido and John de Muris. Theatrical representations of barbarous ages. Parallel between them, and those of the Greeks. Progress of Counterpoint. Chap. IV. Origin of secular music. Foreigners employed Italy to cultivate it. Its first union with the Italian language, or vulgar tongue. Musical intermezzi, or interludes. Sketch of the melodramma. Chap. V. Defects of Italian music about the end of the 15th century, and means proposed for its melioration. State of Italian poetry. Musical drama invented at Florence. First serious opera. Airs, chorus, decorations. First comic opera, its character. Chap. VI. Reflections on the marvellous. Its origin, history, and propagation in Europe. Cause of its union with music and lyric poetry. Chap. VII. Rapid progress of the musical drama in Italy, and other parts of Europe. Operas in France, England, Germany, Spain, and Russia. Chap. VIII. State of perspective, of scenery, and lyric poetry, to the end of the last century.

V O L. II.

Chap. IX. Golden age of music in Italy. Progress of melody. Eminent Italian composers. Celebrated schools of singing and playing upon instruments. Their character. Chap. X. Improvement of dramatic lyric poetry. Quinault in France the precursor of its improvement. Celebrated poets anterior to Metastasio. Improvement in scenery and decoration. Chap. XI. Æra of Metastasio. His improvements in poetry and the Italian language. Reflections on his manner of treating the passion of

love.

love. His defects. Whether he has brought the musical drama to the utmost perfection possible. Chap. XII. Present decline of the Italian opera. Its general cause. Parallel between the music of the ancients and moderns. Reasons for the perfection of the ancient, and intrinsic inconvenience of our musical system. Chap. XIII. Particular causes of the present degeneracy of the opera. First cause. Want of philosophy in composers. Defects in their compositions. Reflections on the modern use of instrumental music. Examination of recitative, and air.

V O L. III.

Chap. XIV. Second cause of degeneracy. Vanity and ignorance of singers. Analysis of modern melody. Reflections on popular judgment, and the variety of musical taste. Chap. XV. Third cause. The almost total ruin of lyric poetry. Character of the most celebrated dramatic lyric poets since Metastasio. State of the comic opera. Chap. XVI. Discussion of pantomime dancing, in application to the theatre. Whether it should be retained or banished from the opera. Chap. XVII. and last. Attempts at reforming the musical drama. Translation of a letter to the Comte de Caylus by the Abbé Arnaud; in 1754, on the subject of dramatic music. Reply to a criticism on this work, inserted in the *Encyclopedie-Journal of Bologna*.

Such are the contents of these volumes; in which, though there are many admirable reflections, yet, as they are written with the spirit and prejudices of a man of letters, who understands and feels the beauties of poetry more than those of music; and as the Author's historical information is sometimes defective and erroneous, the work seems to furnish frequent and interesting opportunities for discussion, and musical criticism.

A R T. VIII.

Collection des meilleurs Ouvrages François, composés par des Femmes;
i. e. The Works of celebrated Frenchwomen: Selected by Mademoiselle de Keralio. 8vo. 3 vols. Paris, 1786.

THIS Work may be considered as a repository for the female literature of France. It is to be comprised in 36 volumes, of which three only are published. These contain the lives of *Heloise*, of *Christina of Pisano* *, and of *Marguerite de Valois*, Queen of Navarre; together with their letters, histories,

* This Lady was born in the fourteenth century. Toward the close of it she became a writer, and composed several visions and allegories. They who are acquainted with the writings of *Bunyan*, may form a tolerable idea of her manner. Sometimes, however, she is much superior to him. *Heloise* and *Marguerite de Valois* are sufficiently known.

and poems *. Extracts from the writings of other learned Ladies are next intended to be given; after which it is purposed to print the entire productions of Mademoiselle de Montpensier, Madame de Villars, Madame de Sévigné, Madame and Mademoiselle Deshoulières, &c. &c. &c.

Mademoiselle de Kéralio confines herself almost wholly to the literary history of Frenchwomen. She has given a short narrative of the most considerable among them, with specimens of their several works. Many of these specimens are taken from MSS. in the library of the King of France, and are valuable not only on account of their antiquity, but, frequently, from their intrinsic merit. She very sensibly observes in her preface, and by way of apology for the present publication, that though the history of French literature has been given by several able writers †, it is yet much too voluminous for the generality of readers, and particularly women; many of whom, for whatever reason, consider books as calculated rather for amusement than for study, and who, consequently, seldom enter on the perusal of the larger and more elaborate works. She farther remarks with respect to the present undertaking, that it has been engaged in, not only for the use of the before-mentioned persons, but from a desire of perpetuating the names of the several Frenchwomen who have *dipped themselves in ink*, and whose productions, she thinks, will shew to what an eminence the sex is capable of attaining, when they devote themselves to the nobles of all pursuits, 'the culture and improvement of the mind.'

It is now acknowledged (says she, with becoming enthusiasm) that study is no way incompatible with the female character; but that, on the contrary, it awakens the liveliest emotions, and fixes the happiest propensities in the breast: that it inclines the woman of sensibility to a love of solitude and retirement, the state, according to our Authoress, which is immediate and proper to her sex: and that even to those who are engaged in the actual commerce of the world, a knowledge of books, provided they make not a particular display of it, will render them, however powerful their charms, additionally amiable in the eyes of men; in fine, that it will give to them that modesty, and agree-

* To these are added some poetical pieces of Francis the First King of France. They are selected more for the purpose of shewing the state of literature among the French, in the sixteenth century, than for any particular excellence in point of writing: though must, at the same time, be acknowledged, that many of them breathe a tenderness and delicacy of expression which could scarce be expected in a warlike King, and in an age in which the progress to civilization and refinement was but slow.

† Of which number are Bayle, Nicéron, *Chaussépied*, *Felicien*, & &c. to whom Mad^{lle} de K. acknowledges her obligations.

ableness of behaviour, without which beauty is merely as 'painted clay.'

Such are our Authoress's sentiments respecting the qualities which she wishes to see predominant in her sex. Milton, in his immortal work, has said,

"Nothing lovelier can be found

In woman, than to study household good."

But the Ladies of the present day are of a different opinion. They are eager to establish their power in the world of letters, though not to rule in it with absolute sway. While, however, to a fondness for literature, they unite the domestic virtues which are so peculiarly graceful in the sex; such virtues, in short, as are discoverable in the ingenious writer * whose production is now before us, we will willingly allow them all they can demand:—May they be distinguished according to their wishes! In a word, may knowledge and virtue contend for empire in them. Thus shall they live respected, admired, and beloved by all!

The history of the progress of letters in France, from their origin until the sixteenth century, and which makes a considerable part of the present work, is at once both curious and interesting. To trace the developements and unfoldings of the human mind,—the gradual advances of a people from a state of barbarism to that of (comparatively speaking) elegance and refinement, is a task to which the pen of few can be supposed equal. Mademoiselle de Keralio, however, has acquitted herself in a manner that does her honour. In writing the eulogium of her country, and countrywomen, she unwillingly presents us with her own. Her narrative is, for the most part, elegant, concise, and clear.

In giving an account of the language of the ancient Gauls, our Authoress proceeds, on the grounds of Hotoman, and others, in maintaining that it was undoubtedly the *Greek*. This opinion, which is particularly set forth by sundry writers, is very ably confuted by Pelloutier † in his *Histoire des Celtes*; in which work he has likewise fully proved, that the old *Celtic*, or *Gomorian*, was the primitive, and, for a considerable space of time, the general language of Europe.

* A former publication was inscribed, by Madlle de K. to her Father; the present is dedicated to her mother, and in a strain that evinces the excellence of her head, and of her heart.

† As the Gauls are certainly known to have descended from the Celts, it is pity that Madlle de K. did not take this very ingenious writer for her guide. He has further laboured to shew, with wonderful accuracy and precision, that all the European nations came originally from the Celts.

The remarks of Mademoiselle de Keralio on the literary essays of the fifteenth century, at which era the glimmerings of polite literature may be properly said to have first appeared in France; display an acuteness and talent for criticism, which are rarely met with in her sex. Her inquiries, likewise, into the particular and comparative excellence of Heloise and Christina, the former of whom was of the twelfth century, and the latter two hundred years posterior to it; together with the preference which she very justly gives to the abilities of the wife of Abelard, notwithstanding the remoteness of the times in which she lived, are so many proofs of the solidity of her judgment, and of the correctness and elegance of her taste.

This Work, which is presented to the public as a pile erected in honour of the genius of the women of France, is to be followed, we are told, by another in memory of the abilities of those of England and Italy. We wish success to the ingenious and amiable Projector.

ART. IX.

Nouveaux Memoires de l'Academie Royale, &c. i. e. New Memoirs of the Royal Academy of Sciences and Belles Lettres at Berlin, for the Year 1784; together with the History of the Academy for that Year. 4to. 606 pages. Berlin. 1786.

HISTORY OF THE ACADEMY.

THIS part of the volume before us opens with an eloquent discourse of M. FORMEY, in which that ancient Academician celebrates the eminent qualities of the late Monarch (then alive), and those of Messrs. *Daniel Bernouilli, D'Alembert, and Euler*. This is followed by the prize-questions proposed by the Academy, and the names of the persons to whom the prizes were adjudged.

The article of ASTRONOMY contains extracts of letters received from several eminent men in that line, but no discovery of consequence. The medical, chemical, optical, and meteorological articles, together with the books, manuscripts, and machines, that were presented to the Academy in the year 1784, exhibit nothing either new or peculiarly interesting.

EXPERIMENTAL PHILOSOPHY.

-Mem. I. *Experiments made with a View to discover the Proportion in which different Fluids are dilated by different and known Degrees of Heat.* By M. ACHARD. The experiments related in this memoir are ingenious and satisfactory; their results are exhibited in several tables, with great precision and perspicuity. The fluids that have been brought to trial in this series of expe-

* For our account of the Berlin Memoirs, for 1783, see Appendix to our 75th volume.

riments,

riments, are mercury, distilled water, solutions of sal ammoniac, and decrepitated sea salt in distilled water; spirit of mindererus, the liquor of terra foliata tartari, aqueous spirit of sal ammoniac, caustic spirit of sal ammoniac, spirit of wine highly rectified, Hoffman's mineral anodyne drops, dulcified spirit of nitre, oil of vitriol, concentrated vinegar, saturated solutions of iron in nitrous and marine acids, a solution of mercury in the nitrous acid, saturated solutions of lead and zinc in the same acid, a saturated solution of zinc in marine acid, saturated solutions of the regulus of antimony and cobalt in *aqua regia*; the vitriolic, nitrous, and marine ethers; the oils of wax, amber, turpentine, lavender, lemon-rind, anniseed, caraway, mint, olive, sweet almonds, &c.

Mem. II. *Researches made in order to discover an exact Method of measuring the relative Quantities of Phlogiston, contained in a given Sort of Air, so as that the Degrees of the Phlogistication of the Air may be reduced, by that Method, to just and numerical Proportions.* By THE SAME. M. ACHARD has undertaken to prove, in this memoir, that none of the eudiometers, hitherto in use, are adapted to answer the purposes for which such instruments are designed. The errors which take place, when the degree of salubrity of any portion of air is measured by these instruments, are occasioned by the methods employed to phlogisticate the air which is to be examined. This our Academician endeavours to prove, by shewing the inconveniencies which attend the methods of phlogisticating the air, whose salubrity is to be ascertained by mixing it, in a certain proportion, with nitrous air, as has been done by Dr. Priestley and M. Fontana; or with inflammable air, which is the method of Volta, or with sulphur and filings of iron, which was practised by Scheele. According to our Author, the only way of obtaining a good eudiometer, or of determining with certainty the mephiticism of the air, is to find out a method of saturating it completely with phlogiston, without exposing it to any other alterations, independent on those which the phlogiston produces. M. ACHARD, after many fruitless attempts to discover such a method, found, at length, that Kunkel's phosphorus has all the qualities that are requisite for that purpose. Its great inflammability, which surpasses, considerably, that of all other bodies, renders it capable of burning in the air, as long as the latter is not totally saturated with the phlogiston; and as this phosphorus contains, excepting the phlogiston, no principle that is volatile, and capable of combining itself with the air, or making it undergo any alteration, its combustion produces in the air no other changes than those which are derived immediately from its combination with the phlogiston, and are totally independent on any other cause.

Mem. III. *Estimate of the Salubrity of the Atmospheric Air, in different Places, within the compass of 16 miles.* By THE SAME. No subject in the sphere of natural philosophy is more important than the salubrity of the air. It has been proved by experiments, that the degree of its *salubrity* depends so much on the degree of its *dephlogistication*, that these terms are considered as synonymous. But, according to our Academician, the attention of philosophers has been too much confined to inquiries on the operations by which air, inclosed within narrow limits, is corrupted or meliorated; and as he thinks it of great consequence to the health of mankind, to extend these researches to the salubrity of the atmosphere, as far as it depends on particular and local circumstances, this is the object which he proposes considering in the present Memoir.

A considerable number of intelligent persons offered their services in collecting the portions of air that were to furnish the materials for M. ACHARD's experiments; and all possible precautions (here circumstantially described) were used to prevent ambiguous or uncertain results. Air was collected in nineteen different places, eight days successively, and each day at three different and stated times; so that from each place 24 portions of air were obtained; consequently, from the whole, 456 portions; the examination of which, by two eudiometers, required 912 different trials. The results of these trials are exhibited in an accurate and ample table, which facilitates the comparison to the reader.

From the eudiometrical trials of the air of different places, made with nitrous air, some in Summer, the others in Winter, our Academician has drawn a considerable number of interesting conclusions. The principal ones deducible from the trials made in the Summer-season are as follows: 1st, That there is an evident variation in the state of the salubrity of the air, in the same place, at different times:—2. That the hour of the day does not seem to have a particular and constant influence on the quality of the air;—that neither the weather, considered as dusky or clear, dry or moist, calm or windy, nor the warmth or different pressure of the atmosphere, seem to have any influence upon the degree of the salubrity of the air;—that, contrary to what is generally imagined, the air is the most salubrious in those places which are the most inhabited *;—that, *ceteris paribus*,

* When it is considered, on the one hand, that the phlogistication (and consequently the insalubrity) of the air, is occasioned by the respiration of animals, by the putrefaction of animal and vegetable substances, and by the combustion of bodies, and, on the other, that the air is considerably meliorated by vegetation, as appears particularly from late discoveries, the results of M. Achard must

bus, the air is less salubrious at a certain height, than it is when nearer to the surface of the earth;—and lastly, that in parity of other circumstances, the air is the least salubrious in the driest places.—Here we have, at least, some novelties.

The results of the experiments made in Winter by our Academician, are, 1st, That be the cold more or less intense, this difference has no influence on the qualities of the air in one and the same place, since the air is of the same quality in a cold of 3 degrees above, and in one of 10 degrees below 0, and the variations which are perceived between the degrees of salubrity in the air, are in no fixed proportion to the variations of its temperature.—2dly, That in Winter there is very little difference between the degrees of the phlogification of the air in different places, and that this latter is nearly the same in places where, in the Summer-season, it would exhibit very considerable variations.—3dly, That in Winter the air is most salubrious in those places that are the least inhabited.—4thly, That in places that are inhabited, the air is not so good in Winter as in Summer, while in those that are uninhabited, or thinly peopled, it is much more salubrious in Winter than in Summer.

Such are the results of the eudiometrical experiments made with *nitrous air*; those made with *inflammable air* led to results not only different from, but totally opposite to these; and the air, which by the former of these tests is proved the fittest, is by the latter pronounced the least fit, for respiration.—The question then is, to which of these eudiometers we are to give credit? M. ACHARD gives it to the former, and founds his conclusions on the trials made with nitrous air. The reason of this preference, which

at least surprize us. These considerations would naturally lead us to conclude, that in places the most inhabited the air would be the least salubrious, especially in Summer;—that it would be the purest in those places which abounded most with plants and trees, and that in Winter it must be, generally speaking, purer than in Summer, both in places *inhabited* and *uninhabited*,—in the former, because cold prevents putrefaction, and in the latter, because by the suspension of vegetation, one of the causes of the phlogification of the atmospherical air is removed.—Our Academician is aware of these difficulties, and has not disguised them; but they neither remove nor diminish the confidence he places in the multiplicity of his experiments, and the justness of the conclusions drawn from them. He seems to think that NATURE has a method of dephlogisticating the atmosphere, which is as yet totally unknown to us; and that this operation always accompanies *that* by which the air charges itself with phlogiston. Several experiments have induced him to conjecture that this operation *may* be a resorption of the phlogiston, effected by the absorbing vessels of the skin of animals.—He, however, throws out this idea only as a conjecture.

is the consequence of careful experimental researches, he promises to communicate to the public in another Memoir.

Mem. IV. *Concerning the Effect produced by the Addition of different Bodies to Water, with respect to the Degree of Heat of which it is susceptible in Ebullition.* By THE SAME. From a long series of well-conducted experiments, of which the operations and results are here displayed in several tables, it appears, 1st, That the substances which are not dissolved in the water that is added to them, change the degree of heat which the water receives in ebullition.—2dly, That the degree of heat of which boiling water is susceptible, when it is pure, and when another substance is added to it, varies according to the nature and quantity of the substance that is added.—3dly, That the difference in the degree of heat of boiling water, with or without the addition of another substance, does not depend upon the immediate contact of that substance with the thermometer.—4thly, That the quantity of the substance that is added to the water has an influence on the change that ensues, with respect to the degree of heat which the water acquires in ebullition, but that this influence has its bounds, and that there is a certain determinate quantity for every substance which produces the *maximum* of this effect, so that when this quantity is once added to the water, the addition of a greater quantity has no influence at all.—5th, That there seems to be no kind of connection or proportion between the specific gravity of bodies, and the property they possess of diminishing the degree of heat in ebullition.—6thly, That the different classifications of bodies, as animal, vegetable, and mineral, seems to occasion no difference in the property they possess of diminishing the degree of heat in boiling water, since there are in all the three classes, bodies which produce diminutions equally considerable.—Lastly, That the more the substance added to the water is divided and reduced to small parts, the greater is the diminution which it produces in the degree of heat which water assumes in ebullition.

Mem. V. *On the Natural History of the Camphor-tree, out of its native Soil, and particularly in the North of Germany.* By M. GLEDITSCH. In May 1749, M. GLEDITSCH read to the Academy of Berlin a Memoir concerning the camphor-tree; he presented, at the same time, to that learn'd assembly, a branch of this tree, which had blossomed in the botanic garden of Berlin, a phenomenon which he announced as the first of the kind that had been observed in Europe, and of which there is a plate annexed to the present Memoir. The natural history here given of the camphor-tree is curious and instructive.

Mem. VI. and VII. *On the Transmutation of Earths and Stones, and their Transition from one Genus to another.* By M. GERHARD.

Part

Part I. and II. In these two voluminous and curious Memoirs, the ingenious and acute Academicians treat, in a masterly manner, one of the difficulties that occur in natural history and chymical analysis. At first sight, the formation of earths and stones does not seem such a difficult subject of investigation. These substances are remarkable for their simplicity, as their texture is not organical, and they are not impregnated with any vital powers. Nevertheless, the operations of Nature in mineral productions are so slow, and her progressive steps are so imperceptible, that it is extremely difficult to surprize her at the decisive moment when her secret may be discovered. The transmutation of minerals from one class or genus to another, has been maintained and opposed by the most eminent adepts in mineralogy and natural history. This subject M. GERHARD discusses in the present Memoir, 1st, By determining, with precision, what we are to understand by the transmutation or passage of earths and stones from one class or genus to another. 2dly, By inquiring whether this *transmutation* is contradicted by experiments, or is incompatible with the principles of natural philosophy and chemistry. 3dly, By weighing the arguments, and examining the facts which seem to prove *for or against* the existence of this operation of Nature. And finally, By shewing, that the former deserve the preference, and by adding the evidence of new chemical experiments to confirm the reality of this operation.

Mem. VIII. *Extract of the Meteorological Observations made at Berlin in the Year 1784.* By M. BEGUELIN.

M A T H E M A T I C S.

Mem. I. *Theory of the periodical Variations of the Motion of the Planets. Part II. containing a Calculation of Variations, independent on Excentricities and Inclinations for each of the primary Planets.* By M. DE LA GRANGE. In the first Part, which was published in the foregoing volume, this learned Academician gave the general *formulæ* of the variations here mentioned. In this Second Part we find the numerical application of these *formulæ* to all the primary planets, in order to furnish a complete analysis of their perturbations, occasioned by their mutual attractions.

Mem. II. *On Gnomonics, or the Science of Dialling.* By M. CASTILLON. The substance of this Memoir is the work of the late celebrated M. LAMBERT, which is here published by M. Castillon, under an improved form, and with additions and remarks, which shew how the theory and practice of dialling may be reduced to a greater degree of simplicity.

Mem. III. *Concerning Fluids, considered with relation to Hydrodynamics.* By the late M. LAMBERT. In this Memoir, which is published by M. John Bernoulli, the learned Author founds the *first principles* of hydro-dynamics on the *elasticity* of the particles

of water, to which he adds their *tenacity* and *friction*. We must refer the curious Reader to the Memoir itself, as the details it contains are not susceptible of such an abridgment as would render them intelligible,—and the plates also are necessary for this purpose.

SPECULATIVE PHILOSOPHY.

Mem. I. *Considerations on the First Tusculan of Cicero, concerning Death.* By M. FORMEY. There is much more good sense and true philosophy in these Considerations, than we have ever found in the Dialogues of Cicero which occasioned them. The high veneration we have for that illustrious Roman does not dazzle us so far as to prevent our perceiving the want of method, the contradictions; the puerilities, and sophisms; that form an unpleasant contrast with many fine passages in this *First Tusculan*.—Certain it is, that M. FORMEY states the case with much more precision than Cicero has done. If death, says he, is the *final term* of our existence, we are no longer either happy or unhappy when it arrives. But if there be another life after this, we may, in this case, either hope for happiness, or fear the contrary, in a future state. In the former case, those who desire to live, or to have their existence prolonged, cannot, if they reflect at all, think of death, and its inevitable approach, which renders their existence but a transitory meteor in the night of eternity, without anxiety and pain. The brute naturally dies, as it has lived, without reflection on the present, or anticipation of the future, and consequently with indifference; but man, who has carried to a certain degree of improvement the powers of reason and the capacity of enjoyment, and is ever casting his thoughts forward beyond the present moment, must voluntarily place himself in the sphere of the brute, when he beholds death with indifference;—which, if it be real, and not pretended, is rather to be deemed stupidity than fortitude.—On the conjectural supposition of another life after this, a reasonable being ought to adhere to such principles, and such a line of conduct, as will most probably tend to better his condition in a future scene. But on every supposition, death is an awful thing; and it is not a mark of pusillanimity to think of it with a certain inquietude, as it terminates all our enjoyments, and dissolves all our most interesting connections. The title of the *First Tusculan* is, *Concerning the Contempt of Death*; and this sentiment is inculcated into the disciple of Cicero with great success; yet in this same Dialogue Cicero tells us, that *the life of the wise man is a continual meditation upon death*. Now, it is a very strange kind of wisdom which is perpetually occupied upon an object that is contemptible. According to M. FORMEY, ‘the wise man will think frequently of death, render the idea of it familiar, meet it with a modest dignity, without those indecent

pleasantries

pleasantries on the one hand (which have been thrown out by certain pretended great men in their dying moments, and related by their panegyrists as redounding to their honour), and also without those vain lamentations on the other, which only increase the bitterness and anguish of their departure.—There is, surely, sterling sense, and sound philosophy, in this view of the subject.

There are many more judicious observations on the subject in this Memoir, which, however, is employed in severely criticizing, and often in exposing to ridicule, the reasonings of Cicero on the immortality of the soul, which are contained in the First Tusculan. M. FORMEY is prolix and talkative in this analysis, but he is more lively, smart, and entertaining, than critics generally are, especially when advanced in years, as he is. Cicero says, that he never varied in his belief of the soul's immortality; but our Academician thinks he did. 'Socrates and Cicero were', says he, 'in the same state of mind with respect to this object; they ardently wished for immortality, and in certain moments, entertained a persuasion of it which they took for conviction; but, at other times, a cloud arose which obscured the prospect. This,' continues he (with more levity and pleasantries, than equity and candour), 'puts me in mind of a learned courtier, well known to this assembly, and beloved by us all, who said, *that in summer he believed the immortality of the soul, but doubted it in winter.*'—Where is the man whose conviction is at all times equally clear and unclouded?

Mem. II. *Reflections on Games of Hazard.* By M. D'ANIERES.

Mem. III. *On the Distinctions between COMMON SENSE, JUDGMENT, TASTE, SENTIMENT, WIT; IMAGINATION, GENIUS, and TALENT,—together with short Reflections on Eloquence, Style, and Translations.* By M. SECONDAI. This ingenious writer is the son of the celebrated President De Montesquieu, and has inherited a portion of his nice penetration and elegant taste. There is nothing, however, in this Memoir sufficiently new or interesting to require particular notice. The reflections it contains are short, sententious, sometimes just, frequently plausible, and now and then obscure.

BELLES LETTRES.

Mem. I. *Concerning the true Wealth of Nations, the Balance of Commerce, and the Balance of Power.* By the Count DE HERTZBERG, Minister of State, and Rector of the Academy. This excellent Dissertation has been already reviewed in the English translation of it, published by Dr. Towers. See p. 42. of the Review for January 1787.

Mem. II. *On the Influence of the Sciences on Poetry.* Fifth Memoir. By M. MERIAN. This ample Dissertation, which contains

tain 109 pages, is entirely employed in the investigation of the origin of Italian poetry, and more especially in treating of the language, learning, and genius, of Dante; also of his imitations, and his imitators.

ART. X.

Description of an improved Air-pump; and an Account of some Experiments made with it: By JOHN CUTHBERTSON, Mathematical Instrument Maker in Amsterdam. 8vo. Amsterdam. 1787.

THOUGH the air-pump was invented above a century ago, it has not been brought to that degree of perfection which might have been expected from its long and generally acknowledged utility in physical inquiries. It was indeed greatly improved by the ingenious Mr. Smeaton; but even his construction left several imperfections unremedied. One of these was occasioned by the pressure of the piston upon the valve that opens to let the air into the barrel from the receiver. This defect Mr. Cuthbertson removed some years ago, by placing this valve on one side of the barrel; and of this improvement he gave a description, in the Dutch translation of Dr. PRIESTLEY's *Observations and Experiments on different Kinds of Air*, published in 1781.

With pumps of this construction, dry air might be rarified about six hundred times: this seemed to be the highest degree of perfection of which the pneumatic engine was capable; for the reason of its not exhausting further was evidently the weakened elasticity of the air remaining in the receiver, which decreasing in proportion as the quantity is diminished, becomes at length insufficient to raise the valves that open a communication between the receiver and the barrels, so that no more air can pass from the former to the latter.

This defect was, however, in some measure removed by Mr. Haas, who, by means of a pin sliding through a collar of leathers, enabled the operator to push up the undermost valve, when the elasticity of the air was too much diminished to raise it. But, for want of a similar contrivance to open the valve in the piston, which was equally necessary, the improvement was incomplete. Beside, the additional mechanism rendered the machine more liable to become leaky, and thus increased an inconvenience which is common to all air-pumps that are made with valves.

These imperfections seem to be entirely removed by the ingenious contrivance of Mr. CUTHBERTSON, whose air-pump has neither cocks nor valves, and is so constructed, that what sup-
plies

plies their place has the advantages of both without the inconveniences of either. A particular description of the mechanism of the instrument would not be easily comprehended without the plates.

Mr. CUTHBERTSON, not finding the long barometer gage, as it is commonly used, sufficiently exact, has improved it, by immersing, in the same cistern, a barometer tube, filled with mercury well purified from air: these tubes are bound together, so as always to stand parallel to each other, and furnished with a sliding scale, by which the difference between the height of the mercury in the gage and barometer tubes may be discerned with the greatest exactness even to the hundredth part of an inch. Another gage here described is of his own invention, and is in the form of a double syphon, in which the degree of exhaustion is estimated also by the difference between the height of the mercury in the two legs. These gages were found always to indicate the same degree of rarefaction.

It is well known, that if the receiver be placed upon leather, either oiled or soaked in water, this, when the pressure of the air is diminished, will yield an expandible vapour, which will drive out a great part of the remaining permanent air, and fill up its place in the receiver; but our Author has found that none, or at least very little of this vapour, is yielded by leather dressed with allum, if it be soaked in hogs-lard: this therefore he recommends in common experiments; but when the utmost degree of exhaustion is required, his advice is, to dry the receiver well, and set it upon the plate without any leather, only smearing its outside edges with hogs-lard, or with a mixture of three parts of hogs-lard and one of oil. The use of the leather has long been laid aside by our English mathematical instrument-makers, a circumstance which probably has not come to Mr. Cuthbertson's knowledge.

As in this machine there are no valves to be forced open, nor any thing to prevent the air in the receiver from expanding itself to its utmost degree, it is easy to conceive that its exhausting power must be much greater than that of air-pumps as they are commonly constructed. With this, however, as with all other instruments of the kind, the degree of exhaustion that can be produced is different at different times, and depends much on the state of the atmosphere, being always greatest when this is most free from moisture. From the experiments here related, it appears, that in fine weather the barometer and syphon gage may generally be made to indicate a rarefaction of twelve hundred times; but, when the atmosphere was very dry, the exhaustion has been so complete, that the gages have shewn the air in the receiver to be rarefied above twenty-four hundred times.

These

These air-pumps are so constructed, that they may be made to condense, either at the same time that they exhaust, or separately; in the former case, the air, exhausted out of one receiver, may be forced into another; and those with two barrels are so contrived, that either of these may be used independently of the other.

Beside the experiments which tend immediately to shew the great degree of rarefaction which may be effected with this machine, Mr. CUTHBERTSON has related some, in which the electric fluid was made to pass through a glass tube two feet and an half long, while under exhaustion. When the air in this was rarefied fourteen hundred times, it conducted so well, that the sparks from the prime conductor connected with it, which, before exhaustion, had been two inches, were only one fortieth part of an inch in length; and in the middle of the tube there was a space, six inches long, entirely void of light, which at its two extremities appeared of a faint white colour. Our Author has also added some experiments on the elastic vapour which is emitted in *vacuo* by leather and other moist substances. One of these, in which this expansible fluid is visibly distinguished from air, is so ingeniously contrived, that we shall conclude this article with an account of the manner of performing it.

For this purpose, the air must be made to pass from the barrel into the atmosphere through an inverted glass syphon, about half full of water; let a piece of leather dressed in allum, about an inch square, be tied to a piece of lead; and, putting it into a glass, pour upon it transparent lamp-oil, about half an inch higher than will cover it. This being set upon the plate under a receiver, and gradually exhausted, the leather will emit the air contained in it, which will be seen to rise in bubbles through the oil into the receiver, whence it passes through the barrels of the pump into the syphon, and will ascend in bubbles through the water, into the air. But, when the pressure of the air in the receiver is so far diminished, that the gages become stationary, the expansible fluid contained in the leather will assume the form of air, and likewise ascend, through the oil, into the receiver; but it will be found that, though the bubbles rise very quick, and in great abundance, through the oil, none will be seen, as before, to ascend in the water; because the elastic vapour, as soon as it enters the syphon, is condensed by the pressure of the atmosphere, and reduced to its former state, in which it cannot produce any sensible effect.

A R T. XI.

Histoire d'Elisabeth, Reine d'Angleterre, &c. i. e. The History of Elizabeth Queen of England, compiled from original English Writings, Acts, Deeds, Letters, and other Manuscripts, never before published. By Mademoiselle de Keralio. Vols. I, II, and III. 8vo. Paris. 1787.

MANY circumstances concur to render it highly probable, that some important political revolution, in France, is at no great distance. The system of government which there prevails, is by no means adapted to the enlightened spirit of the people. The close intercourse which has long subsisted between literary persons in that country and in this, made it impossible to prevent our neighbours from imbibing, from the writings and private correspondence of our countrymen, the principles of freedom, and an interesting idea of the natural rights of mankind: nor can those ideas, when they have once taken possession of the human mind, be ever eradicated by any exertion of authority or despotism. Fear, indeed, may in some measure prevent them from being freely expressed *in public*; but that very fear will tend to cause them to be cherished, with an increasing degree of favour, *in private*: nor is it, perhaps, possible, by any stretch of power, in a kingdom of such extent, and so circumstanced as France, to prevent those who have a strong conviction of the injury they sustain by being deprived of some of the most natural privileges of men, from communicating their ideas, in one way or other, to their bosom friends and intimate acquaintance. Like a smothered flame, therefore, this kind of contagion may spread far and wide before it is discovered, and at the moment it openly breaks forth, it may have acquired so much strength as to baffle all attempts to repress it.

The experience of more than half a century past, ought to have convinced the French government, that *such* a spirit of freedom was secretly cherished among persons of liberal education in France, and that, though this was in some measure repressed among them by a respect for the King, and a desire to preserve good order in the state, yet it might have been obvious, that if occasion should ever be given to bring speculations of this sort within the reach of the *vulgar*, it would be a matter of the utmost difficulty to retain *them* within the bounds of moderation and decorum, or to prevent them from asserting their rights by every means within their reach. These considerations ought certainly to have induced the rulers of France to have acted, on a late occasion, with an extraordinary degree of caution, if they meant to preserve undiminished the *regal* authority in that country. But *men* will ever be influenced by passions and prejudices, which will frequently stifle, for a time, the suggestions of sound

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policy. When the French administration saw Britain engaged in a struggle with her colonies, concerning the extent of her jurisdiction over them, the spirit of inimical rivalry prevailed over every other consideration, and the opportunity appeared so favourable for humbling that dreaded rival, as not to admit of a doubt about the propriety of their openly appearing in support of those colonies. Instead, therefore, of *secretly* affording the Americans a small support, that might have served to protract the dispute, and thus probably at last effect the purpose they aimed at, they sent numerous bodies of French troops, to act, for many years together, in a country where questions concerning the prerogatives of sovereignty, and the rights of the subject, were agitated with the most unbounded freedom, among all classes of men; and in which disputes the arguments in favour of the people were sure to prevail. In consequence of that interference, Britain, happily for herself, was forced to relinquish a sovereignty, which served only to repress her own internal industry, and retard her prosperity; while France, in return for the boon she had thus undesignedly conferred on her rival, imported into her own dominions, at the close of the war, an host of political reformers, whose zeal cannot be supposed to be moderated by prudence, and who, by being dispersed through all the provinces of the kingdom, must soon obtain such a numerous body of proselytes as will quickly command respect. The fruits of this plan of conduct begin already to appear, and will in the end, we doubt not, be productive of much good to the people of that extensive and respectable kingdom, though we fear the struggle for power on both sides may for a time tend to disturb the public tranquillity. The prospect of these troubles may perhaps afford pleasure to political speculators; for our own part, as members of the republic of letters, whose native country is THE GLOBE, we can take pleasure in nothing that tends to disturb the tranquillity of mankind; and we shall therefore rejoice to see a speedy termination of these disputes, by a liberal extension of those privileges in France, which have tended so much to promote science, and to the improvement of useful arts in Britain.

The work before us affords, we would fain hope, a happy presage of the near approach of that desirable period, which we so sincerely wish to see. Like many other productions of French authors, which do honour to the republic of letters, the *History of Elizabeth*, by Mademoiselle de Keralio*, abounds with just

* This lady is, we suppose, the daughter of M. de Keralio, member of the Academy of Belles Lettres, &c. and author of the *History of the Wars between the Russians and Imperialists against the Turks*, in 1736, 7, 8, and 9. See Review, vol. lvi. p. 52.

reflections, and, throughout the whole, discovers the warmest approbation of those principles of legislation and government which tend to protect the weak against the arm of power, and to insure the natural privileges of mankind. Her expressions on these heads are clear, forcible, and undisguised; the principles of civil and of religious liberty are inculcated with an equal degree of energy, and on all occasions this is done with a calm dignity, that appears superior to disguise of any sort. No idea seems to have occurred to her mind, that she was either ashamed to discover, or afraid to express; and, as she has in no part of her work, as far as we have yet seen (for the whole is not before us), thrown out the smallest insinuation that can lead to licentiousness, either in a political or moral sense; so neither does she seem to have suppressed any reflection that tended to establish the principles of genuine freedom; though some of the wild rhapsodists in this country will think she has not gone the lengths they could have wished. We rejoice to find that a book of this nature was printed AT PARIS, *avec approbation & privilege du Roy*, which, we cannot help thinking, affords a strong presumption, that the time approaches, in which freedom of thought on political subjects, when devoid of licentiousness, will not be prohibited.

From these few remarks our Readers will observe that we have formed a favourable opinion of the very respectable work that is now under consideration. We have often had occasion to bestow our just tribute of applause on the writings of the fair sex (in France) on subjects of taste and works of entertainment; and we are now happy to find, that without any fear of our judgment being impeached, we are able to follow our inclination, by bestowing a very high degree of applause on this important *historical* production of a female pen. Mr. Hume (who seems indeed to have been but little susceptible of the force of female charms, or acquainted with the powers of the female mind) complains that women delighted so much in works of imagination, and fictitious tales, that they could not be induced by any means to listen with patience to a true story, or to take any pleasure in reading history. But had he been alive at the present period, he would have found that they not only could *read*, but could also *write* history, and examine authorities with so much attention, as to be able to convict him, not only of negligence on his part, but of many mistakes and wilful perversions. Nor could he have availed himself of the plausible plea, which he might allege against answering similar imputations from Mrs. Macaulay, because of the apparent party spirit with which she was influenced. Mademoiselle de Keralio has indeed bestowed on her subject an uncommon degree of attention, and has examined authors with such accuracy, as to let few circum-

stances escape her. And though she on no occasion discovers any rancour or prejudice against former writers, yet the steady impartiality observable in other particulars is here conspicuous. If she brings no malevolent or groundless accusations against any one, so neither does a deference for names, however highly they may be esteemed, influence her in any sort to disguise the truth: so that the admirers of Buchanan, Hume, and Robertson, in respecting her impartiality, may be forced to deplore her justice. Convinced, she says in her preface, that the principal quality of an historian is the desire of truth, she has spared nothing to satisfy it, and has read all the English historians who could instruct her in the general history of their country. She has studied all those whom the judgment of their nation has placed in the first rank; she has compared them with each other; she has searched for the truth in examining their different opinions, and above all, in the original pieces extracted from state papers: she afterwards subjoins the following farther account of the authorities on which she relied, and the new sources of information she has obtained:

' A la fin du troisieme volume, je donnerai une notice raisonnée de tous les ouvrages imprimés & manuscrits que j'ai consultés, avec un précis des jugemens que j'ai cru devoir en porter. J'ai été guidés dans leur choix par des avis éclairés; le seul objet du compte que j'en rendrai, est de servir à mon tour de guide à ceux qui voudront traiter le même sujet, de leur indiquer les sources où ils peuvent puiser la vérité, et de les faire parvenir plus facilement à la développer mieux que je ne l'aurai pu faire: j'ai eu des secours inconnus ou négligés par quelques-uns des historiens qui m'ont servi de guides, & j'ai peut-être tiré de ces secours l'avantage d'éclaircir des faits qu'ils ont cru douteux, & de confirmer ou de détruire des jugemens incertains. La bibliothèque du roi m'a fourni un grand nombre des plus précieux monumens de l'histoire de France, d'Espagne, de Hollande, et de l'histoire ecclésiastique; les manuscrits qu'elle renferme m'ont été d'une très grande utilité, quant à la connoissance de l'histoire de ces pays, & j'ai de grandes obligations à M. l'Abbé des Audnays, & à M. Bejot, dont le zèle actif pour les connoissances, accueille & favorise les plus foibles efforts qu'inspire l'amour des lettres. M. Bouchard, de l'Académie des Inscriptions & Belles-lettres, animé par le même zèle, m'a indiqué les papiers uniques que renferme le dépôt de la maison Ecoissoise de Paris, & d'ont M. l'Abbe de Gordon m'a communiqué un grand nombre, inconnus encore, sur l'histoire de Marie Stuart. M. de Brequigny, de l'Académie Française, & de celle des Belles Lettres, connu par l'honnêteté de son caractère & par ses travaux importants, m'a communiqué le recueil qu'il a fait à la tour de Londres, des principales pieces manuscrites concernant l'histoire de France & d'Angleterre, & m'a permis de faire imprimer celles qui concernent le règne d'Elizabeth.

It falls to our province to add, that our fair historian seems to have made the best use of these valuable materials, and that the exactitude mentioned is not a vain pretension in her. The authorities seem not only to have been searched for with diligence, and

and consulted with care, but they are also every-where referred to with a scrupulous exactness, that has of late been seldom judged necessary; and as she does not quote, simply, that single authority she herself has chosen to follow, but also refers particularly to all the others where the same subject is treated, the reader who wishes to investigate any particular point, is enabled easily to satisfy himself in that respect. A conduct so candid, and so well calculated for the discovery of truth, deserves the highest applause.

In her introductory discourse, Mademoiselle de Keralio gives a succinct historical account of the constitution of Great Britain, delineating, from ancient records and collateral notices, the nature of those distinctions of rank which originally took place among the Britons, and the authority which respectively belonged to each: then tracing the gradual changes which the course of events, and the vicissitude of manners and circumstances of the people, necessarily produced in the form of government, and the political regulations that were necessary to preserve good order in the society, concludes it with a general view of the British constitution as it stands at present, marking, however, the particulars in respect to which it has been improved since the reign of Elizabeth. — In the latter part of this Essay she has chiefly followed Blackstone and De Lolme as her guides, but without rejecting other authorities. Though the English reader, who has made a particular study of this interesting department of our history, will not, perhaps, here meet with many observations that have not occurred to himself, yet to foreigners, for whom this History is chiefly calculated, it must prove not less interesting than instructive. Nor do we know any elementary treatise on the subject that could with more propriety be put into the hands of our British youth*. The arrangement is clear; the facts, in general, are selected with a judicious discernment; the language is plain; the reflections are just, and equally favourable to the principles of moral virtue and political freedom. Like every writer who has accurately examined this subject, our Authoress bestows a just tribute of applause on the equitable principles of the British constitution; but her good sense prevents her from bestowing on it those extravagant marks of unbounded admiration, which many *foreigners*, contemplating it at a distance, have frequently done: like a lover, rapt in the fond idea of his

* The valuable work of Professor Millar on the same subject, on account of its great bulk, and the intricacy of those nice disquisitions it contains, is less proper for youth than for grown men, who have been acquainted with deep historical investigations. The work of Dr. Gilbert Stuart on the same subject is yet deeper and more intricate.

mistress, they can perceive in it nothing but excellence, while the necessary imperfection of every human institution seems to be lost sight of. Not in this dazzling light does the judicious Mademoiselle de Keralio view the subject; its excellence is not regarded as *absolute*, but merely as *relative*, when compared with other institutions.

After the reader has been informed of the nature of our constitution, so as to be able to comprehend the meaning of the several terms relating to that subject which perpetually occur in reading the history of Britain, our fair conductress prepares to enter on the subject she had appropriated for discussion—the history of Elizabeth;—and here she with great justice observes, that the reformation of the church of England having been the principal source of the troubles, the dangers, and the glory of Elizabeth, it is necessary to go back to the beginning of that event, under the first years of the reign of her father. This History, therefore, properly commences with the reign of Henry the Eighth, and a general view of the state of Europe at that time. The origin and progress of the Reformation in Germany; the struggles which those who professed that religion were there obliged to undergo; the zeal of young Henry in *defence of the faith*; the competition of the Kings of France, Spain, and England, for the Imperial crown; the intrigues of Wolsey; the unfortunate expedition of the King of France into Italy, and the consequences of his captivity on the general system of politics in Europe; the steps by which Henry VIII. was unintentionally impelled to deny the authority of the Pope; the circumstances which led him to persist in his opposition to that authority; the causes and consequences of the suppression of monasteries, and other arbitrary transactions of that long and eventful reign, are here displayed with a distinctness and brevity that will afford satisfaction to most readers, but will be particularly interesting to youth, as the incidents selected are not so numerous as to perplex, while they are sufficient to give a very distinct general view of the transactions of the times.

That nothing might be altogether wanting to give the reader a just view of the history she treats, Mademoiselle de Keralio has introduced a brief epifodical account of the English history, from the earliest period; tending chiefly to mark the progress of religious innovations, and the encroachment of the Pope on the civil rights of England. These notices are very short, but distinct and satisfactory, and serve to explain the reasons for many of those changes, especially with regard to church-government, which afterward took place during the administration of Henry and his children.

The reign of Edward VI. and that of Mary, succeed to that of the redoubtable Henry. In the former, the character of the regent

(Somerſet) is preſented to the reader in the moſt engaging and intereſting point of view, not by a laboured deſcriptive harangue, as hath been of late much the faſhion among hiſtorians, but by a ſtriking detail of his actions, in which way, chiefly, our Authoreſs chooſes to draw characters. Of the young and amiable Edward, however, it was ſcarce poſſible to avoid ſaying ſomething after his death; for time had not been allowed for his actions to diſplay his character; and his diſpoſitions were ſo amiable, and his acquirements ſo uncommon, that it muſt have appeared an unpardonable omiſſion to have allowed them to be buried in oblivion. We ſhall here ſelect a part of what ſhe has ſaid on this grateful ſubject, as a ſpecimen, at the ſame time, of the ſtyle of writing, and the manner of thinking, of this pleaſing and reſpectable hiſtorian :

*‘ La clémence & l’humanité furent les principales vertus d’Edouard ; il ne pouvoit ſuffrir l’idée des ſupplices, & ne ſignoit jamais les arrêts de mort ſans une violence extrême *. Les pauvres étoient l’objet principal du plan d’adminiſtration qu’il propoſoit d’établir. Il ne manqua jamais, ni à ſa parole, ni aux engagements qu’il prenoit pour payer ſes dettes, diſant que “ lorsqu’un roi perd ſon credit, il perd ce qu’il ne peut jamais recouvrir, & s’expoſe à la déſiance et au mépris.” Il étoit d’un accès facile, & dans la familiarité, montrait l’enjouement & les graces de l’extrême jeuneſſe, joints à la maturité d’un âge plus avancé. Lorsqu’il falloit repréſenter (querer ? ſe preſenter) en public, il ſavoit, ſans devenir ni auſtère ni impérieux, joindre la gravité de ſon rang à la douceur naturelle & l’on étoit ſurpris de ſon air de majeſté †. Depuis que les lumières & les connoiſſances s’étoient répandues en Europe, aucun prince ne promit un rogne plus glorieux pour lui, & plus heureux pour ſes peuples. Sa mort ſeroit devenue pour l’Angleterre un éternel ſujet de regret, ſi après cinq années des plus grands malheurs, la main bienfaiſante d’Elizabéth n’eût élevé la gloire de la nation ſur des fondemens qui ſubſiſtent encore.’*

** ‘ Les Anabaptiſtes étant venus apporter en Angleterre leurs erreurs infeſées, après la révolte de Munſter, Cranmer s’occupa de leur converſion ; & la réſiſtance opiniâtre de pluſieurs de ces malheureux, entre-autres d’une femme, les livra aux vigneurs de la loi contre les hérétiques. Le primat demanda l’ordre de les condamner au dernier ſupplice. Edouard lui répondit que c’étoit imiter les excès qu’on avoit reprochés à l’églife Romaine, que de faire périr des hommes pour des choſes dont il falloit laiffer le jugement à Dieu & à leur conſcience. Les raiſons politiques de l’archevêque lui firent garder le ſilence, mais ſans le perſuader ; & en ſignant l’arrêt de mort après une longue réſiſtance, il s’écria, les yeux baignés de larmes & s’adreſſant à Cranmer : “ Si je fais le mal, que le mal retombe ſur votre tête ; vous en répondrez devant Dieu.” Burnet, liv. ii. part i. Ann de Godwin. Hume, tome iii. p. 211.*

+ ‘ Burnet, liv. i. part ii. Portrait d’Edouard VI. par Cardan. Après l’énumération de ſes excellentes qualités, des lumières de ſon eſprit, & de l’instruction qu’il avoit acquiſe, Cardan ajoute qu’il étoit d’une très-belle figure ; mais ſur-tout que l’éclat de ſes yeux ſembloit une image de l’éclat & de la pureté des étoiles. Enſin réunifiant tout ce qu’il admire en lui, il l’appelle un miracle de la nature !’ Hayward, p. 71.

In a succeeding Number we shall endeavour to give some idea of the History of Elizabeth herself, with a short account of the original papers that are now first published. In the mean time, we cannot help congratulating France on the acquisition of this valuable History of England, as favourable to the principles of humanity, and the natural rights of mankind.

As we have no doubt but that a translation of this work into English will be attempted, it may not be improper to remark, that we have taken notice of several typographical errors, which, being of importance, should be adverted to. Those that appeared to be of most consequence relate to dates and proper names, which, by being sometimes erroneously printed, may lead those who are but little acquainted with the subject into great confusion and perplexity. A few of these errors that caught our notice, on a cursory perusal of these three first volumes, are marked in the margin *. A translator would do well to verify all the dates, and to attend particularly to the proper names as he goes along.

[To be continued.]

A ३ T. XII.

The Hētōpādēs of Vēṣṇōō-Sārmā; in a Series of connected Fables interspersed with moral, prudential, and political Maxims; translated from an ancient Manuscript in the Sanskreet Language. With explanatory Notes, by Charles Wilkins. 8vo. 6s. Boards. Nourse. London. 1787.

THE apologue is undoubtedly of very high antiquity. Like other things of which the utility is obvious, and the invention easy, it seems to have existed at a very early period, and to have held, in many instances, no inconsiderable rank among those compositions which mark the gradual progress of a people from barbarism to civilization. This has been frequently the case even in countries where the powers of the imagination droop beneath the rigours of the climate. In others, therefore, where these powers are most active, a species of writing which blends fiction with truth, and fancy with instruction, may be supposed to have been cultivated with enthusiasm, and consequently with success. If we add to this, that the dread of

* Vol. I. p. 170, 1613 is put for 1513.—P. 305, *Wriolbesely* for *Wriotbesly*.—P. 365, note, *Hen. VIII.* is put twice for *Hen. VII.*—Vol. II. p. 55. *Isib* for *Leith*.—P. 149, 1602 for 1562.—P. 245, *Henry VIII* for *Henry VII.*—P. 356, note, *Maniana* for *Mariana*.—P. 404, *Ville de Nentherbow* for *Port de Netherbow*.—P. 449, *revolutjon* for *resolution*.—P. 539, *instruztion* twice for *instrument*. Vol. III. 29th for 19th *April*.—P. 103, *Leisi* for *Leith*.—P. 207, *Kirkubright* for *Kirkudbright*.—Many other less errors of the press occur.

speaking

speaking offensive truths has induced many to exchange the preceptive and satiric style, for the safer and less invidious language of parable, it should seem to follow also, that in despotic governments, where such caution is most necessary, men of the greatest talents and erudition would make it the vehicle of moral and political philosophy; and thus bestow on it all that correctness of design, and beauty of ornament, which every kind of writing receives from the finishing hand of a master. Upon these principles we might naturally consider Asia not only as the parent of fable, but as its most liberal benefactress. That the apologue, however, received its most perfect form in the warmer climates, and in the despotic governments of the East, were at least a dangerous assertion; nor would it derive much support from the character of the work before us. Common sense, as well as good taste, requires ease and perspicuity, as essential to a perfect apologue. Elegantly simple both in its design and execution, it effects the great purpose of instruction by a judicious selection of natural incidents, all tending to the same point; and by that chastity of style and language which is best adapted to didactic narrative. The style, indeed, of the Heliopades is not, like some Persian imitations of it, loaded with epithet and metaphor. In this respect the work is not deficient in simplicity: but from its general plan, and from the economy of its several parts, we must withhold even this share of negative commendation. We are constrained to do this, even though the arrangement and connection of the several fables has been considered by some writers as one of the peculiar excellencies of the work. It professes, indeed, to be a series of apologues, arranged under four general heads; "the acquisition of a friend; the separation of a favourite; of disputing; and of making peace." That the fables have all of them some relation to the subjects they are intended to illustrate, cannot be denied. There are instances, however, in which this relation is too remote. The mode in which they are connected is frequently artificial; and sometimes the different parts seem rather to have been jumbled together by external violence, than to have coalesced upon any regular principle of attraction or similarity. There is a kind of order preserved, which we know not how to describe, but by placing it in opposition to the *lucidus ordo* of Horace; while the frequent, nay almost perpetual interruptions, which arise from the insertion of moral maxims, serve only to render the darkness more visible.

Many of the fables, taken separately, are sufficiently neat and perspicuous: but there are also many, in which the incidents are selected with little judgment, and combined with as little skill. We might add, if we were indulged in the expression, that the

characters

characters and manners of the several animals, are not always consistently preserved. Dialogues on the authority and doctrines of the *Shaster* sound awkwardly from the mouths of jackals and cats. Dryden, it is well known, transformed his hind and panther into polemical divines; but it is obvious also, that much just censure has fallen on this metamorphosis, and that European criticism will with difficulty forgive in an Indian fabulist what it has so loudly condemned in one of its most deserving favourites. But whatever our opinion may be of the merits of the *Heetopades*, considered as a composition, we readily admit its claim to a very considerable antiquity. It is undoubtedly the original of those fables which, under various forms, have appeared in almost all the known languages upon earth, as the *Fables of Pilpáy*, an ancient Indian Brahman; though, from the title of the work before us, and from the total ignorance of the modern Brahmans with respect to the name of Pilpay, it may reasonably be doubted whether any such philosopher ever existed. The fame of these fables had reached Persia so early as the latter end of the sixth century, when Nouschirvan, the sovereign of that country, is said to have dispatched a physician of his court, who was eminently skilled in languages, to India, for the sole purpose of obtaining a copy of a work which was supposed to contain the choicest treasures of Eastern wisdom, and the most perfect rules for the government of a people. In this attempt, various and stubborn were the obstacles which the learned Persian had to encounter; for the book was preserved by the Rajahs with the utmost care among the most sacred arcana of government, and concealed from the inspection of the natives as well as of foreigners. At length, however, after a few years residence in India, he returned to his own country, and soon after presented Nouschirvan with a Persian translation of this celebrated work. From this version, which was written in the Pehlavi, or ancient Persian dialect, various translations, both prosaic and poetical, were afterwards made into the modern Persian and Arabic, and thence into the Turkish, and even the Greek * languages. These translations have since been followed by others into Latin, Spanish, Italian, French, German, and English, with various alterations, however, to accommodate them to the taste and genius of those for whose instruction or amusement they were designed. The immediate original of the *English Instructive and entertaining Fables of Pilpay*, seems to have been the French version, made from the Persian of Abul Mala

* Simeon Sethus translated the *Kalilah ve Dimna* into Greek, in the year 1100, with this title, *Τὰ κατὰ σιφανίτην καὶ ἰχθυόεσσιν*. See *Fabricii Biblioth. Græc. lib. v. cap. 42.*

Nasser Allah Mustofi, which was published in the year 1709, with the title of *Les Conseils & les Maximes de Pilpay, Philosophe Indien, sur les divers Etats de la Vie.*

As a favourable specimen of the work, we shall transcribe the following fable, between which and the story of Alnaschar*, in the Arabian Nights, there seems to be a similarity too exact to be accidental.

‘In the city of D^vēē-kōttā†, there was a Brāhmān, whose name was Dēvā-Sārmā‡. One lucky evening, he found a curious dish§, which he took with him into a potter’s warehouse, full of earthen-ware, and throwing himself upon a bed which happened to be there||, it being night, he began to express his thoughts upon the occasion in this manner:—“If I dispose of this dish, I shall get ten k^pārdākis¶ for it; and with that sum I may purchase many pots and pans, the sale of which will increase my capital so much, that I shall be able to lay in a large stock of cloth, and the like; which having disposed of at a great advance, I shall have accumulated a fortune of a lack** of money. With this I will marry four wives; and of these I will amuse myself with her who may prove the handsomest. This will create jealousy; so when the rival wives shall be quarrelling, then will I, overwhelmed with anger, hurl my stick at them thus!”——Saying which, he flung his walking-stick out of his hand with such force, that he not only broke his curious dish, but destroyed many of the pots and pans in the shop; the master of which hearing the noise, came in, and discovering the cause, disgraced the Brāhmān, and turned him out of doors††.

We shall conclude this article in the words of the learned Fabricius, which, with some limitation, express our own opinion of the Heetopades: “*Sententiæ graves, spissæ; fabellæ non insuaves, rebus accommodatæ, vegetæ, evidentes; frequens tamen earum, sicuti et sententiarum usus, narrationem sæpissime obstruit, et lectorem turbat.*”

* Night clxxvi. † ‘The City of the Goddess. Its situation is forgotten.’ ‡ ‘The peace of God.’ § ‘Curious dish.’ In the original, Sāktōōbhōōksirāvā, a dish to eat tarts. || ‘It is very common to see a small bedstead in the shops in India.’ ¶ ‘Ten Kāpārdākās. Ten Cowries.’ ** ‘A lack. In Sanskreet, lākṣhā, one hundred thousand (rupees).’ †† ‘According to the original, turned him out of the shop.’

A R T. XIII.

Verbandelingen raakende den Natuurlyk en geopenbaarden Godsdienst. i. e. Prize Dissertations relative to Natural and Revealed Religion; published by Teyler's Theological Society at Haarlem. Vol. VII. 4to. Haarlem. 1787.

THE volume before us contains three Dissertations, *On the folly of scepticism; the absurdity of dogmatizing on religious subjects; and the proper medium to be observed between these two extremes.*

tremes. The first of these, which obtained the gold medal, was written in English by the Rev. William Laurence Brown, D. D. Minister of the English church at Utrecht, and lately appointed Professor of Moral Philosophy and Ecclesiastical History in the university of that city.

Dr. Brown introduces his subject with an observation of Plato's, that every thing arises from its contrary: this he thinks is applicable to the extremes of dogmatism and scepticism, which between them have 'divided a great extent of philosophical and religious ground, and, by their tares, have almost constantly choked the rich crops they would otherwise have produced.' This has particularly been the case in metaphysics, in morals, and in religion.

He divides his Dissertation into *three parts*, analogous to the order in which the subject is proposed by the Society. In the *first* he shews the folly of scepticism; in the *second*, the absurdity of dogmatism; and in the *third Part* he endeavours to state the proper medium to be observed between these two extremes.

In order to expose the folly of scepticism, he first gives a short account of its rise and progress: he observes, that it owed its birth to an abuse of the excellent method adopted by Socrates to confound the arrogance of the Sophists, by which this philosopher meant, not to inculcate universal doubt, but only to evince the necessity of enquiry and investigation, before opinions were formed, or systems established. Hence he traces its progress in the Middle Academy founded by Arcesilaus, and the sceptical sect established by Pyrrho, down to that period, when all the other schools of philosophy were absorbed in that of Alexandria.

With the revival of letters, and the reformation of religion, scepticism also revived; and for its second birth was indebted to the same causes that first produced it. In order to overturn the absurd philosophy of the schools, and the religious systems founded upon it, it was necessary to shew the folly of implicit faith, and the reasonableness of free inquiry. The utility of *doubt*, before any one principle be admitted, was inculcated, with respect to metaphysics and natural philosophy, by Bacon, Des Cartes, Malebranche, &c. Montaigne introduced this method into morals, and it has been adopted by many, in order to undermine the foundation of moral obligation. Hence scepticism directed its attacks, not merely against revelation, but even against the principles of natural religion, and, as Dr. Brown expresses it, 'endeavoured not only to wrest from mankind the most glorious gift of heaven, but even to deprive the world of its Father!'

Scepticism, it is justly observed, has been employed, not only to overturn, but also to defend religion. The votaries of the

church of Rome have endeavoured to annihilate the authority of reason, and to subvert every foundation of knowledge, in order to make way for an implicit faith in the decisions of their church. The impotence of reason, and its natural incapacity to discern religious truth, are also favourite tenets among many fanatical and bigoted Protestants. This, it may be added, is always in some degree the case with those who consider human systems as the standards of orthodoxy; and it is indeed a necessary preparative for the reception of the mysterious doctrines which they have inculcated, as essential to the religion of Jesus. * Thus, to use the words of our Author, 'scepticism, which originally seems to fly with peculiar aversion from the dogmatical spirit, has, not unfrequently, like a person wandering in a labyrinth, returned to the place from which it set out, and reposed in the arms of blind, ignorant, implicit faith.'

After giving a succinct account of the different kinds of scepticism, or rather of the different views and motives by which it is actuated, Dr. Brown exposes its folly from a view of its nature and genius; as, by rejecting evidence, it defeats its professed end, the discovery of truth, and is the greatest friend to that prejudice and error to which it pretends to be an enemy. He also considers it with relation to its causes, its objects, and its effects on the minds of those who indulge it. Here we meet with much good sense, and many pertinent observations; among these the following is well introduced, and verified by experience:

'Though obstinate to excess, and averse to conviction, scepticism is, on some occasions, of all tempers the most credulous. Whatever seems to favour its own passion, or prejudice, however improbable, nay, self-contradictory, it admits without hesitation or scruple, treats with the profoundest respect, and cherishes with the most indulgent fondness. Having been all doubt and distrust in matters of a contrary complexion, it becomes, in this, all belief and certainty; having *strained at a gnat, it swallows a camel*; and, having rejected the plainest truths, and facts the best attested, admits the most glaring absurdities, and the most palpable falsehoods. Sceptics to excess, in one instance, persons of this character seem to endeavour to compensate it by being childishly credulous in another, and, having once forsaken the path of truth, vibrate continually between the two extremes of error.'

This observation, though not applicable to all sceptics, is frequently verified in those who are the most sceptical. We have known men, who, though they doubt some of the plainest doctrines even of natural religion, give full credit to the pretences of judicial astrology, and firmly believe that, by means of an accurate horoscope, future events may with certainty be predicted.

Thus does it appear, says our Author, that 'scepticism, though pretending to be a more rational procedure than any other

other species of philosophy, is the most irrational of all ;—that, though it assume the appearance of humility, it has more pride than Stoicism itself ; that, though it boasts of liberality, it fastens the mind in the fetters of prejudice ;—and that, though it inveighs against dogmatism, it is frequently most dogmatical.’

The second part of this Dissertation is employed in shewing the absurdity of *dogmatism*. Here our Author first states the different significations of the term ; which, in its primitive sense, meant no more than the holding some particular tenet, or system of opinions, and thus was applied to every sect of philosophers, except the *middle academy*, and the sceptics. Thus far, Dr. BROWN observes, dogmatism is not only free from blame, but even unavoidable ; because when a subject is extensive, or complicated, it becomes necessary to make certain combinations of ideas, or to adopt those which have been made, with regard to it, by others ; that is, in other words, a system.

But from the abuse of dogmatism, especially in religion, the term has acquired a signification very different from its original import. It seems at present to have three principal senses. It sometimes signifies the adopting of opinions without any adequate evidence, or the maintaining of them with such inflexible rigidity, as excludes further information and enquiry : sometimes it denotes ‘ that fond attachment to our own sentiments, which makes us consider them as the infallible standard of right and wrong, and reject those of others as criminal and abominable ;’ at other times, it is used to signify ‘ that intolerant spirit, which violently wrests from others the rights of conscience, and imposes upon them our own sentiments, in an arbitrary, and, as it is called, *dogmatical* manner.’

In whichever of these senses dogmatism be considered, it is equally absurd, as it is founded in presumption. ‘ No man can be without his opinions, and his system : but these opinions, and this system, may be professed with modesty, and maintained with candour. They should be held, as the result of our best enquiries, not as the dictates of infallibility. They may be maintained as recommended by their superior evidence : but others must be allowed the same liberty we take to ourselves, that of adopting such opinions as we like best. Nothing, but infallibility, can justify dogmatism ; and, as dogmatism rests on self-conceit, whatever be the subject, this foundation of it is doubly conspicuous in religion, because the nature and sublimity of the object may the more easily expose us to mistake, at the same time that its importance renders it more incumbent upon us to guard against being deceived.’

Dogmatism also leads to injustice, as it violates the rights of conscience and private judgment. What Tacitus (when he says, *Rara temporum felicitas, ubi sentire quæ velis, et quæ sentias, dicere licet*)

licit) deems the characteristic of times uncommonly happy, should, as our Author justly observes, belong to every period, and to every society. He adds, that to restore this liberty was one main end of the Christian revelation; 'but, such is the perversity of human nature, such its propensity to dogmatism and spiritual tyranny, that the instrument of deliverance was again converted into an instrument of slavery, inasmuch that spiritual usurpation, and the oppression of conscience, have been carried to greater lengths among Christians, than perhaps they ever were in the Heathen world.'

Dr. BROWN further considers dogmatism with respect to its effects: it obstructs religious improvement, and thus destroys the very essence of religion; it has produced all the corruptions which have disgraced Christianity.

Under the former of these heads, he very justly confutes the absurd plea, which has so often been urged by bigots among Protestants, as well as in the church of Rome, that religious knowledge, being derived from a divine revelation, is already perfect, and admits of no improvement. He observes that this is indeed true with respect to the genuine dictates of divine revelation, which all will allow to be perfect and incontrovertible; but the question is, What is to be received as such, and what is to be rejected, and what is the just sense and meaning of such doctrines as are acknowledged and adopted?

In the *third part* of this Dissertation, Dr. BROWN endeavours to state the proper medium between the two extremes of scepticism and dogmatism. This part of the question refers, either to the best way of avoiding these ourselves, or to the most effectual method of discouraging their prevalence in the world. With respect to the former, our Author's answer amounts to this; 'That the only sure preservative against both a dogmatical and a sceptical spirit, is the knowledge of the principles of pure religion, unsophisticated by the comments and inventions of men. With regard to the latter of these views, he recommends great attention to the study of natural religion, and of the Scriptures; in explaining which, a distinction ought always to be made between fundamental doctrines, and others which are either indifferent, or of small consequence: let those doctrines, which Scripture unequivocally reveals, be laid down as fundamentals: let every other be proposed with those marks of doubt, with which the word of God has characterized them, by leaving them in a certain degree of shade and obscurity, and insisting upon them as little as possible. The very words of Scripture, translated as nearly as the genius of each language will admit, should be used.'—'Even with regard to fundamental truths, great care should be taken not to think of imposing them violently upon others, or even to load those who reject them with

with opprobrious epithets.' 'I am convinced,' says our ingenious Author, and we most cordially join him in the assertion, 'that Christianity will never appear in its native lustre, till the most perfect unequivocal toleration be every where established; because this alone will allow religion to exert its natural energy, and enjoy the same advantage with every other science, and, by means of free enquiry, extracting fresh light and evidence, bring it nearer and nearer to the pure standard of divine truth.'

The second Dissertation, which obtained a silver medal, is by the Rev. GERRIT HESSELINK, A. L. M. & Phil. Dr. Professor of Divinity in the Baptists Congregation in Amsterdam. This is also an excellent dissertation. Professor *Hesselink*, has considered the subject in a less abstracted, and less general view; and from the different manner in which he has discussed the same points, the two Dissertations become valuable supplements to each other.

The general divisions of this, are the same with those of the former dissertation. The first part is introduced with some observations on the degrees of certainty of which different truths will admit; and the absurdity of scepticism is exposed by vindicating the certainty of the principal doctrines of natural religion, and the evidence of the New Testament, considered as the history of a revelation. He also proves, that, with respect to all the most important and essential doctrines of Christianity, the New Testament is so explicit, as to leave no just excuse for scepticism. His vindication of the Gospel in this particular, and the arguments by which he shews the absurdity of requiring a greater certainty of its truths, are excellent for their philosophical accuracy, as well as for the elegant and forcible manner in which they are urged.

In the second part, the Professor traces dogmatism up to its sources in the heart, and points out the various accidental circumstances which contribute to confirm and encourage it. Here he displays an amiable candour of disposition, and great knowledge of the human mind.

An excessive attachment to systematical theology is so obvious a promoter of *dogmatism*, that it could not well escape our Author's animadversion. These systems, he observes, are generally composed of a great number of articles, so artfully complicated, that not one of them can be left out, without opening a chasm, and destroying the connection of the whole series of truths. The systematical divine does not, indeed, look upon all the doctrines, which compose his system, as of equal weight, when abstractedly considered; but the least important become indispensably necessary, because he has connected them with more essential truths, which, in his opinion, they illustrate and confirm. Hence he defends them with the same zeal as he does the
fundamental

fundamental doctrines of religion; because he considers them as giving a consistency to his system, without which it would soon fall into ruins.

Those speculative doctrines, which have divided the professors of the Gospel into so many sects, are not only useless, but even prejudicial, to practical Christianity. So far from having a salutary influence on our temper and conduct, they often stifle the good seed, and prevent its striking root in the heart. If the truth of this be doubted (*says our Author*), let the person, who is accustomed to act from religious principles, seriously ask himself, whether, when excited to a duty of religion, or an act of virtue, the doctrine of original sin, of the imputed righteousness, or two-fold nature of Christ, or any such speculative articles, were uppermost in his mind, or even occurred to his thoughts? Or let him examine whether, when in the hours of sickness or adversity he sought the consolations of religion, he had recourse to his complicated system, and the vain refinements of scholastic theology? No; it is a firm conviction of the existence of the Deity, of an all-directing Providence, of a future state of recompence, of the love and mercy of God in Christ, and of other truths of a nature similar to these, which has a direct influence upon our conduct, arms us against the assaults of temptation, and cheers the heart when drooping under the burden of affliction.

Among the directions for avoiding the two extremes of scepticism on the one hand, and dogmatism on the other, we have some useful observations on the method of lecturing on theology commonly adopted in Holland, which tends not so much to enlighten and enlarge the mind, as to contract the views of the student, and to make him *addictus jurare in verba magistris*. The Socratic method of teaching is recommended, as it accustoms the learners to exercise their own faculties, and to examine the subject themselves, instead of blindly acquiescing in the dogmatical dictates of their instructor.

Our limits will not permit us to enlarge farther on this excellent Dissertation, nor to take into our present consideration the following discourse, which terminates this volume.

ART. XIV.

Instituts Politiques et Militaires de TAMERLAN, proprement appelé TIMOUR, écrits par lui-même en Mogol, et traduits en Français, sur la Version Persane d'Abou-Taleb-Al-Hosséini, avec la Vie de ce Conquérant, d'après les meilleurs Auteurs Orientaux, des Notes, et des Tables, Historique, Géographique, &c. Par L. Langlès, Officier de NN. SS. les Maréchaux de France. i. e. Political and Military Institutes of Tamerlane, properly called Timur, written by himself in the Mogul Language, and translated into French, from the

APP. Rev. Vol. LXXVII.

R r

Persian

Persian of Abou-Taleb-Al-Hosseini; to which is added the Life of that illustrious Conqueror, according to the best Oriental Writers; with Notes, and Tables, Historical, Geographical, &c. By L. Langlès, &c. 8vo. Paris. 1787.

IT is four years since the first publication of Timur's Institutes, by Major Davy, and Professor White*. It is more wonderful, therefore, that they should not have been generally translated into European languages, than that they should have claimed so much of M. Langlès' attention, as this version shews him to have bestowed on them. Much labour, and, indeed, no small share of erudition, has been employed in this work; for though the French Institutes are evidently intended for the use of common readers, yet the Notes and Indexes are sufficiently tinged with Eastern learning. The difference between Major Davy's version and that of Mons. L. is easily discernible; but it is, in general, not so much a difference of sense as of style and diction. The Oxford, or, to speak more properly, the only edition of Timur, was published not merely as an object of learned curiosity, but as a valuable classic, which might facilitate the acquisition of the Persian language; and that a translation was added, in which elegance was sometimes sacrificed to fidelity, is a circumstance most gratefully remembered by those for whose use it was intended. To have retained the same scrupulous exactness in a work designed to convey historical and political information to his countrymen in general, would have argued a want of taste and discrimination in Mons. L. which cannot now be imputed to him. Major D. therefore, is comparatively literal and concise; M. Langlès, free and paraphrastic. Yet so far is this difference from diminishing the real merit of either, that it evinces the judgment of both. This general comparison might perhaps suffice, did not the French translator challenge our examination of several passages, to which he affixes a sense very different from that which his predecessor ascribes to them. Some of these, and the arguments by which he endeavours to support his own interpretation, we shall readily subjoin; for they plainly distinguish him from those translators of translations, who only exemplify the assertion of the Satirist,

"That even shadows have their shadows too."

In p. 21, the following passage is thus rendered by M. Langlès:

و چون بیسامع وی رسید که دین محمدی
بمرتبه ضعیف شده که در زمان بعد از تشهد
صلوات بر محمد و بر آل محمد نمیفرستند

* See Rev. vol. lxi. p. 451. ; also vol. lxx. p. 248.

— Il apprit, (telle étoit alors la décadence de la religion) que dans les prières publiques, après la profession de foi, on négligeoit d'implorer les faveurs du Seigneur pour le prophète et pour ses descendans.

"When he was informed that the duties of our holy religion were neglected to such a degree, that the people after the profession of their faith, did not include the posterity of Mahummud in their blessings and benedictions on that holy Prophet," is the less accurate version of the English translator.

Page 224 of English edition,

که دنیا غدار است و عاشق بسیار دامن

"For the world is full of treachery, and hath many lovers."

On this passage M. Langlès remarks, *Gbaddâr*, (غدار), que le texte porte, est certainement une faute; & il faut lire

A Dard, (عذر). *Gbaddâr* signifie trompeur, perfide, *A Dard*

une vierge, l'un & l'autre mots sont Arabes. Sans cette correction l'idée est incohérente, et inintelligible. We see no necessity for this correction. The printed text is supported by the

authority of a MS. to which we have had access. Nor does the context seem to require the alteration so strongly contended for. The language is undoubtedly figurative, and the figure

would perhaps be more perfect, if عذر were substituted for

غدار; yet even then, perhaps, the thought would have in

it as much of French levity as of critical precision. The sense, however, of the English translation is sufficiently perspicuous, and Monf. L. betrays much haste, if not arrogance, when he says that it is incoherent and unintelligible.

Page 232 of the English edition,

و علونه اون باشي ده برابر علوفه تايينان

P. 49 of the French version, "Le chef de dix (Ounbachi) recevoit dix payes de soldats." On this passage, the translator observes, "Il y a dans le texte, *Tabinan*. Je ne sçais de quelle langue est ce mot. J'ai suivi l'interprétation du traducteur Anglois. Peut-être seroit-ce le pluriel Persan, du mot Tartare *Tebs taba*, pêle-mêle, comme des insectes attroupés dans un même lieu. Timour vouloit peut-être désigner par ce mot les simples soldats." *Dictionnaire Tartare-François du P. Amyot. MS8. tom. ii. p. 102.*

The same word occurs again in p. 244,

واگر از ایشان کاری بظهور رسد که از آن
کار فسادى در ملک ظاهر شود تاين امر
نمایند

Major Davy seems to have totally mistaken the sense of this passage: "And that if any of them should be guilty of actions, from whence disturbances might arise in my dominions, that they should be delivered over to the judgment of their peers." M. Langlès has translated with greater accuracy, "*Lorsqu'on apprenoit de leur part des manœuvres capables de jeter le trouble dans le royaume, ils étoient relégués dans un rang inférieur.*" The word

تاين is probably of Tartarian original, and from a comparison of several passages in which it occurs in the work of Timur, we think that its signification may be ascertained with sufficient exactness. The word, then, implies, if we may so express ourselves, an idea of *proximate inferiority*. Thus page 230, line 5, and 12, it signifies common soldiers, not absolutely, but as the immediate inferiors of the Oundoulgee: and in page 275, line 6, from the manner in which it is combined with the word

اون باشي It seems absolutely necessary to adopt this mode of interpretation.

Page 250, line 13,

دزدرا امر نمودم در هر جا که باشد و هر کس
بیابد بداسا رسانند

"Robbers and thieves, in whatever place they might be found, or by whomsoever detected, I commanded to be put to death."—This passage is with greater propriety rendered by the French translator, '*Partout où sera trouvé ou voleur, quelle que soit la personne qui l'aura découvert, il sera puni selon la loi de Genghiskhan, nommée Yassa.*' The translator, in his *Table des Matieres*, has collected an account of the celebrated code of Genghis Khan, to which Timur here alludes, and which, though little known in Europe, is still said to exist entire in Asia.

It were unjust to close this Article without mentioning the life of Timur, which M. Langlès has compiled from Eastern writers. It is written with ease and spirit, and exhibits a striking, and, if we mistake not, a faithful portrait of this illustrious conqueror.

ART.

ART. XV.

Mémoires d'Agriculture, &c. i. e. Memoirs of Agriculture, and of Rural and Domestic Economy; Published by the Royal Society of Agriculture at Paris, in the Years 1785 and 1786. Vols. II. III. IV. and V. 8vo. Paris. 1787.

THE disturbances in Holland, and the warlike preparations in France and Great Britain for some time past, interrupted the course of our correspondence with the continent, and prevented us from receiving the interesting work now before us in time to satisfy fully, in this Appendix, the curiosity of our Readers with regard to the articles it contains. We can therefore only give a short *annonce* of it here, reserving a fuller review of it to a future number of our Review.

For an account of the first volume, and of the institution of this very useful Society, and the general plan of the work, we refer our Readers to the *Appendix* to volume 75 of our Review. A Number of this work continues to be published every three months, one for each of the four seasons of the year, under the title of *Trimestre*. Those Numbers which we have now received, are for the autumn and the winter of 1785, and the spring and summer of 1786. We are happy to observe that the zeal and activity of the members of this Society seem to increase. The Memoirs are numerous; many of them are curious and important; and if the labours of the Society are continued, they cannot fail to throw light on a great many useful facts, relating to rural economics. The concluding part of each *Trimestre*, which consists of observations made on the seasons, crops, circumstances, and modes of practice in the *generality of Paris*, appears to be executed in a manner that claims a high degree of applause, and which, if adopted by the agricultural Societies in this kingdom, would serve to bring many useful particulars to light, that are now little known, or scarcely adverted to. On a future occasion we shall be more circumstantial on this head; at present, we shall only remark one striking peculiarity, that is very observable between the general structure of the Memoirs of this *French* Society and those that are published by the different Societies of Agriculture in Great Britain. The first is supported by the munificence of government; and the Memoirs it contains are written almost entirely by men of high rank, or eminence in the literary world. Their researches are directed chiefly to the discovery of *new* objects of cultivation, and to curious philosophical disquisitions, furnishing directions for the lower classes of people as to many operations that we would think should have been known long ago. It exhibits, in short, a picture of a country, whose inhabitants are divided into two great classes, which are widely separated from each other; the men of

high rank and literary acquirements, and the lower orders of the people:—the first class, acute, knowing, and zealous in their exertions to instruct the others:—the last, poor, ignorant, and destitute, in a great measure, as yet, of that vivifying principle which alone can excite industry. On the other hand, the communications to the agricultural societies that have been formed in our own country, come chiefly from actual farmers, and others of comparatively low rank; and their *Memoirs* relate rather to practice, than to speculative points; they are less brilliant; less amusing, less polished than the others; but, to practical farmers, in general, they are, perhaps, more useful. An attentive observer would remark of these, that in this island, the point had already been nearly attained, which the French gentlemen were so anxiously wishing for in their country; and that, as industry and vigorous exertion among those who are engaged in rural affairs *had been here* very generally introduced, and an easy independence among the people established, the government, and persons of high rank, not finding it necessary to be so very anxious about them, have therefore left them to proceed nearly in the manner which they themselves think proper.

Many, however, might be the benefits that would result to this nation, could somewhat of the same spirit of inquiry and discovery, with regard to interesting particulars in rural economies, be introduced among our literary men, as in France;—some of these benefits may be derived from attending to the discoveries which the French philosophers may bring to light. It shall be our study, from time to time, to notice such of them as seem most to deserve our attention, and farther elucidation.

Our Readers and countrymen, in general, have for some time past been amused by specious accounts of the plant called by the French *Racine de disette*, which has been translated, the root of scarcity; we shall select the substance of some information concerning it, communicated to the Agricultural Society in January 1786, which bears every internal mark of authenticity. It is said that the German name of this plant is *Dickraben*, and its botanical name is *Beta cicla altissima* *; this is a species of *Beet-rave*, which is principally cultivated in Quedlinburg, in the principality of Anhalt, as well as in the principality of Halberstadt, and in several of the cantons of Eufatia.

The farmers in these places, we are told, prefer this kind of Beet-rave, for feeding cattle, to cabbages, chiefly because they are not so liable to be hurt by worms or insects; but they think they are not so nourishing as turnips, potatoes, or carrots, and

* This agrees with our conjecture, on the subject, in our Review for August, p. 267. when we mentioned Dr. Lettsom's account of the *Mangel Wurzel*.

that cattle are not nearly so soon fattened by this root, as by carrots, parsnips, or cabbages. Perhaps (says the gentleman who communicates this account) this root affords less nourishment than any of these that have been commonly employed for feeding cattle. This does not accord with the pompous descriptions of the root of *famcity* that have been detailed in our newspapers.

The plant, however, he adds, far surpasses all the others in quantity of produce. Half an acre at Leipzig, in the year 1783, was found to yield 25,000 lb. of roots, independent of the tops. At this rate, supposing the Leipzig acre equal to an English acre, the produce would have been somewhat more than 22 tons *per acre*; we think we have heard of three times that weight of parsnips, and we have known above 40 tons of potatoes produced from an acre, independent of the tops.

In Alsace, the gardeners distinguish this root by the name of *sulibs*. It is a biennial plant, like the common beet; the root is large and fleshy, sometimes a foot in diameter. It rises above the ground several inches, is thickest at the top, tapering gradually downward. The roots are of various colours, white, yellow, and red; but these last, are always of a much paler colour than Beetrave. It is sometimes eat by men, but it is very far from being so delicate as the beetrave, and therefore it is cultivated chiefly for cattle; it is good fodder for cows, and does not communicate any taste to the milk. It produces great abundance of leaves in summer, which may be cut three or four times without injuring the plant. The leaves are more palatable to cattle than most other garden plants, and are found to be very wholesome.

It delights in a rich, loamy sand, well dunged. Its culture is the same with that of the common Beet, or the Beetrave.

On the whole, the plant is well worthy of the farmer's notice. It may, perhaps, on some soils, and in particular circumstances, turn out to be a very useful plant for feeding cattle; though there is no reason to think that it deserves the extraordinary praises it has obtained—as food for man.

[To be continued.]

ART. XVI.

FOREIGN LITERARY INTELLIGENCE.

Art. I. *The Works of the late KING of PRUSSIA announced.*

IT is already known to the public, that his Prussian Majesty has disposed of the manuscripts of his royal uncle and predecessor, in favour of Messrs. *Voss* and *Decker*, booksellers at Berlin; whose proposals for their publication, by subscription, appeared in March 1787. The reasons for their being published by subscription are unknown to us, but we are persuaded they

must be such as are consistent with the dignity of their Royal Author, and with the high opinion which is universally entertained of his extensive knowledge, his deep penetration, and his elevated genius. The public are assured; that the productions of this great Monarch will be printed without any essential alterations or retrenchments, by the express declaration of the learned and illustrious minister of state, Count de Hertzberg, in an Historical Memoir, read at a meeting of the Academy at Berlin, the 25th of January 1787.*

The manuscripts are to be published in the following order.

- I. "*Memoirs of my own Time.*" These contain the political and military history of Europe, from the year 1740 to the peace of Dresden.
- II. "*The History of the War of seven Years.*" This war, carried on with the most signal valour, perseverance, and justice, and the most illustrious efforts of military genius, against a formidable confederacy, crowned the great Frederic with laurels that will never fade.
- III. "*The History of what passed between the Peace of Hubertsbourg and the Peace of Teschen.*"
- IV. "*An Essay on the different Forms of Government, and the Duties of Sovereigns.*"
- V. "*An Examination of the Work entitled, the SYSTEM OF NATURE.*"
- VI. "*Remarks on the SYSTEM OF NATURE.*" His Majesty would, perhaps, have done better to have let this book remain in the oblivion into which it has so justly fallen. It was crushed into atoms by the victorious answers of Holland and Castillon, and has scarcely ever been heard of since.
- VII. "*A Treatise on the Innocence of Error in the Understanding.*" A very interesting subject, whether it relates to religion or politics.
- VIII. "*Three Dialogues of the Dead.*"
- IX. "*Three Volumes of Poems.*"
- X. "*A Discourse on the Henriade.*"
- XI. "*Considerations on the present State of the European Bodies-politic.*"
- XII. "*A large Collection of Letters written by his Majesty to celebrated Authors, as Fontenelle, Rollin, Voltaire, the Marquis D'Argens, the President Henault, D'Alembert, Count Algarotti, the Marquis de Condorcet, &c. with their answers.*"

As soon as the editors have published these manuscripts, they intend to reprint all the productions of the same Royal Author that have hitherto appeared under the title of *Oeuvres du Philosophe de Sans-Souci*; in the same size and letter. The corrections that have been made in these by his Majesty (and whether he has made such as were most essential, time will shew), will be published from the printed copies, whose margins are enriched with notes and remarks written with his own hand. These, it is presumed, will render the new edition superior in merit to the

* See our brief account of an English translation of this Memoir, in the Review for December 1787, p. 505.

preceding ones. This will certainly be the case, if what some have whispered about should prove true, that the philosophical opinions of our Royal Author, which were formerly known to have been eccentric, and in some respects unphilosophical, were more or less modified by sober sense and reflection in the latter years of his life.—How this matter stands, we shall see when the present publication is completed.

The work will be published in fifteen volumes large octavo, printed with Baskerville's types, on the best paper. There will be published, at the same time, a German translation, by an able and eminent hand, for the use of those who do not understand French, in which language the original is composed.—Subscriptions are taken in by noted bankers and booksellers in the principal cities of Europe.

Art. II. *Gefchichte, &c. i. e. A History of Philosophy*, Vol. I. 8vo. Leipzig. 1787.

The anonymous Author of this work designs it for those who, without entering into laborious researches, are desirous of knowing the progress of the human understanding, in all periods of time, and the paths it has trod, in order to the discovery of philosophical truths. We esteem it a peculiar merit in this Author, that he has judiciously avoided both the excessive prolixity of Brucker, and the dry precision and barren brevity of ordinary abridgments. He has, moreover, not only investigated the derivation and sources, and thereby given us the genealogy of the different kinds of philosophy, but has also described their essential lines and characters with perspicuity and truth.—This first volume contains the philosophy of the earliest periods, viz. that of the Indians, Persians, Babylonians, Egyptians, Hebrews, Arabians, Phœnicians, Celts, and Scythians; and also of the Grecian philosophers, as far down as the Stoics, inclusively. This volume is to be succeeded by a *second*, and a *third*, which will bring down the history of philosophy to the present time.

Art. III. JOEL, *Metrisch Uebersetzt. &c. i. e. The Prophecy of JOEL, translated into Verse, with new Explications.* By Dr. J. P. R. ECKERMANN. 8vo. Lubec.

This is a learned and judicious performance. The commentary upon Joel, in whom our Author finds much of the spirit and manner of Homer, is divided into five Sections. The *first* relates to the method and text of the sacred Prophet. The *second* contains a comparative view of the best explications of his prophecy. In the *third*, we have an account of the time when he prophesied. The poetical and religious characters of his predictions, and their weight and importance, are discussed in the *fourth*, and the *fifth* contains philological, critical, and etymological Remarks on these predictions.

Art. IV. MUSEUM CARLSONIANUM; in quo novae et selectiores aves coloribus ad vivum brevique descriptione illustratae, &c. i. e. A Collection of rare Birds in the Possession of Mr. GUSTAVUS CARLSON, Secretary of State to his Swedish Majesty; engraved with their natural Colours, and accompanied with a concise Description of each; by ANDREW SPARRMAN, M. D. and President of the Royal Academy of Sciences at Stockholm. Folio; containing 25 Plates. Stockholm.

In this truly splendid and magnificent work, the birds are represented in the natural attitudes in which they most ordinarily appear, and with the circumstances that are relative to their most usual place of residence. The descriptions, which are neither too concise nor too prolix, exhibit the specific character of each bird, an account of its structure, and an indication of its native region. The arrangement and classification of these curious animals are elegant and judicious, and the execution of the work in general (which has been carried on at the expense of the generous proprietor of this Collection, and under his discerning eye) is excellent and masterly.

Art. V. The Imperial Academy of Sciences at Petersburg has lately published, in German, the second and third volumes of the very valuable Collection of *Observations made by the late unfortunate Professor Falk*, during the course of his travels through the different provinces of the Russian empire. The second volume contains the observations that relate to the mineral and vegetable kingdoms; and the third, those that were made on the animal kingdom, together with the description of several classes. The whole is accompanied with a great number of figures, and a series of nomenclatures of minerals, plants, and animals, the last of which are divided into six classes, comprehending the *mammalia*, *aves*, *amphibia*, *pisces*, *insecta*, and *vermes*. This work has been published under the inspection and care of M. Georgi, a member of the Academy, eminent in the line of natural philosophy and history, and whose travels through some parts of the Russian empire are deservedly esteemed.

Art. VI. The essential interests of public communities are admirably treated in a very small pamphlet, containing the substance of a Memoir read to the Academy of Sciences at Erfurt, by the illustrious Baron DAHLBERG. The title of this publication is, *Verhältniffe, &c.* i. e. *Considerations on the Connections between Morality and Politics*. The subject is not new, it is rather superannuated, and fallen into disuse. However, like the ten commandments, which are still decently exhibited to view in a distinguished place in our churches, it is more or less treated with external marks of civility and respect. But we are singularly edified to see this antiquated subject discussed here with

with an enlightened zeal, and a virtuous ardour, by a noble Author, who is on the road to sovereignty, and has only one step to make in order to arrive at it*. In this discussion he shews, that politics and morality, instead of standing in opposition to each other, are rather intimately connected, and exhibit the relation which the *part* bears to the *whole*; that is to say, that *politics* are only a *part* or a branch of morality. No truth can be more evident than this; for as morality is the guide of human life, the principle of order, and the universal source of real improvement and genuine happiness to all mankind, every thing relative to the direction of individuals, or the government of nations, must be comprehended within its sphere, and be subservient to its laws.—Our Author shews, that all the schemes and projects of pretended political wisdom, that deviate from, or violate the rules of this master-science, turn out, in the issue, often to the detriment of their contrivers, always to that of the nation; and that it is a palpable and absurd error to think of advancing the happiness of one country at the expence of the general good of mankind. The experience of ages, and the history of the world, confirm these assertions; and we have only to cast an eye across the water, to see their truth displayed in a palpable example. We shall see *what* an artful nation has gained by the plans of this kind, which it has been forming and executing for several years past; and we shall obtain a new proof of the wisdom of the good old maxim, both in its application to individuals and to nations, that “*honesty is the best policy*.”

Art. VII. *De Hymnis veterum Græcorum. Scriptis FRID. SNEADORFF, addunt tres Hymni Dionysii adscripti: i. e.* A Dissertation on the Hymns of the ancient Greeks; by M. FREDERIC SNEADORFF. To which are added three Hymns attributed to Dionysius. 8vo. Copenhagen.

This subject has been lately treated by two learned men (Mess. Haeren and Groddeck), and yet M. SNEADORFF, who is an adept in ancient literature, has found gleanings enough after them to render his work interesting and instructive.

Art. VIII. *Symbolæ ad Literaturam Teutonicam antiquiorem ex Codicibus Manus exaratis, qui Havnici asservantur, editæ sumptibus P. FRED. SUHM: i. e.* Miscellanies of ancient Teutonic Literature, collected from Manuscripts which are preserved at Copenhagen, and published at the Expence of the Editor now mentioned. 4to. Copenhagen. 1787.

The publication of this collection was undertaken by the late learned M. SANDWIG; after whose death it was completed by M. NYERUP.

* This noble and learned Author, whose high birth is adorned with all the virtues that give birth a genuine lustre, is Coadjutor to the Electoral Archbishop of Mentz.

Art. IX. *Über die Natur und den Ursprung der Emanationslehre, &c.* i. e. A Dissertation on the Nature and Origin of the Doctrine of EMANATION among the Cabbalists; or, an Answer to the following Prize-question, proposed by the Society of Antiquaries at Cassel: *Whether the doctrine of the Cabbalists, concerning the emanation of all things from the substance of the Deity, derived its origin from the Grecian philosophy?* By M. JOHN FREDERIC KLEUKER. 8vo. Riga. 1786.

The prize was adjudged to this masterly production, in which the Author enquires, *first*, How far it is true, that the Cabbalists taught the doctrine of emanation, and what that doctrine really contained.—*Secondly*, What relation that doctrine had to those contained in the Holy Scriptures, and to the philosophy of the ancient nations.—And, *thirdly*, From what source the Cabbalists drew the peculiar tenets of their system of emanation?

Art. X. *M. De Mouradgée D'Ohsson*, Knight of the order of Vasa, Secretary and late Interpreter to his Majesty the King of Sweden, and *Chargé d'Affaires* at the Court of Constantinople, has published proposals for printing a large work entitled, *Tableau général de l'Empire Ottoman*. In the first Part, the Author proposes to give a circumstantial account of the Mahometan legislation, entering particularly into the description of its religious, civil, criminal, political, and military codes.

The second Part will be wholly confined to the history of the Ottoman empire. This history will be chiefly extracted from the annals of the monarchy. M. D'Ohsson proposes to shew the origin of the empire, its progressive increase, its establishment in Europe, the rapidity of its conquests, the success of its arms, the genius of its Sultans, the character of its generals, ministers, &c. He promises to communicate many secrets relative to the seraglio, to the private life of the monarch, to the Sultaneſſes, and the haram; which he informs us have been collected partly from the officers of the court, and partly from female slaves of the haram, who have obtained their liberty, on being married to some officer of the court.

The plates which are to accompany this work are now engraving at Paris, by able artists, under the direction of Messrs. Cochin, Moreau, and Le Barbier. They are numerous, and represent most of the religious and civil ceremonies of the country, beside portraits of the principal personages mentioned in the history, views of palaces, remarkable buildings, beautiful landscapes, &c. &c.

The subscription is opened (at the Author's and M. Didot's the printer's) only for the first and second volumes, which contain the first section of the first part, viz. the religious code of the Mahometan legislation. Each volume, in folio, will cost 150 livres, to be paid on the delivery of the books, at Paris.

Seventy plates will be given with these two volumes, which, with the neatness of the impression, and the goodness and superior size of the paper, will not allow the Author to afford the work at a lower price.

Since writing the above, we have seen an advertisement in the public papers, stating, that an English translation of this superb undertaking is in the press, and carrying on by the order and under the inspection of the Author. A prospectus of the work is to be had of Mr. Cadell in the Strand.

ART. XVII.

FOREIGN BOOKS, of which ENGLISH Translations have just appeared.

Travels through Syria and Egypt, in the Years 1783, 1784, 1785. By M. Volney. Translated from the French, illustrated with Copper-plates. 2 Vols. 8vo. 14s. Boards. Robinson, London. 1787.

M. VOLNEY, as we learn from the preface to this work, is a gentleman of some fortune. In the early part of his life, he had habituated himself to studies of various kinds. He had read, and often heard it asserted, that travelling was the best method of adorning the mind, and forming and improving the judgment. He thought that his own country, and the neighbouring nations, were too well known to require examination, and that they would not afford sufficient objects for the full employment of his attention, which seems to have been particularly turned toward political and moral investigations. The rising states of America, and the savages of that continent, were not without temptations to draw him thither. Asia, however, had more powerful attractions. There a large field presented itself to be explored; and the consideration of the former greatness of Syria and Egypt, contrasted with its present state, as described by modern travellers, induced him to visit those countries, in preference to any other part of the globe.

Our Traveller, accordingly, set out for Egypt toward the end of the year 1782. After continuing seven months at Cairo, finding too many obstacles to a thorough examination of the interior parts of the country, and not having proper opportunities of learning Arabic, he determined to proceed into Syria. Eight months residence among the Druzes*, in an Arabian convent, was employed in rendering the Arabic familiar to him; and

* Of these people, the *Druzes*, a curious account was lately given by another modern Traveller, the *Baron de Tott*; and from him, many particulars were given in the Appendix to volume 76. of our Review, p. 626.

with a competent knowledge of that language, he was enabled to travel through Syria and Egypt with great advantage.

Travellers, in general, have been deficient in the two principal means of acquiring a knowledge of the country they pass over, viz. time, and the vernacular language. Without the latter, it is impossible to appreciate either the genius or character of a nation. Interpreters cannot give such adequate ideas, on any subject, as a direct verbal communication. Without sufficient time, no sound judgment can be formed, because the novelty of most objects confounds and astonishes the traveller. The first impressions and ideas which present themselves, must be repeatedly examined before he can satisfy himself that the notions which he has formed are just and accurate. In these respects, M. Volney's journal must be valuable; for he was upwards of three years on his journey, and he seems to have acquired a competent acquaintance with the language.

As to the form of the work, the Author has not followed the usual method observed in most books of travels; he has rejected the order and details of an itinerary, as too prolix; and he has only exhibited general views, which, indeed, are better calculated to combine facts and ideas, and may save the reader the unnecessary trouble of referring from one chapter to another.

In the first chapter, the Author treats of Egypt in general, without repeating the descriptions which former travellers have given of the remarkable antiquities in which that country abounds. In this and the two next chapters, are many valuable observations on the natural history of the country, and its GREAT RIVER. He frequently corrects the opinions of a late traveller (M. Savary); especially those relative to the enlargement and rise of the Delta. In this part of the work, the learned Historian will find much entertainment, and the Naturalist many curious remarks. In the fourth chapter, M. Volney describes the winds which are prevalent in Egypt. As a specimen of the Author's manner, and of the translator's style, and also for the entertainment of our readers, we shall transcribe what is said of the hot wind called Kamia.

The southerly winds, of which I have been speaking, are known in Egypt by the general name of *Winds of 50 days*; not that they last 50 days without intermission, but because they prevail more frequently in the 50 days preceding and following the equinox. Travellers have mentioned them under the denomination of *poisonous winds*; or, more correctly, *hot winds of the desert*. Such in fact is their quality; and their heat is sometimes so excessive, that it is difficult to form any idea of its violence without having experienced it; but it may be compared to the heat of a large oven at the moment of drawing out the bread. When these winds begin to blow, the atmosphere assumes an alarming aspect. The sky, at other times so clear in this climate, becomes dark and heavy; the sun loses his splendor,

splendor, and appears of a violet colour; the air is not cloudy, but grey and thick, and is, in fact, filled with an extremely subtle dust, which penetrates every where. This wind, always light and rapid, is not at first remarkably hot, but it increases in heat in proportion as it continues. All animated bodies soon discover it, by the change it produces in them. The lungs, which a too rarified air no longer expands, are contracted, and become painful. Respiration is short, and difficult; the skin parched and dry, and the body consumed by an internal heat. In vain is recourse had to large draughts of water; nothing can restore perspiration. In vain is coolness sought for; all bodies, in which it is usual to find it, decline the hand that touches them. Marble, iron, water, notwithstanding the sun no longer appears, are hot. The streets are deserted, and the dead silence of night reigns every where. The inhabitants of towns and villages shut themselves up in their houses, and those of the desert, in their tents, or in wells dug in the earth, where they wait the termination of this destructive heat. It usually lasts three days, but if it exceeds that time, it becomes insupportable. Woe to the traveller whom this wind surprizes remote from shelter; he must suffer all its horrible effects, which sometimes are mortal. The danger is most imminent when it blows in squalls, for then the rapidity of the wind increases the heat to such a degree, as to cause sudden death. This death is a real suffocation in the lungs, being empty, are convulsed, the circulation is disordered, and the whole mass of blood driven by the heart towards the head and breast*, whence the hemorrhage at the nose and mouth which happens after death. This wind is especially destructive to persons of a plethoric habit, and those in whom fatigue has destroyed the tone of the muscles and the vessels. The corpse remains a long time warm, swells, turns blue, and is easily separated†. These accidents are to be avoided, by stopping the nose and mouth with handkerchiefs; an efficacious method likewise, is that practised by the camels. On this occasion, these animals bury their noses in the sand, and keep them there till the squall is over. Another quality of this wind is its extreme aridity, which is such, that water sprinkled on the floor evaporates in a few minutes. By this extreme dryness, it withers and strips all the plants; and, by exhaling too suddenly the emanations from animal bodies, crisps the skin, closes the pores, and causes that feverish heat which is the invariable‡ effect of suppressed perspiration.

The Author proceeds to describe the climate and state of the air in Egypt, and afterward gives a minute account of the various inhabitants of that country. In the subsequent chapters, we have a summary of the history of the *Mamlouks*; of the history of *Ali Bey*; a detail of occurrences from the death of *Ali Bey* to the year 1785; and an account of the present political and commercial state of Egypt.

* We do not approve of the whole of the Author's physiology, either in this or in other parts of his work.

† We suppose the Translator meant to say *easily suffurated*; or very soon reduced to a putrid state.

‡ *Constant* would be better here than *invariable*.

The city of Cairo is particularly described, and the manner in which the inhabitants live is much enlarged on. We are also presented with an excellent description of the endemic and other diseases of the country; and the Travels through Egypt conclude with describing the ruins and pyramids.

Leaving Egypt by the isthmus of Suez, which separates Africa from Asia, and following the coast of the Mediterranean, M. Volney entered Syria; of which country he gives the geography and natural history, describing its general appearance, its mountains, rivers, lakes, &c. The eruptions of volcanos and earthquakes are particularly attended to, as are likewise the climate, the qualities of the air, water, and winds. We then proceed with our traveller to some very pertinent observations on the winds, clouds, rains, fogs, and thunder-storms in Syria.

Quitting his philosophical inquiries, through which we have followed him with pleasure, M. Volney proceeds to describe the several inhabitants of Syria, and their manner of living. We might here entertain our readers with many curious extracts from the accounts which the Author gives of these people, whose domestic history is so little known to us. Speaking of the *Druzes*, and their remarkable hospitality, he says,

‘Whoever presents himself at their door, in the quality of a suppliant, or passenger, is sure of being entertained with lodging and food, in the most generous and unaffected manner. I have often seen the lowest peasants give the last morsel of bread they had in their houses to the hungry traveller; and when I observed to them that they wanted prudence, their answer was, ‘God is liberal and great, and all men are brethren.’ There are therefore no inns in this country, any more than in the rest of Turkey. When they have once contracted with their guest the sacred engagement of *bread and salt*, no subsequent event can make them violate it; various instances of this are related which do honour to their character. A few years ago, an Aga of the Janissaries, having been engaged in a rebellion, fled from Damascus, and retired among the Druzes. The Pacha was informed of this, and demanded him of the Emir, threatening to make war on him in case of refusal. The Emir demanded him of the Shaik Talhouk, who had received him; but the indignant Shaik replied, ‘When have you known the Druzes deliver up their guests? Tell the Emir, that, as long as Talhouk shall preserve his beard, not a hair of the head of his suppliant shall fall!’ The Emir threatened him with force; Talhouk armed his family. The Emir, dreading a revolt, adopted a method practised as juridical in that country. He declared to the Shaik, that he would cut down fifty mulberry trees a day until he should give up the Aga. He proceeded as far as a thousand, and Talhouk still remained inflexible. At length, the other Shaiks, enraged, took up the quarrel, and the commotion was about to become general, when the Aga, reproaching himself with being the cause of so much mischief, made his escape, without the knowledge even of Talhouk.’

In the next chapter, the Author gives the history of Daher, son of Omar, who, in our time, has given so much trouble to the Porte. It is long since Syria has beheld among her chiefs so great a character.

After Sultan Selim I. had taken Syria from the Mamlouks; he subjected that province, like the rest of the empire, to the government of Pachas or Viceroys, invested with unlimited power. The more effectually to secure his authority, he divided the country into five pachalics, viz. those of Aleppo, Tripoli, and Saide, which was lately removed to Acre; that of Damascus; and, lastly, that of Palestine, the seat of which is sometimes at Gaza, and sometimes at Jerusalem. In the five following chapters, each of these districts is described, and a circumstantial detail is given of the most interesting particulars of their present state; such as their revenues, productions, forces, remarkable places, &c. Among a variety of interesting matter which occurs in this part of the work, are the descriptions of ancient Tyre, and of its commerce; of the cities of Tabaria, Safad, and Balbek, of the ruins of which last place we have a neatly engraved view, and a plan of the Temple of the Sun. The description of the city of Damascus, and its commerce, is also interesting; and the ruins of Palmyra (of which there is an engraving), and other cities on the frontiers of the desert, will afford no small entertainment to the antiquary. In this part of the work, our Traveller seems to have been much obliged to his predecessors, Mess. DAWKINS and WOOD.

Having finished these particular descriptions, our Author resumes his general history of the political state of Syria. From what is here advanced, it appears that the revenue which the Sultan receives from Syria is 312,500*l.* sterling; the regular troops 3400 horse, and 2300 foot; the number of its inhabitants, 2,500,000. Syria contains 47,250 square miles; whence 53 inhabitants to each square mile. So few people, in so excellent a country, is astonishing; especially when we consider its ancient state of population. In the relations of ancient historians, a multitude of mistakes, in respect of numbers, may doubtless have happened; and there may be also great errors in copying: but, without appealing to the positive testimony of history, there are innumerable monuments of the great population of ancient Syria. The vast quantity of ruins dispersed over the plains, and even in the deserts, are incontestable proofs of the number, as well as of the wealth, of the inhabitants. What an idea must we form of the grandeur of the country, when we are told, that, among the ruins of Palmyra, there is one single colonnade above 2600 yards long, the bases of the Corinthian columns of which exceed the height of a man: and yet this row is only a small part of the remains of the whole!

M. Volney proceeds to describe the government of the Turks in Syria; the administration of justice; the state of religion; of the peasants, and agriculture; of the artisans; of trade and commerce; and of the arts and sciences; and the work concludes with a general character of the inhabitants.

The following account of their commerce is interesting.

‘Almost the whole commerce of Syria is in the hands of the Franks, Greeks, and Armenians; formerly it was engrossed by the Jews. The Mahometans take little part in it; not that they are prevented from engaging in it by the prejudices of their religion, or by indolence, as some political writers have imagined; but from the obstacles thrown in their way by their own government. The Porte, constant to its usual system, instead of giving a decided preference to the Turkish subjects, finds it more lucrative to sell their rights and industry to foreigners. Some of the European states have, by treaties, obtained a diminution of custom-house duties to three *per cent.* while the merchandise of the subjects of the Sultan pays strictly ten, or, when favoured, seven *per cent.* Besides this, the duties once paid in any port, the Frank is not liable to pay a second time in another. But the case is different with the Ottoman subject. The Franks, too, having found it convenient to employ Latin Christians as agents, have procured them a participation of their privileges, and they are no longer subject to the power of the Pachas, or amenable to Turkish justice. They cannot be plundered, and whoever has a commercial process with them, must plead before the European Consul. With such disadvantages, is it surprizing that the Mahometans should relinquish commerce to their rivals? These agents of the Franks are known in the Levant by the name of *Baratary Drogmans*; i. e. privileged Interpreters. The *Barat*, or privilege, is a patent, of which the Sultan makes a present to the Ambassadors residing at the Porte. Formerly these Ambassadors, in their turn, made presents of them to particular persons in each factory, but, within the last twenty years, they have been made to understand, that it is more lucrative to sell them. The present price is from five to six thousand livres. Each Ambassador has fifty, which are renewed on the death of the possessor, and form a pretty considerable perquisite.

‘France has the greatest trade to Syria of any European nation. Her imports consist in five principal articles; 1st, The cloths of Languedoc; 2d, cochineal; 3d, indigo; 4th, sugars; and, 5th, West-India coffee.

‘The returns consist almost wholly in cottons, either spun or raw, or manufactured into coarse stuffs; in some silks of Tripoli, the others being prohibited; in galls, copper, and wool.’—

We shall now take leave of this entertaining and instructive Traveller, who has exhibited, in one view, the present state of the country, and the nature of its government. A tribute of praise is due to his political talents; and he is no less entitled to our thanks for the display he has given of his knowledge of mankind, by explaining, in many instances, the mode in which the highly complicated political machine acts, and in discovering the causes of the events and facts which he hath related.

ART. XVIII.

Familiar and friendly Correspondence of Frederic the Second, King of Prussia, with U. F. de Suhm, Privy Counsellor of the Elector of Saxony, and his Envoy extraordinary to the Courts of Berlin and Petersburg. 8vo. 6s. Boards. Robson, &c. 1787.

FREDERIC the Second of Prussia—or, as he is usually styled, the great Frederic—may be considered as a pattern for succeeding monarchs. To an innate and constitutional love of glory, he united the social virtues in an eminent degree—

“ In peace there’s nothing so becomes a man
As modest stillness and humility:
But when the blast of war blows in our ears,
Then imitate the action of the tyger.”

So says the poet; and the Northern hero must have thought the same. In the wars in which he was engaged, in the rule and government of his people, we discover the skilful soldier and the politic prince. In his several literary productions, and in the letters now before us, we see the accomplished scholar, and the benevolent man.

The Correspondence of the King of Prussia with the Privy Counsellor, M. de Suhm, is certainly not very interesting to readers in general, on account of the subjects on which it touches, and of which we have spoken in our Review of the original work *. It is, however, curious, and worthy to be transmitted to posterity. We observe in it the first traces, the dawnings, of that superior genius which afterward shone so conspicuously in this paragon of Kings. His attachment, at an early age, to philosophy and the *belles lettres*, living too in the court of his father, an implacable enemy to every one who should

“ Woo fair Science in her humble cell,”

is sufficient to confer on him immortal honour; and we will venture to prophecy that his name will not perish but with the extinction of time.

The character of Frederic II. before his accession to the throne, as drawn by M. de Suhm, in the year 1740, and which is prefixed to the present publication, proves that the writer was a man of discernment, and well acquainted with the human heart. His prediction of the future greatness of the prince has been verified in a long and prosperous reign.

We will now present to our Readers the truly pathetic letter of M. de Suhm, written a day or two before his death. It is addressed to the King of Prussia, who had recently ascended the throne, and who had pressed him, with the ardour of true friendship, to hasten to the court of Berlin. M. de Suhm was

* See Appendix, vol. lxxvi. p. 577.

then at Petersburg, and instantly began his journey. Warsaw, for some political reason, was taken in his way, in which city he breathed his last.

Sire,

Warsaw, Nov. 3, 1740.

It is in vain I am yet flattered with hope; it is in vain that the love of life, and the powerful attractions, which the smiling perspective opened before me yet added to it, seek to nourish the illusions of my heart by the ardour of its desires: it is in vain, in one word, that I should wish to hide it from myself; every hour, every instant makes me feel it more deeply, and warns me that the end of life approaches. Whatever desire I might have had to spare your Majesty the grief of this news, were it even possible that it should never reach *his* ear, nor ever trouble for one instant the peace of *his* great and sensible heart, yet a duty too important and too sacred is attached to it, to think of hiding it from him.

Yes, Sire, it is but too certain! After many useless cares to prolong my days, I find myself at last on the brink of the grave. Alas! I am shipwrecked in the harbour. Heaven permits not you the time to execute your benevolent designs in my favour. Without doubt the happiness I was going to enjoy was too perfect to become my lot on earth, and it is—yes, I hope it firmly, as a dying good Christian, and with that tranquillity which the witness of a good conscience inspires—it is to make me participate it in another life, that the Supreme Master of our destinies is going to withdraw me from this.

Yet a few days, perhaps a few hours, and I shall be no more! For this reason, Sire, I think it my duty, and am desirous to write once more, that I may recommend to you my poor family, before death comes to freeze my blood and close my eye-lids. I am convinced, Sire, and I die tranquil in the firm assurance, that you will not abandon them, that your care of them will be equal to the friendship and gracious benevolence, with which you deigned to honour me, from the moment I had the happiness of being known to you. Those whom I take the liberty of recommending, are four children, three boys and one girl, with which Heaven has blessed me, and a sister whom I love, and who merits it, as much for her own personal worth, as for the true maternal care she has taken of my children since my widowhood. I should desire, Sire, that the same disposition might subsist at Berlin after my death, by the support and under the protection of your Majesty; and that my sister, who fills up the place of mother to my children, might be treated by your Majesty as if she had been my widow, and that you would deign to put her in a situation to support the education of my family.

It is sufficient, without doubt, Sire, to have shewn to you the wishes of a paternal heart, to hope with confidence that they will be granted. And, indeed, I am, after this last and painful act of my trembling hands, as satisfied respecting the fate of my family, as I am respecting my own, in this awful moment, when I am going to remit my soul into the hands of that infinitely good Being, by whom it exists, and who did not, without doubt, call it into existence but for its felicity.

Nothing now remains to do, but to detach my heart from the earth, to turn it towards the Eternal Source of all life and blessedness.—Ah! it is in this moment that I feel all the force of that sweet affection

affection which attaches me to the most amiable and the most virtuous of mortals, which the goodness of Heaven made me meet on earth during the pilgrimage of my days.—Ah! it is in this moment, that I feel how much it costs to break the chain. Nevertheless, my fortitude will triumph over it, for a great and consoling hope supports me; that unshaken hope that every thing which was created to love, will one day enter into that inexhaustible and eternal source of all love!

‘The hour approaches! I feel already that my strength abandons me; we must part—Adieu! Yet one tear—it wets your feet! Oh! deign to regard it, great King, as a pledge of the tender and unalterable attachment with which your faithful Diaphane * was devoted to you, even to his last sigh.’

The foregoing extract will serve as a specimen of the Translator’s style, which is neither very elegant nor correct.

‘Nothing now remains’—says the Editor in a note at the close of the book—‘but to satisfy the curiosity of the Reader, who is without doubt anxious to know what was the effect of that letter which M. de Suhm wrote to the King on his death-bed.’—We will therefore subjoin his account of the King’s behaviour towards the distressed family of his departed friend.

‘Immediately after the death of M. de Suhm, the King wrote to the sister of the deceased, Mademoiselle Hedwige de Suhm, a letter, as obliging and consoling for her, as it was affecting by the expressions of poignant grief and tender regret, which he felt for the loss of his dear Diaphane. It is much to be regretted that this letter was not preserved, as it might have been looked upon as the seal to all the others, and as the assured pledge of the sincerity of those sentiments which the King had testified for M. de Suhm during his life. This same letter contained also the most gracious assurances of the King’s good-will towards the sister and children of M. de Suhm, the promise of his interest during his life, and the detail of the measures which he had taken for the performance of the last wishes of his deceased friend. He called Mademoiselle de Suhm to Berlin, to continue and finish there, under his eyes, the education of her pupils, assigning to her a pension of eighteen hundred crowns, of which six hundred were assured to her for her natural life; the other twelve hundred were to be employed in the education of the four children, three

• ‘A name of friendship which the Prince gave to M. de Suhm, as a pledge of their intimacy, and by which he distinguished him to the end of his life. All that is known of the circumstances which may have occasioned the choice of this name are no more than simple conjectures. The meaning of the word *Diaphane* answers to the proper meaning of the German word which serves as a title to princes; but it is more probable that it is here an allusion to that candour and sincerity of heart, which the Germans call *offenherzigkeit*—open-heartedness, sincerity.’ Ed.

Diaphane is a Greek word, signifying *clear, pellucid*. We suppose it here stands, by a metonymy, for *a man of unsullied honour*—one who, as he has no evil intentions, so is he without disguise: one who may at all times be *read, or seen through*. REV.

hundred to each, with a promise that they should enjoy it till an handsome establishment put them in a condition to do without it. It was on these gracious assurances that Mademoiselle de Suhm went to Berlin with the family of her deceased brother. During the whole time the children's education continued, the King personally interested himself therein. As soon as the three sons arrived at the age of entering into the service, he placed them all as Ensigns in his troops; leaving them the pension of three hundred crowns till they reached the rank of Captain. He did not interest himself less in the establishment of the daughter, who married, in the course of time, Colonel Keith, after having enjoyed till her marriage the pension he had assured to her. As to Mademoiselle de Suhm, she lived near thirty years at Berlin, enjoying to the end of her days, the pension of six hundred crowns which had been promised her, besides many other precious testimonies of the King's benevolence.

In the foregoing extracts, we have corrected a few of the most evident mistakes, which, perhaps, were errors of the press.

ORIGINAL.

A SHORT ACCOUNT OF QUINTUS SEXTIUS, THE PYTHAGOREAN PHILOSOPHER; in Answer to the Inquiries of CLERICUS; whose Letter was briefly noticed on the last Page of our Review for October; also in the Correspondence for November.

OF QUINTUS SEXTIUS, whose name was once celebrated, and whose writings were once eagerly perused, very few memorials remain. He flourished in the time of Augustus, as Eusebius has informed us, in his *Chronicon* (p. 200. *Ed. Scal.*), where he is called Σεξτος, Πυθαγορικός, which Hieronymus translates *Sextus Philosophus Pythagoricus* (p. 156.), after whom Lipsius places him in the same age, in his *Manud. ad Stoic.* V. 8. p. 642 & 677.

He seemed formed to rise in the republic, and was blessed with such talents as might have taught him to aspire to the highest civil honours (*Seneca*, Ep. 98.). He shrank, however, from them, and declined accepting the rank of Senator, when it was offered to him by Julius Cæsar (*Seneca*, Ep. 98. *Friehshem. Suppl.* in *Liv.* cxvi. 41.), in order to devote his time to the studies of philosophy (*Plutarch* de profect. Virtut. sent. V. vi. p. 288. edit. Reiske).

It appears, that he wished to establish a school at Rome, and that the tenets of his sect might principally be drawn from the doctrines of Pythagoras, though, in some particulars, they might seem to follow the Stoics (*Seneca*, Ep. 64. *Lipsius Manud.* i. vol. 8. p. 677. *Brucker*, *Hist. Phil. Crit.* V. ii. p. 87.), he was assisted by his son (*Seneca*, *Quæst. Nat.* vii. sub fin.).

He soon found himself involved in many difficulties. His
 18 were tinged with great severity, and in an early period
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of his establishment, he found his mind so harassed, and the harshness of the doctrines, which he wished to establish, so repulsive to his feelings, that he had nearly worked himself up to such an height of desperation, as to resolve on putting a period to his existence. (*Plutarch*, l. c. vi. p. 288.)

Sextius appears to have studied at Athens, or at least to have resided there; for Pliny relates, that he purchased all the olive plantations near that city, when he foresaw, that oil would be very dear (*Plinii Hist. Nat.* xviii. 68. vol. ii. p. 138. Ed. Har- duin). Pliny also tells the same story of Democritus, and a similar instance of foresight is recorded of Thales by several authors. (*Aristotet. Polit.* l. 7. *Cicero de Divinat.* l. 49. p. 115. Ed. Davis. *Laertius in Thalet.* l. 26. vol. i. p. 17.)

We shall relate the little which is known of the school of the *Sextii*, and present our Readers with the few anecdotes of his followers which have been recorded.

FABIANUS. M. Annæus Seneca, in the Preface to his second book of *Controversiæ*, vol. iii. p. 146. Ed. Gronov. informs us that FABIANUS the philosopher, whose lectures he had attended, and whom he often mentions, studied under Sextius.

SOTION, the preceptor of Lucius A. Seneca, was a follower of the doctrine of Pythagoras and Sextius, in which he instructed his scholar, who states some particulars, in which there was a difference between the tenets of these two philosophers. (*Seneca*, Epist. cviii.—V. ii. p. 534.—Ep. xlix. Ib. p. 166. *Lipsius*, *Manud.* vol. viii. p. 642, and p. 661.) Sotion is also mentioned by other writers.

FLAVIANUS was also a follower of Sextius, if we may believe Lipsius, in a note on Seneca, Epist. lix. He cites, however, as Brucker observes (vol. ii. p. 90.), none of the ancients, to defend his assertion.—Both Lipsius, however, and Brucker, tell us, that this Flavianus is mentioned by Seneca *Rhetor*, in the Preface to the third Book of *Controversiæ*. In the passage to which they refer, the name of *Flavianus* does not occur, though we find that of FABIANUS, vol. iii. p. 222. whom we have just mentioned.

CRASSITIUS, a native of Tarentum, embraced the doctrines of Sextius. He was a famous teacher at Rome, and arrived at such a degree of reputation, that he was compared with Verrius Flaccus, and his auditors were very numerous. He was attended even by many of the nobility. Among these was the son of Julius Antonius, the Triumvir.—At length, however, he suddenly dismissed his school, and went over to the sect of Quintus Sextius the philosopher. Such is the account which Suetonius gives, in his *Lives of illustrious Grammarians*, vol. ii. p. 381. *Edit. Burmanni*; p. 1084. *Ed. Pitisci*.

In the text of these two editions, for those preceding them merit less attention, the passage stands thus: "*Transit ad Quinti Septimii philosophi sectam.*" In the notes, Statius supposes this to be the same Septimius, to whom Horace writes. Casaubon tells us, that *Codd. Pithei et Petavii* read *Sexti*, as Burman adds that *Cod. Voss.* does. Nic. Faber, from the first of these manuscripts, long since, in a Note on Seneca, *Contr. II. Pref.* corrected *Septimii* into *Sextii*. This change, however, the Editors have not ventured to make, though we do not imagine that any SEPTIMIUS ever formed a *sect* at Rome, though it is well known that SEXTIUS did.

CELSUS. Cornelius Celsus, on the authority of several manuscripts of Quintilian, is to be numbered among the scholars, or rather imitators of Sextius. This opinion was first started by Andreas Schottus, in his treatise *De claris apud Senecam Rhetoribus*. In the passage at present we read: "*Scriptis non parum multa CORNELIUS CELSUS, Scepticos secutus, non sine cultu et nitore.*" Instead of *Scepticos*, Schottus inserts *Sextios*. Burman has left the question undecided, in his note on the place, which is in the tenth Book of the *Instit. Orator. X.* page 920. nor has Capperonier, who succeeded him, done more.

These are the only followers of the *Sextian* school, with whose names we remember to have met in the ancient writers. One great cause why so few of this *sect* have been mentioned, probably was, that the *sect* itself was never very numerous. For Seneca relates that it was of short duration (*Quæst. Natural. VII. vol. ii. p. 843.*), and it is not to be supposed, that a school of philosophy would be abolished, while it is crowded with auditors.

The decline and fall of this school are lamented by Seneca, in the passage which we have just quoted: "*SEXTIORUM nova et Romani roboris secta, inter initia sua, cum magna impetu cæpisset, exstincta est.*" Vol. ii. 843. On this occasion, we shall not, perhaps, be much inclined to join our sorrows with those of the philosopher! Sincerely, however, do we regret the loss of the writings, which Seneca praises in such exalted terms of commendation. (Epist. LXIV.)

Of the works of Sextius, a few fragments alone remain; and whether any of them formed a part of the work, which Seneca admired so much, cannot now be determined. His tenets, as far as we can collect from these *reliquiæ*, seem to have been principally derived from the doctrines delivered by Pythagoras. In them, however, in their present imperfect state, we can trace evident marks of a strong and vigorous mind, and of an acute and penetrating understanding. We shall mention a few of his *Dictata*.

"Quæd

“*Quod dari posset, eripi posse*,” intelligebat, says Seneca, Ep. XCVIII. vol. ii. p. 485. This knowledge, aided by his love of philosophy, produced his rejection of the senatorial honours. He lived in turbulent times, and could not but be well acquainted with the horrors into which the republic had been plunged, during the civil wars, and therefore declined a rank, which might only lead to destruction. (Brucker e Seneca, vol. ii. p. 87.)

He recommended an examination of the actions of the day, to his scholars, when they retired to rest. *Seneca de Ira*, III. vol. i. p. 149. This precept exactly agrees with the lines in the Golden Verses :

Μηδ' ὕπνον μαλακοισιν—8c. ver. 40.

The Reader may consult Lipsius, *Manud.* vol. viii. p. 821.

Solebat Sextius dicere, *Jovem plas non posse, quam bonum virum*. Seneca, Ep. LXXIV. vol. ii. p. 279. This sentiment has been examined by Lipsius, *Manud.* vol. viii. p. 789. and by Rhodogianus, in his *Lectiones Antiquæ*, XVIII. 14. p. 842.

Sextius taught that the road *ad Astra*, was by frugality, temperance, and fortitude. Seneca, Ep. LXXIII. vol. ii. p. 278. A lecture on this subject might do no disservice to the present age.

Sextius used to recommend holding a looking-glass before persons who were disordered with passion. *Seneca de Ira*, II. vol. p. 90. We find the same idea, though without any mention of Sextius, in Plutarch, in his Essay *De ira cohibenda*, vol. vii. p. 789. Ed. Reiskii.

He strongly enjoined his scholars to abstain from the eating of animal food, not indeed from the reasons prescribed by Pythagoras, but from motives, which seem very consistent with other parts of his doctrines. Seneca, Ep. CVIII. vol. ii. p. 534.

He wrote in the Greek language, though *Romanis moribus philosophans*. (*Seneca, Epist.* LIX. vol. ii. p. 210.) Seneca, therefore, has always given us his own translations of his sentiments; which we suspect to have been also done by *Claudianus Mamertus Presbyter*, who quotes from him, in his work *De Anima*, II. IX.

There are, however, a few fragments from the writings of Sextius preserved in their original Greek, among the *Loci communes sententiarum, ex S. Scriptura, veteribus theologis et secularibus scriptoribus collecti* by the two Monks, Antonius and Maximus, who followed in some measure the plan of Stobæus. Their collections were first published by Froschoverus, Tiguri, MDXLVI. The last edition of them was printed at the end of Stobæus, *Aurel. Allobr.* 1609, and to this, as it is the most common, we shall refer our Readers. They will find some quotations from *Sextius* (whose name in the margin is improperly changed into *Sextus*), in p. 8. 42. 96. 194. 197. 215. and 228. We are also inclined to believe with Gale (*Pref. ad Mytholog. Scriptor.*),

that some of the passages in Stobæus, which are attributed to Pythagoras, are the production of our philosopher. Neither Pythagoras, indeed, nor his early disciples, ever committed any thing to writing *, but his later followers, in order to do honour to his memory, and, perhaps, to their own works, published their productions under the name of their master. In the same manner the ancient Egyptian priests and prophets uttered their compositions, as the genuine works of Mercury.

There is extant also a collection of *Sententiæ* translated from the Greek by *Ruffinus Presbyter*, who attributed them to *Xyftus*, or *Sextus IL* in order to raise the character of the Romish ecclesiastics: for they have been, in our opinion, fully proved to be the production of *Sextius* the philosopher.

The character indeed of *Ruffinus*, from the testimony given by *St. Hierom* and others, is sufficient alone to render any production published by him very suspicious. He seems to have been, in the present instance, instigated by the motive which we have assigned to his conduct; and, in order to prevent discovery, he seems to have interpolated the *sententiæ* in a few instances.

These *Sententiæ Sextii* have been frequently published:

- | | | |
|--|-----------------------------|-------------------------------------|
| 1507. Lugd. 4to. a Simphoriano Champerio. | 16—. | in Bibliotheca Patrum. |
| 1514. Wittemburg. cum Aureis Pythagoræ. | 1671. Cantab. | } a Galeo. |
| 1516. Basil. a B. Rhenano. | 1688. Amst. | |
| 1615. Helmstad. 8vo. cum Pisano et Thalesio. | 1693. Amst. a Petro Poirer, | |
| | | post Idea Theologiæ Christianæ, &c. |
| | 1725. Lips. | a Sibero †. |

To the first publication of *Sextius*, Lugd. 1507, *Simphorianus Champerius* adds a work of his own *de quadruplici vita*, *Theologia Asclepii*, and the Oration of *Isocrates ad Demonicum*.

In the edition at *Helmstadt*, in *octavo*, 1615, under the auspices of *Johannes a Fuchre*, we find united with our Author, *Sententiæ Laurentii Pisani, et Thelassii Episcopi*, the former of whom celebrates the *Sententiæ* of *Sextius*, as if they were *divina oracula*, and avows that he has imitated them in his own work. *Gale* inserted them in his Collection of ancient mythological, ethic, and physical writers, Cantab. 1671, and Amst. 1688, in which the title affixed to them runs thus: *Sextii Philosophi Sententiæ, e Græco in Latinum a Ruffino versæ*.

* This appears from the testimony of the ancients themselves, and has been recorded by many modern critics. *Lipsius Manud. ad Stoic.* viii. p. 640.

† There may be other editions of *Sextius*. These are all which have met our notice.

On comparing these *Sententiæ* with the fragments which we have already mentioned to be preserved in *Stobæus*, and in *Maximus* and *Antonius*, there seems to be, as the learned Gale has justly observed in his preface, sufficient evidence that one of the writers, who contributed his share to increase the fame of Pythagoras, was the same *SEXTIUS* from whose writings the Monkish collectors have preserved six short fragments, and whose *Sententiæ* were translated and interpolated, and assigned to another Author by *Ruffinus*.

We cannot but remark on this occasion, though without any view of lessening the fame of Gale, who, in many respects, merited the reputation which he obtained, that he was not the first who conjectured that the *Sententiæ Xysti* were translations from *Sextius* the philosopher, and not the production of any ecclesiastic. The same idea occurred to *Jacobus Thomæsius*, who published it in the second volume of *Faber's Thesaurus Eruditionis Scholasticæ*, under the article *XYSTUS*, which we are informed to have been the production of this acute scholar by *Fabricius*, in his *Bibliotheca Latina*, vol. iii. p. 501. lib. iv. c. 3.

These *Sententiæ* were published again at Leipzig, 1725, in 4to, by *Urbanus Godof. Siberus*, a man justly celebrated for his knowledge in ecclesiastical history, on whom *Pinius* very improperly bestows the contemptible title of *Sciulus*.

Siberus, in this publication, attempts to refute the arguments of Gale and *Thomæsius*, and asserts, that these *Sententiæ* are absolutely the production of *Sixtus II.* sometimes called *Sextus*, and *Xystus*. To this opinion of *Siberus* we can by no means assent; and, indeed, we are confirmed in our sentiments by the concurring testimony of the following eminent scholars:

FABRICIUS, in his *Bibliotheca Latina*, vol. i. p. 732. vol. iii. p. 501. *Bibliotheca Græca*, vol. ii. p. 411. In his Catalogue of the Stoics, V. *SEXTIUS*, vol. xiii. p. 643. where the Reader will find a full account of this dispute, and of the editions of *Sextius*.

SHORTTGENIUS, in his supplementary and sixth volume to *Fabricius's Biblioth. Latin. mediæ et infimæ Ætatis*, p. 553.

BRUCKER, in his *Historia Critica Philosophiæ*. Per. ii. p. 1. lib. i. c. 11. sect. 2. vol. ii. p. 86.; in which he collects all the various opinions about *Quintus Sextius*; and p. 90. where he gives a summary view of the arguments produced both in favour of *Sixtus II.* and in favour of *Sextius* the philosopher with respect to this *Enchiridion Sententiarum*.

SAXIUS, in his *Onomasticon*, vol. i. p. 369, 370. where he refers to another work of his own, intitled, *Quæst. Liter. Histor.* with which we have never been able to meet, where the title of *Sextius* to these *Sententiæ* is further strengthened, and that of *Xystus* further abrogated.

To the opinions of these learned men, we beg leave to subscribe our own; which, though we do it without any peremptory assertions, may merit some respect, and lay claim to some influence. For we have carefully and accurately perused all the remaining fragments of Sextius, both in Greek and Latin, and have coolly and deliberately examined all the authors, whether ancient or modern, who have delivered their sentiments on this subject.

With a list of the writers who have mentioned our Philosopher, we shall conclude this account.

ANCIENT WRITERS.

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|--|---|
| Antonius Monachus, Vid. Maximus. | Maximus et Antonius, <i>Monachi</i> , p. 8. 42. 96. 194. 197. 215. 228. |
| <i>Auctor</i> Appendicis ad Isidorum. | |
| — de Vitiis et Virtutibus, a Mabill. editus. p. 62. | Maximus S. in Dionys. Areop. c. 5. Myster. Theolog. ii. p. 85. |
| Augustinus, <i>Retract.</i> 2. 42. et alibi de Natur. i. Gratia. c. 49. lib. ii. | Origines c. Celsum. viii. p. 397. In Matth. p. 369. |
| Claudianus Mamertus <i>Presbyt.</i> de Anima. | Plinius N. Histor. xviii. 68. v. ii. p. 136. |
| Eusebius, Chron. p. 200. | Plutarch de Profect. in Virtut. vi. 288. de Ira cohib. vii. 789. |
| Gelasius in Decreto. (<i>Si sit Gelasii.</i>) | Quintilian. Institut. Orat. x. 920. Ed. Burm. |
| Hieronymus ad Ctesiph. ad Relag. vol. iii. p. 115. In Jerem. c. 22. vol. v. p. 148. In Ezeck. c. 18. <i>Ibid.</i> p. 206. and vol. i. p. 24. | Seneca, Ep. 49. 59. 64. 73. 84. 98. 108. de Ira. ii. iii. Qæst. Nat. vii. |
| Hieronymus in Chron. p. 156. | Seneca. Rhetor. Controv. ii. |
| Ildefonsus de Script. Eccles. c. i. | Suetonius, Illustr. Gram. ii. p. 381. Ed. Burm. |
| Laurent. Pisanus, in Sententiis. | |

MODERN WRITERS.

- | | |
|---|---|
| Acta Erudit. MDCCXXIV. p. 553. | Commentatores Sextii in variis editionibus. |
| Anonymus de Vit. Philosoph. c. 110. | Faber N. in Senec. Rhet. Controv. ii. Præf. |
| Assermannus in Bibl. Oriental. i. p. 429. | Fabricius, Bibl. Gr. ii. 411. xiii. 643. |
| Bradwardinus T. in Causa Dei. | — Bibl. Lat. i. 731. iii. 643. |
| Brucker. Histor. Critic. Philos. ii. p. 86. | Freitag. Adparat. Literar. vol. i. 653. |
| Carolo, L. J. Biblioth. Pon. i. fic. p. 202. | Frishemius Suppl. in Livium, lib. cxvi. 41. |
| Champerius in Sextium. | Galeus, Præf. ad Mythol. Opusc. |
| Colerus in Anthol. 1. fasc. 1. ep. viii. p. 52. | |

- Gaudentius de Pythag. Animar. Transm. Pis. 1641. 4to.
Hambergerus, i. p. ii. p. 588.
Jonsius de Scriptorib. Hist. Phil. p. 88.
Labbe de Script. Ecclesiast.
Lipsius, in Senec. Epist. 59. & alibi. Manud. ad Stoic. vol. viii. p. 642. 677. 820.
Mosheim, Dissert. de turbat. a recent. Platon. Eccl. 43. Syntagma Diss. Hist. Eccl. p. 202.
Oldoinus in Athen. Roman. p. 614.
Pinius ad Vitam Sixti II.
— Placcius de Anonym. ii. 287.
Rhodogini Lect. Antiq. xviii. 14.
Scaliger in Euseb. MMX.
Schefferus de nat. et const. Philosoph. Ital. p. 179.
Saxius, Onomast. i. 333. 369. Quæst. Liter. Histor.
Schoertgenius, Suppl. ad Fabricii Bibl. Lat. Mediæ Latin. vol. vi. p. 553.
Siberius ad Sextum.
Stollus, Introd. ad Hist. Liter. a Langio, p. 458. 727.
Thomasius, in Fabri Thesaur. V. Xystus.
Vincentius Bellovacenus. Specul. Moral. et Historic,

This small, though useful addition to our narrative, will enable CLERICUS, and our learned Readers, to examine for themselves, at greater leisure, and at greater length, than our limits or our time will allow us to do, on the present occasion.

Lately

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CORRESPONDENCE.

JAN. 31, 1788.

WE are now happy to oblige our "*Constant Reader*" (whose letter was briefly acknowledged on the last page of our Review for August last), by informing him, that the *third* volume of MONTUCLA's *History of the Mathematics* has not yet appeared; that SULZER's *Dictionary of the Fine Arts*, in 2 vols. 4to. has not yet been translated into French; and that although this work is not so completely finished, as the Author proposed, we think it well deserves an *English* translation.—The same correspondent is also informed, that it is true, that Michaelis has published a new and much improved edition of his *Introductory Lectures to the Study of the New Testament*, since they were translated into English; also, that another edition, still more improved, is to be expected, as soon as he has finished his *Lectures introductory to the Study of the Old Testament*.—Our answer to another article of this correspondent's inquiry, must be deferred to a future opportunity, as we are not yet possessed of certain information on that head, though we believe we shall obtain it *very soon*.

* * The strictures of J. T. and P. C—l, on our account of Dr. Butler's "*Justification of the Roman Catholic Religion*," are kindly taken. But we still apprehend, we were justified in adverting to the *convenient* agency of the civil power in religious persecution: because it is notorious, that the holy tribunal employs the civil power to put heretics to death, and then disclaims the odiousness of the act. The discipline within the very walls of the Inquisition, is not of the most merciful kind; yet its jurisdiction is sanctioned by the courts of *ROME, Spain, and Portugal*: and where else are we to seek for the spirit of religion there professed? Not surely in private opinions *here*! We do not descend to reproach personal characters, well knowing that principles on either side, are warped to private purposes by human passions; the regular operation of principles is therefore the only criterion of their tendency. If intolerance be the object of any principles, let those look to it who profess them. We are happy to find that those who, under British government, call themselves Roman Catholics, disavow all coercion in religion: and in our humble opinion, when any means beyond argumentative persuasion are employed in offering principles to our assent, either those principles are not truths, or the teachers of them are not the ministers of truth, but aim at something else. As France is pointed out particularly to our imitation, it may suffice to observe, that when all political distinction between Catholics and Protestants is annihilated

hiliated in that country, it will be time enough to consider, whether toleration in all cases ought to have so extensive an operation here. Till then, we see a clear distinction between personal liberty, and political trust.

We wish not to embark in any theological disputes; and should we ever be inadvertently betrayed into the slightest appearance of "illiberality in matters of religion," we hope there will never be wanting judicious and dispassionate friends, who, like our present correspondents, may remind us of our *consortial* dignity, and of what the world expects from the *candor* of the *Monthly Reviewers*, the old and staunch *advocates for religious liberty*, in the most catholic and unconfined sense of the words.

††† The letter signed B. is respectfully acknowledged. Every well-intended admonition will always be thankfully received by us. Such intimations are, no doubt, friendly; and may prove useful, in guarding against inadvertencies. But, with respect to our correspondent's charge of *inconsistency*, we here enter our standing protest against any comparison of the sentiments of a critic who wrote in remote periods of our journal, with those of the present writers. To suppose that a *living Reviewer* * is obliged to maintain, or to be, in any measure, cramped by, the opinions of his predecessors, would be placing him in a state of slavery, the most abject that can be imagined—the SLAVERY OF THE MIND! that very state from which it has ever been the great endeavour of the *Monthly Reviewers*, as far as the influence of their publications might extend, to set mankind free: and of this, their FAVOURITE OBJECT, it is hoped they will never lose sight.

††† The new folio edition of Smellie's *original* plates, with additions by Dr. Hamilton, has not, to our knowledge, been advertised in London; consequently we have not yet seen it. Our Edinburgh correspondent however may depend on its being noticed in our Journal when we have procured the book.

§+§ We have perused the 'monitory reflexions' of HUMANUS, with satisfaction. The plan of our Review would not permit our insertion of them; but we have endeavoured to extend their circulation, through the channel of a respectable *Evening Paper*.

* We have, alas! been too often reminded, that the office of a Reviewer (whatever may become of his works) is by no means an exemption from *Mortality*.

••• We

*** We thank Cantabrigiensis for furnishing another authority for the verb *heir*, in the following letter to the Reviewers:

" Gentlemen,

" Although your observations on the uncouthness of the verb " *heir*," as mentioned in the Review for August, page 156, are undoubtedly true, yet the following passage, which has since occurred to me, and had escaped your notice, together with Dryden's authority, will more satisfactorily justify its use on particular occasions.

" From him descended good Eunæus heir'd
The glorious gift; and, for Lycaon spar'd,
To brave Patroclus gave the rich reward."

Pope's Il. 23. v. 871, &c.

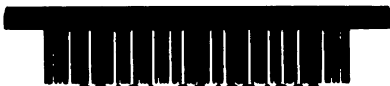
I am,

Your constant Reader,
CANTABRIGIENSIS."

††† The letter from the author of a *Critique on the poetical Essays of the Rev. William Atkinson*, is acknowledged. The writer seems to have imagined that Mr. A.'s poems have not yet been noticed in our Review; but he will find a brief account of them in our No. for September last, p. 242. He appears, therefore, to have been premature in the note, p. 8. of his publication.

✍ Mr. Swayne requests that we would give our reasons for saying, p. 468, in our December Review, "that the *Box*, *Birch*, and *Alder*, are not of the same natural order with the *Mulberry*." When a Botanist speaks of *natural orders*, he uses that denomination, in contra-distinction to all other orders that are artificial. The natural orders were first pointed out in the *Philosophia Botanica*. They have been published in many subsequent works, and, lately, by the Litchfield Society. Mr. Swayne is perfectly right in saying, that the *Box*, *Birch*, and *Alder*, are in the same class and order, in the Linnean System, with the *Mulberry*: and, had he thus expressed himself, we should then have spared the observation. The *Box* is of the 38th natural order, *Tricoccæ*; the *Birch* and *Alder* of the 50th, *Amentacæ*; and the *Mulberry* of the 52d, *Scabridæ*.

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